Milton Walsh

Witness of the Saints

Patristic Readings in the Liturgy of the Hours

Ignatius

Milton Walsh

Witness of the Saints

Patristic Readings in the Liturgy of the Hours

Ignatius

WITNESS OF THE SAINTS

WITNESS OF THE SAINTS

PATRISTIC READINGS IN THE LITURGY OF THE HOURS

by
Milton Walsh

IGNATIUS PRESS   SAN FRANCISCO

Cover art:
Saints Paraskeve, Gregory the Theologian, John Chrysostom,
and Basil the Great (early 15th century)
From the Tretyakov Gallery, Moscow, Russia.
HIP / Art Resource

Cover design by Riz Boncan Marsella

ISBN 978-1-58617-662-4
Library of Congress Control Number 2012933891
Printed in the United States of America

CONTENTS

PREFACE

> It is interesting to me that to be a Doctor of the Church or a Father of the Church one has to have a kind of sanctity. Only saints are made doctors and fathers of the Church because they have a close existential affinity with the things of God. And that must be cultivated through an intense life of prayer. The *lex orandi* is considered to be a source for the *lex credendi*: the law of prayer establishes the law of belief, according to a famous saying of Prosper of Aquitaine. That goes to some extent for private prayer and certainly goes for the public prayer of the church.
>
> —Avery Cardinal Dulles, SJ.[1]

In the foyer of the Gregorian University, where Avery Dulles earned his doctorate in theology, there stands a statue of Jesus Christ, with the inscription *Euntes, Docete*. This was the command of the risen Lord to his disciples: “Go therefore and make disciples of all nations” (Mt 28:19). For two thousand years the Catholic Church has lived by that mandate. She has handed on the gospel in many ways: through the Scriptures themselves, but also through her liturgical life, the teachings of her leaders, the insights of her theologians, and the great monuments of Christian art, architecture, music, and poetry. In the interview cited above, Cardinal Dulles indicates one of the richest ways that the gospel of Christ has been handed on for twenty centuries: through the writings of the Fathers and saints of the Church. They are privileged witnesses to the message of salvation, a message that they proclaimed in their writings and confirmed by their lives. Their testimony is one of most precious elements of our Catholic faith.

The witness of the Fathers has always been treasured by the Church. In the words of Pope John Paul II:

> They are “fathers” of the Church in truth, because they have given her life by handing on the gospel (cf. 1 Cor 4:15). They are also her architects, because by them—building on the one foundation laid by the apostles, that is, Jesus Christ (cf. 1 Cor 3:11)—the Church takes shape in her fundamental configuration. . . . Fathers they were, and Fathers they remain forever: they constitute a stable structure of the Church, and they exercise a permanent function in the Church throughout the ages. For this reason, any later proclamation or teaching, if it is authentic, must agree with what they proclaimed and taught; every charism and ministry must be nourished at the life-giving springs of their paternity; and every new stone, added to the

> holy temple that grows and expands each day (cf. Eph 2:21), must rest on what they have already built and be linked to and connected with it. Guided by this conviction, the Church never tires of returning to their writings—full of wisdom and incapable of growing old—and constantly recalls their memory. Therefore, it is with great joy that we renew our acquaintance with our Fathers through the course of the liturgical year: and at each encounter we are confirmed in our faith and encouraged in our hope.[2]

While the importance of the Fathers is perennial, the past century has seen remarkable growth in the study of patristics; this interest is intimately connected with the concurrent blossoming of biblical and liturgical studies during this time. Many texts by the Fathers have been translated into English, lost documents have been discovered, and scholars have produced critical editions of many patristic works. Theologians have drawn on this scholarship to revitalize Christian life by a return to the sources of the Christian tradition. In the wake of the Second Vatican Council, which exhorted religious communities to rediscover the charism of their founders, the writings of the saints and mystics of the Church have also received more attention. Never before have so many writings by the Fathers and saints of the Church been available in English. The treasury of our tradition, which until recently could be opened only with the key of the knowledge of Latin and Greek, now stands open to all.

The amount of what is now available creates something of a difficulty. When I taught a course on the Fathers of the Church to seminarians, I would introduce them to many of the writings now available. I recognized, however, that few of them would purchase sets of the Fathers. Then it dawned on me that they already had a patristic library of their own: in the four volumes of the Liturgy of the Hours, there are nearly six hundred selections from the writings of the Fathers and saints of the Church. I had been reading these passages as part of my daily prayer for many years, but it had never occurred to me to use them as a theological resource. One challenge was remembering where I had read what a particular author had to say on some subject: from that challenge this present book was born. With the assistance of a database, I went through the "second readings" in the Liturgy of the Hours and arranged them by topic. It is my hope that the concordance, which is the heart of this work, will help make the riches of the patrimony of the great saints more accessible.

The non-biblical readings in the Liturgy of the Hours provide a remarkable panorama of twenty centuries of Catholic teaching, from the Apostolic Fathers, our link to the very first disciples, to the documents of

the Second Vatican Council. The most important Fathers of East and West are represented, and to their witness is joined the voices of mystics and missionaries, men and women, pastors and martyrs. Some of these writers are more familiar to us than others; the section devoted to “Authors and Their Writings” provides background on the individual saints and the selections from their works included in the Liturgy of the Hours. Because their writings are arranged in this book by topic, it is possible for us to overhear a “conversation” between figures like Ignatius of Antioch, Basil, Augustine, Ephrem, and Catherine of Siena on prayer or the Eucharist or love of neighbor. I have chosen to follow the structure of the *Catechism of the Catholic Church* in arranging these topics. That remarkable resource already presents a wealth of material from the Church’s tradition, and it is my hope that these passages from the great saints will be useful to those who use the Catechism for personal study and teaching.

One of the principal fruits of a prolonged reading of the Fathers is a deeper integration of faith and life. In recommending the study of the Fathers to future priests, the Congregation for Catholic Education noted that: “They are distinguished by being both pastoral and theological, catechetical and cultural, spiritual and social in an excellent and unique way. . . . It is precisely this organic unity of the various aspects of the life and mission of the Church that makes the Fathers so relevant and fecund for us too.”[3] The saints and Fathers are particularly helpful in revealing the spiritual riches contained in the word of God because, as Avery Dulles observed, they have “a close existential affinity with the things of God”. The chapter of the present book entitled “Reading the Bible with the Saints” offers some reflection on how the patristic readings can assist us in drawing nourishment from the Scriptures.

While we read the Fathers and saints as witnesses of the Catholic tradition, it is also true that there is an ecumenical benefit to our immersion in their writings. The Christians of the East hold the Fathers in great reverence; the fact that three-fourths of the selections given in the Catholic Liturgy of the Hours come from the first five centuries, and that the Eastern Fathers often appear there, creates a bond with them. The Fathers are also important to many Protestants. This was true in the nineteenth century, when Anglican scholars produced extensive translations of the Fathers, and it is noteworthy that today many Evangelical Christians are drawing on the insights of the Fathers. This is particularly true with regard to biblical

exegesis: where formerly some Protestants may have seen the Fathers as posing a threat to the preeminence of Scripture, now they find that the patristic authors in fact safeguard the unique importance of the Bible and offer spiritual interpretations that are more nourishing than some contemporary historical-critical scholarship. The wisdom of the saints is the common inheritance of all believers.

For many people, the Office of Readings may be their first exposure to the legacy of the Fathers. But those passages are only the tip of a very large iceberg. The editors of the Office chose their texts judiciously, but it is hoped that once you taste the spiritual fruit of the saints, you will hunger for more. As noted above, we are fortunate to live in a time when many of the original writings of the great saints and Fathers are available in translation. The section of this book entitled "For Further Reading" indicates where works in their entirety may be found in English.

The *General Instruction of the Liturgy of the Hours* has this to say about the writings of the saints in the Office of Readings:

> 164. By constant use of the writings handed down by the universal tradition of the Church those who read them are led to a deeper reflection on Sacred Scripture, and a relish and love for it. The writings of the Fathers are an outstanding witness to the contemplation of the word of God over the centuries by the bride of the incarnate Word: the Church, "cherishing within her the counsel and spirit of her bridegroom and God" [Saint Bernard, *Sermo 3 in vigilia Nativitatis* 1: PL 183 (1879 ed.): 94], is always seeking to attain a more profound understanding of the Sacred Scriptures.
>
> 165. The reading of the Fathers leads Christians to an understanding also of the liturgical seasons and feasts. In addition, it gives them access to the priceless spiritual treasures which form the unique patrimony of the Church and provide a firm foundation for the spiritual life and a rich diet for devotion. Preachers of God's word have thus at hand a daily course of the finest examples of sacred preaching.

It is my hope that *Witness of the Saints* will ease this access to the priceless spiritual treasures that form the unique patrimony of the Church.

ABBREVIATIONS

In this book the location of a selection in the Office of Readings, when not indicated by date, is given by reference to the liturgical season. For example, “F 20 OT” is “Friday of the Twentieth Week in Ordinary Time”; “Sa 7 Easter” is “Saturday of the Seventh Week of Easter”. The following abbreviations are used:

Days of the Week

Su: Sunday
M: Monday
Tu: Tuesday
W: Wednesday
Th: Thursday
F: Friday
Sa: Saturday

Other Abbreviations

BVM: Blessed Virgin Mary
Com: Common of
Ded: Dedication
Epi: Epiphany
OT: Ordinary Time

In addition, the abbreviations LH (Liturgy of the Hours) and *OR* (Office of Readings) are occasionally used in this book.

INTRODUCTORY MATERIAL

1

SOME HISTORY: VIGILS, MATINS, OFFICE OF READINGS

One of the most important principles in the reform of the Divine Office mandated by the Second Vatican Council concerned the celebration of the various hours of the day at their appropriate times: "Because the purpose of the office is to sanctify the day, the traditional sequence of the hours is to be restored so that once again they may be genuinely related to the time of the day when they are prayed, as far as this may be possible" (*Sacrosanctum concilium*, no. 88). One significant exception was made to this principle: "The hour known as Matins, although it should retain the character of nocturnal praise when celebrated in choir, shall be adapted so that it may be recited at any hour of the day; it shall be made up of fewer psalms and longer readings" (*Sacrosanctum concilium*, no. 89). It is in this hour that we see most clearly a tension between the Liturgy of the Hours as a communal celebration and its use in individual recitation, be that by clergy and religious who are involved in apostolic work or by the laity, who are also encouraged to pray the Liturgy of the Hours (see *Sacrosanctum concilium*, no. 100). What lies behind this double identity of a communal night Office and a personal prayer of praise and biblical reflection?

VIGILS: Elements of the Office to the Eighth Century

Jesus and his disciples took part in the customary Jewish liturgical celebrations in the Temple, the synagogue, and the home. In addition, Jesus devoted much time to personal prayer. His public ministry was preceded by a forty-day retreat in the desert; Luke's Gospel refers often to the prayer of

Jesus, who is described as spending the whole night in communion with God (Lk 6:32). According to this Evangelist, the first Christians also engaged in nocturnal prayer, as when Paul and Silas held a midnight vigil in prison (Acts 16:25). The New Testament exhorts us to prayer that is persistent (Mt 7:7-12; Lk 11:5-13; 18:1-8), constant (Eph 6:18; Col 4:2; 1 Thess 5:16-18), and vigilant (Lk 21:36). The disciple is to "pray constantly" (1 Thess 5:17), above all in expectation of the Lord's return, so as not to be caught asleep when he who is both "Thief" and Bridegroom appears (Rev 3:3, 16:15; Mt 25:1-13). The community of believers, and each member in it, is called to prayerful vigilance.

It is this "Vigil", both communal and personal, that is the foundation for the night Office that we are considering. As we look at the patterns of prayer in the first several centuries of the Christian era, we find a rich variety of vigil services whose threads create the fabric of the Office of Readings. These can be organized under three main headings: cathedral, monastic, and popular; but we should bear in mind that these three categories were interrelated.

CATHEDRAL: Before speaking of particular celebrations, it is important to get a feel for the liturgical life of the Church in the golden age of the patristic era, from the fourth to the sixth century. Most of us are accustomed to living out our liturgical life in our parish church, with a visit to the cathedral as a great exception; indeed, there are many Catholics who have never been in their cathedral. Such a state of affairs would have been rather unusual in the patristic era. Virtually any significant town had its bishop and cathedral, and, while people might frequent shrines and churches in their neighborhood, there were occasions when the whole Christian community came together in the cathedral. Thus, "cathedral" liturgy as I use the term here means any gathering of the local church with all its various ministers together with its bishop.

Most solemn were the celebrations of vigils before the major feasts and, especially, "the mother of all vigils" at Easter. These vigils were an extension of Vespers and began with a solemn light-ritual; they included scriptural readings and, especially at Easter, sacramental initiation. Some communities celebrated a "mini Easter Vigil" early every Sunday morning, consisting of Psalms and the proclamation of an Easter Gospel. The most

noteworthy instance of this took place at the site of our Lord's empty tomb in Jerusalem, which was described by the fourth-century pilgrim Egeria.

MONASTIC: If the Christian community as whole and each member in it felt the call to vigilance, it was above all in monastic communities that the mandate to "pray constantly" was embraced. Again, we must be careful not to project our latter-day categorical divisions onto the early Church, in this case "religious" and "lay". From the time of Clement of Alexandria, at the end of the second century, we have testimony that many Christians, awaiting the arrival of the Bridegroom, devoted their nights to vigilant prayer. The more single-minded of these came together into more or less organized communities, where they could devote themselves to "the angelic life", seeking like the angels to look unceasingly upon the face of God in adoration.

Like their brothers and sisters in the workaday world, monastics gathered for prayer morning and evening—although their day began earlier. It should be noted that aside from this (early) morning communal prayer, many of these ascetics held vigils privately, spending the night in solitary prayer with the Psalms as their inspiration. Eventually the emphasis on life in common made the practice of communal vigils widespread.

POPULAR: Then as now, popular movements and devotions attracted people. Devotion to the saints found expression in vigil services at the tombs of the martyrs on the anniversary of their death, their "birthday" into eternal life. Such vigils were a kind of echo of the Easter Vigil, celebrating the arrival of the heavenly Bridegroom to welcome a martyred sister or brother to the Wedding Feast of heaven. The gatherings at the tombs of martyrs proved popular, and eventually it became common for people to meet there for vigils before great feasts, at times of special need, or on Saturday and/or Friday nights. A similar celebration of the union between the risen Christ and deceased Christians was the vigil before a funeral. The popular name for this service ("wake" = watch) underscores the fact that the purpose of the gathering was not simply to console the bereaved, but to console them by recalling Christ's victory over death and by anticipating his return.

In the early centuries there was much flexibility surrounding these vigils. Each particular community had its own rhythm of liturgical observance, and

within any city there was some variation from one church to another. The basis of vigil liturgies in the early Church was a desire to respond to the example and teaching of the apostolic era to pray without ceasing and to be vigilant for the Lord's coming. The specifics of such prayer varied; Christians could take part in the official and semi-official vigil services, express their own piety through personal vigils, or join with monastic communities for their celebrations.

Such fluidity regarding "vigils" suggests that our contemporary experience may not be so different from the practice of the early Church. For example, in the course of a year I could take part in the following celebrations: the solemn Easter Vigil, Midnight Mass on Christmas, a vigil Mass on the eve of a feast or Sunday, a weekly evening charismatic prayer service, an all-night vigil before the Blessed Sacrament, an Advent celebration of lessons and carols, a *mañanitas* celebration in honor of Our Lady of Guadalupe, the pre-dawn *sabang gabi* liturgies in the Filipino community before Christmas, an annual retreat at a neighboring monastery at which I joined in the night Office, the wake of a deceased relative, and my own personal observance of the Office of Readings early in the morning. Each of these in its own way would resonate with the vigils of the early Church.

The fundamental components of these vigils were psalmody, biblical readings, homilies, hymns, and prayers. These elements were combined in various ways and enhanced with processions, incensations, and other liturgical actions. Since these are also the elements of our present-day Office of Readings, let us briefly see how our ancestors employed them.

PSALMS: The Old Testament hymnal of Israel has been from the beginning the essential prayer book of Christians. Ever since the risen Christ assured his disciples that his death and Resurrection were announced in the Psalms (Lk 24:44), Christians have applied the Psalms to the mystery of Christ and his Body, the Church. The Fathers gave extensive interpretations of the Psalms in this sense. The cathedral and monastery chose the Psalms used in worship differently: where monastics prayed the Psalms sequentially over a set period of time, such as a week, cathedral celebrations tended to employ Psalms that were appropriate for a particular feast, season, or time of day. Another way of integrating a specific Psalm into a feast or season was by means of an antiphon, a short phrase from the

Psalm itself or another passage of Scripture that suggested a christological interpretation of the Psalm.

SCRIPTURE: While every liturgical gathering contained readings from Scripture, the choice and length varied with the kind of celebration. For example, the Easter Vigil included a series of texts from Old Testament and New, while the Sunday morning vigil in Jerusalem consisted of Psalms and the proclamation of an Easter Gospel. Again, we find divergence between sequential reading of books of the Bible (monastic) and the custom of choosing appropriate texts for a particular occasion (cathedral). One of our earliest sources for the structure of a monastic vigil, from Rome in the eighth century, indicates that there the custom was to listen to the whole Bible in the course of a year. However, the books of the Bible were organized in light of their appropriateness for a particular liturgical season.

HOMILIES / READINGS: The biblical readings were often followed by a homily, in which the text was applied to the needs of the congregation. In fact, many patristic commentaries on Scripture had their origin in the homilies preached by the Fathers at such gatherings. When it was not possible for someone to preach, and as the prestige of the Fathers grew, it became common to read a homily of one the great pastors of the Church; there is evidence for this practice as far back as the time of Gregory the Great in the sixth century. Another ancient custom was to listen to the "acts" or "passions" of the martyrs on the anniversary of their death. These assigned readings became the basis of the literary genre of the "legend" of a saint (*legenda* = "what must be read"), which tended to emphasize, and frequently exaggerate, the miraculous and the remarkable.

HYMNS: The inclusion of non-scriptural hymns into vigil services was a matter on which there was disagreement in the early Church. Some opposed the use of any texts that were not biblical; others rejected hymnody in the name of austerity. Although Saint Benedict included hymns in his Office, they were accepted into the Office at Saint Peter's in Rome only in the twelfth century. The hymns, like antiphons, provided an opportunity to link the celebration to the liturgical season and to lend greater festivity—witness the singing of the *Te Deum* on Sundays.

PRAYERS: These were varied—the Our Father, litanies, intercessions, prostrations, blessings, or collects after periods of silent prayer.

As we conclude this first phase of the history of the Liturgy of the Hours, a few points should be highlighted. First, the sanctification of time, the *laus perennis* offered day and night to the Father through Christ in the Holy Spirit, was the work of the local Church as a community. The cathedral, neighborhood churches, shrines of saints, monasteries were all viewed as parts of one assembly. Clergy were obliged to take part in the Liturgy of the Hours simply because they belonged to a particular Church—or to a community within that community. There was some variation from one diocese to another and even between communities within the same local Church. Several kinds of vigils were celebrated: some extended the evening prayer, while others anticipated the morning prayer; some emphasized the praise of the Psalms, while others highlighted the instruction of the Scriptures. Secondly, the thread linking the elements of this worship was the mystery of Christ, celebrated throughout the seasons of the liturgical year. Celebrations of saints took second place to the "temporal cycle" that was devoted to the great themes of salvation history. Finally, the emphasis was primarily communal. Certainly the journey of the individual had its place, particularly in the private vigils, but it was above all gatherings of the community in whole or in part that held pride of place. In later centuries, these three hallmarks—variety of structure, emphasis on the overall plan of salvation, and the communal character of vigils—would each erode and create a liturgical quandary with which the Western Church has struggled for over five hundred years.

MATINS: The Roman Breviary

Whatever topics may have come as a surprise to the bishops at Vatican II, it is certain that the proposal to reform the Divine Office would have raised few eyebrows. John XXIII had simplified the Breviary in 1960, as had Pius X in 1911; the First Vatican Council had called for its amendment. In the sixteenth century, the Office underwent changes both before and after the Council of Trent. What had happened between the eighth and sixteenth centuries to create such a state of affairs that even the efforts of the past four hundred years have proved no match for the problems raised by the Office?

We can get a sense of the challenges by considering the shift in the three areas with which the previous section concluded.

1. FROM VARIETY TO UNIFORMITY: By the beginning of the second millennium, the monastic hours as organized in the *Rule* of Saint Benedict had become the accepted monastic Office throughout much of the Western Church; by the end of the second millennium, the Roman Breviary had become the official prayer book for most clergy of the Latin Rite. The monastic Office became the model for Western clergy (as, to a greater extent or less, the monastic lifestyle did). In the second millennium, an abbreviated form of this Office, composed for the Roman Curia, was adopted by the Franciscan friars, and through them it spread throughout Europe.

Even in earlier centuries, the Roman liturgy had had an impact on the regions that came under Rome's influence, as was the case with other patriarchates and major Christian centers. Pilgrims coming to Rome were impressed by what they saw, and they introduced Roman elements into their own local celebrations. The widespread adoption of Roman customs, as well as Pope Gregory VII's efforts to reform and regularize religious observance of the clergy, helped to unify Charlemagne's Holy Roman Empire. In later centuries, when in many places the Divine Office had become cumbersome, the streamlined version used by the Roman Curia was welcomed by many a busy priest.

2. FROM THE MYSTERY OF CHRIST TO THE MARVELS OF THE SAINTS: From the eighth century on, celebrations in honor of saints grew luxuriantly in the garden of the liturgy. While most of these commemorations began as local celebrations, they often quickly spread to large areas of the Church. In part, this was due to the popularity of the saints and their ability to make the Gospel come to life; but it must also be noted that as the Office became more and more elaborate, the sanctoral celebrations were welcome because of their relative brevity. (The temporal Office had become quite lengthy, and to it was frequently added the Office of the Blessed Virgin Mary, the Office for the Dead, and an array of litanies and prayers; saints' days provided a "holiday" from all this.) The legends of the saints crowded out the scriptural and patristic readings, which were often reduced to a few verses and at times omitted altogether. Initiatives to

curtail celebrations of the saints were adopted as far back as the Council of Trent, so that the more fundamental mystery of Christ, commemorated throughout the liturgical year, could shine forth; and appeals were made at Trent to eliminate the more fantastic legends from the Office. That Pius X confronted the same problems at the beginning of the twentieth century indicates how intractable the challenge has proven to be.

3. FROM COMMUNITY LITURGY TO PRIVATE PRAYER OF THE PRIEST: This has been the most significant shift, for many reasons. Recall that in the early centuries, the sanctification of the day was the responsibility of the community as a whole, gathered around its bishop. With the collapse of the Roman Empire in the West, the social structure changed: clergy often found themselves, not part of an urban presbyteral college, but serving a congregation on their own in the country. But the prayer expectation remained the same—only now the whole liturgy had to be carried out by the individual priest. The only possible mitigation was, not in the prayers themselves, but in the permission (begrudgingly granted) for the priest to pray them privately. For centuries this permission was seen as an exception, but in time the exception became the rule.

The advent of the friars in the thirteenth century encouraged this tendency toward privatization. Formerly there had been monks living in monasteries and parish priests connected (at least in theory) to a community gathered around its bishop. With the friars a totally new form of religious life appeared: itinerant preachers who spent much of their time on the road. While they were encouraged to pray the Office chorally when at home and to join in the Hours in churches wherever they might be, they still needed a shortened Office book to use en route, and the Franciscans found it in an Office used by the Roman Curia (not, be it noted, the churches of Rome), who under the leadership of Innocent III had developed an abbreviated Office (“breviary”). Pope Innocent drew on earlier models, and there were variations of his Breviary in circulation. Lost in the process of streamlining was the ancient Roman practice of listening to the whole text of the Bible and entire homilies of the Fathers. A dramatic shift took place: from a liturgy celebrated by an entire community, or segments of that community, throughout the day, the Office became the prayer book of individual clerics.

Such privatization was resisted officially. Even up to the Council of Trent, the communal sung Office remained the ideal. But, as is often the

case, the ideal and the reality were very different. This is illustrated by the curious history of the Breviary of the Holy Cross, published by Cardinal Quinones in 1535. The Cardinal recognized that *de facto* the Breviary had become a book for private prayer, and he reformed his text accordingly. The success of his work may be seen in the fact that it went through one hundred editions in thirty-five years; but it was discontinued in 1568 to make room for the Breviary of Pius V. The council had reaffirmed the importance of the choral Office, and, even though many clergy were unable to take part in it, it still remained the norm—except that it could be celebrated privately.

Since the Office could be adapted to the schedule of the individual priest, it was not long before permission came to "anticipate" the hours and pray them whenever one could. Beginning in the fifteenth century, there was also a greater emphasis on personal spirituality and, in particular, with regard to the Office, *priestly* spirituality. The destruction of monastic houses in France and elsewhere further weakened any experience of the Office in a liturgical setting. By the beginning of the twentieth century, the Breviary had become preeminently the prayer book of the clergy, minimally an obligatory prayer that expressed priestly fidelity to the Church and, at best, a source of individual spiritual nourishment. Such nourishment could be drawn only by those who understood Latin, since that was the language required for the recitation of the Office—and a priest familiar with Latin would gain little refreshment from the "nocturns" at Matins, which consisted of a few verses from various books of the Bible, brief passages from the Fathers, and extraordinary accounts of saints.

The reforms initiated by Pius X early in the twentieth century did not deal with the readings at Matins, the hour that is the basis for our Office of Readings. In the 1950s, an eminent historian of the Divine Office, Pierre Salmon, expressed the conviction that a revision of Matins demanded a threefold fidelity: to the cycle of mysteries unfolding throughout the liturgical year; to the reading of the Bible, Old and New Testaments; and fidelity to the language, spirituality, and universal character found in a preeminent degree in the Fathers of the Church.[1]

THE OFFICE OF READINGS:
Reforms of the Second Vatican Council

In summoning the Catholic bishops of the world to gather in council, Pope John XXIII prayed that the assembly would mark a new Pentecost in the life of the Church. We are still within such close proximity to the event that it is fair to say that the reforms set in motion by that extraordinary gathering are only beginning to take hold. The past fifty years mark but the beginning of the reception of that council.

The fundamental dilemma faced by the bishops at Vatican II in regard to the Divine Office was this: Should it be seen primarily as a communal service of praise or as the source of spiritual nourishment in the life of the individual priest or religious? Discussions during and after the council gravitated to these two poles, and initiatives that favored one aspect were judged unacceptable in light of the other. For example, a major goal enunciated at the council was that the Office should recover a *veritas horarum*, that is, that morning prayer would be prayed in the morning, and evening prayer in the evening. A laudable (and seemingly obvious) ambition; but then the question was raised: Is it reasonable to expect busy priests to follow a whole monastic cursus of prayers throughout the day? On the other hand, if what was formerly a night Office of Psalms and readings was now intended primarily for the spiritual nourishment of the individual, why not drop the liturgical structure altogether and simply have priests devote a set period of time each day to spiritual reading?

Some bishops at the council suggested that the best way out of the dilemma was to provide two or three different forms of the Office appropriate to different ways of life. This avenue was not taken, and so the reform was fated to find some kind of compromise between a prayer suited for communal celebration and one organized primarily for individual recitation. Lurking beneath the surface of this tension is the deeper question of the relation between liturgical and personal piety. To expect those responsible for enacting the directives of the council to overcome in a few years a chasm that has marked Western spirituality for centuries is unrealistic; indeed, the same tension continues to cast its shadow over much of the Church's liturgical life.

Chapter 4 of the Constitution on the Sacred Liturgy describes the Divine Office as an earthly reflection of the heavenly liturgy: "Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven" (*Sacrosanctum concilium*, no. 83). The Liturgy of the Hours is

primarily a prayer of praise and intercession. For this reason, while the Constitution calls for longer readings at Matins, it also directs that the Psalms, though fewer than before, should be an integral part of this Office. The Office of Readings is a liturgical celebration of the word of God, but like all true liturgy this creates a dialogue—listening to God in the readings, praising God in hymns, Psalms, and prayers. The hope of the council fathers was that the reformed Office would help integrate personal spirituality and the liturgical prayer of the Church.

Regarding the structure of the Office of Readings, the former practice of snippets of readings arranged as "nocturns" was abandoned, and a simpler structure was adopted, which allows for fewer but longer readings. Following the hymn, three Psalms, or sections of Psalms, are prayed; then come the biblical and patristic readings, each followed by a brief responsory. An oration, usually the same as that used at Mass, concludes the service; on Sundays and feasts, the *Te Deum* is included.

The name "Matins" derives from the Latin word for early morning. This part of the Office was given a new name, since it was recognized that, with the exception of monastic communities, its celebration would not necessarily take place in the early hours of the day. However, it was also considered desirable to provide an optional form of this service that could be celebrated as a prolonged vigil on Sundays and major feasts: following the patristic reading and its responsory, three canticles from the Old Testament are prayed and a Gospel reading is proclaimed.

Let us now consider briefly the reform of the constitutive elements of this Office:

PSALMS: Where the former practice had been to pray all 150 Psalms each week, the council directed that the *cursus* of Psalms be spread over a longer period of time, in order to lessen the burden of the Office; the Liturgy of the Hours distributes the psalter over a four-week cycle. Where the Office of Matins formerly had nine Psalms or parts of Psalms, the Office of Readings has three Psalms or parts of salms. The choice of Psalms reflects elements from two ancient traditions: throughout the year, the Psalms follow more or less in sequence, the monastic form; during the Advent-Christmas and Lent-Easter cycles, Psalms appropriate to the season (that is, those relating the events of salvation history) are used, the cathedral form.

SCRIPTURE: The centuries had not been kind to the ancient Roman practice of meditating on the whole Bible in the course of a year's vigils; by the twentieth century, the biblical selections in Matins were like fragments of ancient scrolls. In line with the council's desire to open up the riches of the Bible for God's people, the goal was to provide longer and more organic selections from Scripture in the Office of Readings. Just as the conciliar reform of the Mass created an expanded lectionary by introducing a three-year cycle for Sundays and a two-year cycle for weekdays, so it was planned that the Office of Readings would have a two-year cycle of scriptural lessons. However, the expense and practical difficulties of adding so much text to the Breviary led to the decision to combine elements from both years into a one-year lectionary for the Office of Readings.

The biblical passages are at the heart of the Office of Readings, since this prayer is intended as "above all a liturgical celebration of the word of God" (*General Instruction on the Liturgy of the Hours*, no. 29). During the Christmas and Easter cycles, readings appropriate to the mysteries being celebrated were chosen: Isaiah in Advent, Exodus and Hebrews in Lent, the Book of Revelation and the First Letter of John in the Easter season. During the weeks *per annum* ("ordinary time"), there is a wide selection of historical, prophetic, and wisdom literature from the Old Testament as well as many selections from the letters of Saint Paul.

NON-BIBLICAL READINGS: A dynamic similar to the reform of scriptural readings was followed in the arrangement of the second reading in the Office: rather than bits and pieces, there is one organic reading, which may be continued over several days. This reading is chosen to harmonize with the liturgical season, with the first reading in the Office, or occasionally with a reading at that day's Mass. In fact, the second readings provide material for a kind of *lectio divina* from the Fathers and great saints of the Church. The twentieth century has seen tremendous advances in patristic scholarship, and the compilers of the lectionary were confronted by a mountain of possible texts. Three criteria were used in choosing these readings. First, spiritual richness: some patristic exegesis can be rather arcane and does not "travel well" into our cultural context; the editors sought to include lessons that would be accessible and inspiring to modern readers. Second, a broad representation from the writers of the East as well as of the West; older forms of this Office had relied largely on the Latin

Fathers. Third, a certain preference for the Fathers of the Church, while recognizing and including also the writings of holy men and women of more recent times. With the exception of some documents of the Magisterium (primarily the Second Vatican Council itself), all the selections were to be chosen from ancient writers and canonized saints. The appendix at the end of this chapter provides a chronological list of the authors represented in the Office of Readings.

The readings for the commemorations of saints posed a challenge. These had traditionally tended toward the marvelous, not to say fantastic, a problem already recognized at the Council of Trent; for this reason, it was thought desirable to choose writings that combined spiritual profit and historical veracity. Legendary accounts were weeded out; genuine acts of martyrs were retained or an appropriate homily from one of the Fathers. Wherever possible, the saints were allowed to speak for themselves—selections from their own writings greatly enrich the Office of Readings.

HYMNS: The desirability and location of hymns was a matter of some discussion in the reform of the Liturgy of the Hours. The decision was made to place the hymn at the beginning of each hour, in order to bring the community together in prayer and set the tone for the feast, season, or time of day. This pattern was adopted in the Office of Readings. The double identity of this hour as a vigil or a prayer to be celebrated at any hour is preserved in the Latin text of the Office, which provides a choice between a general hymn of praise or one that refers to the nocturnal hour of the prayer. On Sundays and feasts, there is another hymn toward the end of the Office, the ancient *Te Deum*. These hymns, along with the Psalms, highlight the aspect of praise that is central to any liturgical celebration, even one that has as its core extended meditation on the word of God.

PRAYERS: What is noteworthy in regard to the prayers in the Office of Readings is not so much what is included as what has been removed. Besides a short responsory after each reading and a shorter versicle before the biblical reading, there is simply a concluding prayer, the oration proper to the day. The former Office contained many more prayers: an Our Father, Hail Mary, and Creed before beginning Matins, an Our Father, absolutions, and blessings at the end of each of nine nocturns, and a prayer for the faithful departed at the conclusion of the Office. The sense of those

responsible for reforming the Office was that it would be better to have less repetition of prayers, so that each prayer could invite reflection. Rather than interspersing the Lord's Prayer frequently throughout the Office, the decision was made to highlight it in the two principal hours of the day, Lauds and Vespers. When combined with the praying of the Lord's Prayer at Mass, this restores the ancient practice of reciting this most sacred of prayers three times daily.

Scholars who have studied the Liturgy of the Hours, both historically and in its present revision, give the Office of the Second Vatican Council mixed reviews. The fundamental challenge, along with overcoming the accretions and abbreviations wrought by the centuries, has been the difficulty of creating a liturgical structure that can serve religious communities, liturgical celebrations in parishes, and the spiritual nourishment of individuals. With regard to the Office of Readings, those responsible for the reform admirably succeeded in producing a service that met the threefold fidelity hoped for by scholars such as Pierre Salmon: fidelity to the primacy of the mystery of Christ celebrated throughout the liturgical year, fidelity to a fuller reading of the Bible as a whole, and fidelity to the spirituality and doctrinal richness of the Fathers of the Church. What they have given us in the four-volume Liturgy of the Hours is a rich resource of nearly six hundred selections from the Fathers and great saints of our Catholic tradition, a resource helpful for biblical *lectio divina* and a treasury of doctrinally profound and spiritually nourishing texts.

APPENDIX:

A CHRONOLOGICAL LIST OF READINGS FROM THE FATHERS AND SAINTS

FIRST CENTURY (14 selections)

ca. 96 Clement of Rome (13)

1st cen.? *Didache*

SECOND CENTURY (52 selections)

2nd cen. Homily [*Second Letter of Clement*] (7)

ca. 107 Ignatius of Antioch (15)

70-ca. 155 Polycarp of Smyrna (6)

70-155 Letter of Barnabas (4)

100—ca. 165 Justin Martyr (3)

d. ca. 190 Melito of Sardis (2)

ca. 130-200 Irenaeus of Lyons (14)

late 2nd cen. Theophilus of Antioch

THIRD CENTURY (35 selections)

203 *Death of the Holy Martyrs of Carthage*

ca. 160—ca. 220 Tertullian (2)

170—ca. 236 Hippolytus (2 + 1 attributed)

2nd—3rd cen. *Letter to Diognetus* (2)

185-254 Origen (8)

d. 258 Cyprian of Carthage (19)

FOURTH CENTURY (99 selections)

early 4th cen. Aphraates

4th cen. Ancient Homilies (3)

260-340 Eusebius of Caesarea (2)

ca. 315—ca. 368 Hilary of Poitiers (7)

d. 371 Eusebius of Vercelli

ca. 296-373 Athanasius of Alexandria (11)

306-373 Ephrem of Syria (4)

d. ca. 375 Zeno of Verona

330-379 Basil the Great (8)

315-387 Cyril of Jerusalem (9 + 3 attributed)

329-390 Gregory Nazianzen (7)

330-395 Gregory of Nyssa (12)

339-397 Ambrose (25 + 1 attributed)

313-398 Didymus the Blind of Alexandria

late 4th cen. Faustinus Luciferanus

late 4th cen. Pacian (2)

FIFTH CENTURY (169 selections)

late 4th—early 5th cen. Macarius

d. 407 Chromatius of Aquileia

344-407 John Chrysostom (19 + 2 attributed)

d. ca. 410 Asterius of Amasea

d. ca. 410 Gaudentius of Brescia (2)

d. ca. 415 Maximus of Turin (2)

345-420 Jerome (4)

354-430 Augustine of Hippo (82)

360-430 Sulpicius Severus

ca. 354-431 Paulinus of Nola

d. 444 Cyril of Alexandria (11)

d. 446 Proclus of Constantinople (2)

mid 5th cen. Diadochus of Photice (2)

d. ca. 450 Peter Chrysologus (7)

d. ca. 450 Quodvultdeus

d. 450 Vincent of Lérins

ca. 390—ca. 460 Theodoret of Cyr (2)

d. 461 Leo the Great (25)

d. ca. 493 Faustus of Riez

d. 460 or 493 Patrick

SIXTH CENTURY (19 selections)

5th—6th cen. John the Serene of Naples

early 6th cen. Dorotheus of Gaza (2)

ca. 465—ca. 528 Procopius of Gaza

ca. 468-533 Fulgentius of Ruspe (7 + 1 attributed)

470-542 Caesarius of Arles (2)

480-550 Benedict of Nursia

d. 598 Anastasius I of Antioch (2)

late 6th cen. Gregory of Agrigentum (2)

SEVENTH CENTURY (34 selections)

540-604 Gregory the Great (19)

ca. 543-615 Columban (5)

560-636 Isidore of Seville

ca. 560-638 Sophronius of Jerusalem (2)

d. 650 Braulio of Saragossa

d. 655 Martin I

580-662 Maximus the Confessor (4)

d. ca. 700 Anastasius of Sinai

EIGHTH CENTURY (13 selections)

8th cen. Cuthbert

ca. 673-735 Bede the Venerable (5)

660-740 Andrew of Crete (4)

ca. 676—ca. 749 John Damascene (2)

ca. 675-754 Boniface

NINTH CENTURY (3 selections)

9th cen. Cyril and Methodius

759-826 Theodore the Studite

d. 847 Methodius of Sicily

TENTH CENTURY (1 selection)

907-929 Wenceslaus

ELEVENTH CENTURY (8 selections)

972-1024 Henry

ca. 975-1038 Stephen of Hungary

1007-1072 Peter Damian (3)

ca. 1020-1085 Pope Gregory VII

ca. 1030-1101 Bruno (2)

TWELFTH CENTURY (34 selections)

1033-1109 Anselm of Canterbury (3)

1080-1134 Norbert

ca. 1080-1148 William of Saint-Thierry (2)

1090-1153 Bernard of Clairvaux (14)

d. 1157 Guerric of Igny

1110-1159 Amadeus of Lausanne

1110-1167 Aelred of Rievaulx (3)

1118-1170 Thomas Becket

1100-1178 Isaac of Stella (4)

d. 1190 Baldwin of Canterbury (4)

THIRTEENTH CENTURY (19 selections)

1172-1221 Dominic

ca. 1181-1226 Francis of Assisi

1195-1231 Anthony of Padua

1180-1233 Conrad of Marburg

1174-1243 Hedwig

mid 13th cen.	Seven Servite Founders
ca 1193-1253	Clare of Assisi
1214-1270	Louis IX, King of France
1217-1274	Bonaventure (3)
1225-1274	Thomas Aquinas (5)
1175-1275	Raymond of Penyafort
1206-1280	Albert the Great
1256-1301 or 1302	Gertrude the Great

FOURTEENTH CENTURY (4 selections)

1303-1373	Bridget of Sweden
1347-1380	Catherine of Siena (3)

FIFTEENTH CENTURY (11 selections)

ca. 1418	*Imitation of Christ* (4)
1350-1419	Vincent Ferrer
1384-1440	Frances of Rome
1380-1444	Bernardine of Siena (2)
1381-1456	Lawrence Justinian
1386-1456	John of Capistrano
1458-1483	Casimir

SIXTEENTH CENTURY (21 selections)

1416-1507	Francis of Paola
1469-1535	John Fisher

1478-1535 Thomas More

1481-1537 Jerome Emiliani

1502-1539 Anthony Mary Zaccaria

1470 or 1474-1540 Angela Merici

1480-1547 Cajetan of Thiene

1495-1550 John of God

1506-1552 Francis Xavier

1491-1556 Ignatius Loyola

1500-1569 John of Avila

1515-1582 Teresa of Avila (2)

1538-1584 Charles Borromeo (2)

1542-1591 John of the Cross (3)

1568-1591 Aloysius Gonzaga

d. 1597 Paul Miki and Companions

1521-1597 Peter Canisius

SEVENTEENTH CENTURY (13 selections)

1566-1607 Mary Magdalen de' Pazzi

1541-1609 John Leonardi

1550-1614 Camillus de Lellis

1586-1617 Rose of Lima

1559-1619 Lawrence of Brindisi

1542-1621 Robert Bellarmine

1567-1622 Francis de Sales

1572-1641 Jane Frances de Chantal

1557-1648 Joseph Calasanz

1593-1649	John de Brébeuf
1580-1660	Vincent de Paul
1601-1680	John Eudes
1647-1690	Margaret Mary Alacoque

EIGHTEENTH CENTURY (5 selections)

1651-1719	John Baptist de la Salle
1675-1758	Benedict XIV
1693-1769	Clement XIII
1694-1775	Paul of the Cross
1696-1787	Alphonsus Liguori

NINETEENTH CENTURY (6 selections)

1803-1841	Peter Chanel
1786-1859	John Vianney
1807-1870	Anthony Mary Claret
1844-1879	Bernadette Soubirous
1815-1888	John Bosco
1873-1897	Theresa of the Child Jesus (Thérèse of Lisieux)

TWENTIETH CENTURY (36 selections)

1835-1914	Pius X
1857-1939	Pius XI
1876-1958	Pius XII (3)
1881-1963	John XXIII

1962-1965	Second Vatican Council (27)
1897-1978	Paul VI (3)

2

READING THE BIBLE WITH THE SAINTS

As noted in the last chapter, the Office of Readings is “above all a liturgical celebration of the word of God” (*General Instruction on the Liturgy of the Hours*, no. 29). There are many ways to read the Bible, and both the structure and the content of the Office of Readings suggest a very rewarding way to approach Scripture. This liturgical celebration of the word of God illustrates admirably the basic principles of Catholic biblical interpretation enunciated by the Second Vatican Council.

Together with other Christians, we believe that the Bible is the inspired word of God himself. Although composed by human authors, with their talents and limitations, the sacred writings have been inspired by the Holy Spirit and have God as their author. As historical, culturally conditioned works, they can be studied simply as literature; but because they are inspired writings, they also convey spiritual truth to those who read them by the light of Christian faith. The council suggests an analogy with Jesus himself to help us understand the relationship between the literal and spiritual meanings of the sacred texts: “Indeed the words of God, expressed in the words of men, are in every way like human language, just as the Word of the eternal Father, when he took on himself the flesh of human weakness, became like men” (CCC 101, citing *Dei Verbum* 13). Jesus of Nazareth lived at a particular time and place, and as such he can be studied like any other man; but we also believe that he is the eternal Son of God incarnate. Jesus is a historical figure, but much more than a historical figure: for Christians, the details of his life are significant because we believe he is the Son of God. Similarly, a nonbeliever might be motivated to study the Bible for any number of reasons, without affirming that its contents are divinely inspired. Christians read the Scriptures, not simply as

examples of ancient literature, but because through them God reveals himself to us in a unique way.

Much biblical scholarship over the past century has been devoted to deepening our understanding of the *literal* sense, that is, what the human authors intended to say and how their audiences would have understood them. The knowledge gained from such study is invaluable, but insufficient, for us as believers. It is invaluable precisely because of the mystery of the Incarnation: the fact that God became man at a particular moment in history means that what Jesus said and did and how his earliest followers understood him reveal God to us. But this knowledge is insufficient for us *as believers* because it can only speak about Jesus of Nazareth as a man, not as the Son of God. Christians do not read the Bible simply as literature; we read it as the inspired word of God. And for this reason, the Second Vatican Council states a fundamental principle for our understanding of the Bible: "Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written" (CCC 111, citing *Dei Verbum* 12, § 3). The council indicated three criteria for this way of interpreting Scripture, and each of these finds expression in the Office of Readings.

The first criterion is this: "1. *Be especially attentive 'to the content and unity of the whole Scripture'* " (CCC 112). Individual Bible study is necessary and enriching, but personal preferences can limit our field of vision. The Church's liturgical tradition challenges us to engage the Bible as a whole: lectionary readings from daily and Sunday Mass, biblical selections in the Office of Readings, and the prayerful recitation of the Psalms create a scriptural symphony. Passages from various books of the Bible combine in our daily prayer to reveal ever-new facets of the word of God. This is not to say that there are always explicit connections between these diverse selections; but, as the Catechism teaches: "Different as the books which comprise it may be, Scripture is a unity by reason of the unity of God's plan, of which Christ Jesus is the center and heart, open since his Passover" (CCC 112; cf. Lk 24:25-27, 44-46). The same Holy Spirit who gives a unity to the Bible helps the individual reader ponder the panorama of salvation history made manifest in the pages of Sacred Scripture.

The Fathers and saints immersed themselves in the word of God, and their insights can help us develop this broader vision. The Fathers are particularly insightful in their reflections on the relationship between the Old Testament and the New. Already in the pages of the New Testament we

find the earliest disciples repeatedly linking the events in Jesus' life with the history and institutions of Israel. The Fathers followed their example. They saw how the death and Resurrection of Christ transfigured the Old Testament: Jesus both fulfilled all that went before and made of the Old Testament a living word addressed to us today. Many patristic selections in the Office of Readings present this wisdom to us.

No single individual can compass the great sweep of the Bible as a whole, and awareness of this limitation points to the second criterion stated by the council: "2. *Read the Scripture within 'the living Tradition of the whole Church'* " (CCC 113). We are invited to hold a conversation with the word of God in the community of the Church, and the Fathers and saints contribute much to that conversation. Just as we draw on the expertise of scholars to help us understand the literal meaning of Scripture, so we turn to the experts in holiness—the saints—to enlighten us as to its spiritual meaning. The patristic selections sometimes comment directly on the biblical passage that precedes them; but even when they do not, they offer us models for interpreting spiritual matters in a spiritual way. And, because the Office of Readings includes writings from the saints of every century, and from the East as well as the West, it provides us with daily exposure to the living tradition of the whole Church.

Is there a conflict between the spiritual interpretation followed by ancient and medieval authors and the historical-critical approach of our own day? In some ways, yes. Many of their allegorical interpretations strike us as fanciful or forced. We live in our time, and we cannot pretend that the older presuppositions are ours. And yet it would be arrogant to write off nineteen centuries of prayerful reflection on Scripture. In the conclusion to his magisterial study of Origen's biblical interpretation, Henri de Lubac urged his readers to marry the best of the past and the present: "No less attentive than they themselves were to the Mystery signified in the history, we will perhaps be more attentive to the historicity of the figure or, at least, more aware of the approach that the precise knowledge of that historicity requires. And we will thus strive to unite our modern 'historical sense' to that profound 'sense of history' that their spiritual exegesis was able to bring out."[1] The bridge connecting older and newer Christian exegesis is the conviction that the whole of Scripture speaks of the mystery of Christ.

This conviction is at the heart of the third criterion proposed by the council: "3. *Be attentive to the analogy of faith*" (CCC 114; cf. Rom 12:6).

There is a coherence to the whole plan of revelation and the fundamental truths of the faith, and our awareness of this coherence deepens as we read the monuments of tradition in light of modern insights and vice-versa. Some patristic interpretations of Scripture made sense in earlier times but no longer do so; other insights of theirs, however, maintain a perennial freshness. Similarly, some contemporary biblical scholarship may shed light on the ancient world but not on faith; its spiritual usefulness must be evaluated according to its ability to deepen our understanding of the mystery of Christ. The Second Vatican Council spoke of the *sensus fidei*, the supernatural appreciation of faith shared by the whole body of the faithful. That instinct unites each of us to the rest of the body of believers throughout history. This *sensus fidei* is honed and perfected by our reading Scripture, not only in the light of contemporary scholarship, but also by drawing on the spiritual insights of the saints who have gone before us. Daily meditation on their writings lifts our vision beyond the horizon of the present moment. In the words of the *General Instruction of the Liturgy of the Hours*:

> 163. The purpose of the second reading is principally to provide a meditation on the word of God as received by the Church in its tradition. The Church has always been convinced of the necessity of teaching the word of God authentically to the faithful, so that "the line of interpretation in regard to the prophets and apostles may follow the norm of ecclesiastical and catholic understanding" [citing Saint Vincent of Lérins, *Commonitorium*, 2: PL 50:640].

The Senses of Scripture

After its presentation of the teaching of the Second Vatican Council on the Catholic principles of biblical interpretation, the Catechism speaks of the ancient tradition of various senses of Scripture. Since these senses were developed by the Fathers of the Church and appear frequently in their writings in the Office of Readings, it would be worthwhile to give them some consideration here.

As suggested above, the relationship between the literal and spiritual senses of Scripture is analogous to the relationship between the human nature of Christ and his divine Personhood in the mystery of the Incarnation. Just as our theological reflection on the mystery of Christ must be rooted in the historical Jesus of Nazareth, so "All other senses of Sacred Scripture are based on the literal" (CCC 116, citing Saint Thomas Aquinas,

STh I, 1, 10, *ad* 1). The first Christian spiritual reading of Scripture is found in the New Testament itself, where the sacred authors interpreted the historical events recorded in the Old Testament as referring to Christ. The followers of Jesus accepted that on a literal level the writings of the Old Testament described persons, institutions, and events that were central to the sacred history of the Jewish people. But they also perceived that the life, death, and Resurrection of Christ reveal a new meaning in these events, so that on a spiritual level the Jewish Scriptures refer to Christ. For this reason, the early Fathers of the Church vigorously opposed those who sought to remove the Old Testament from the collection of Christian sacred writings. In effect, they took seriously the words of the risen Jesus to his disciples: "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled" (Lk 24:44). The mutually revelatory relationship between the Old Testament and the New, which has been professed constantly since apostolic times, demands a spiritual interpretation of literal texts (see CCC 128-30).

But if it is true that events in the Old Testament find a spiritual meaning in the life of Jesus, it is also true that the mystery of Christ did not end with his death and Resurrection. That mystery continues in the Church, which is truly the Body of Christ, and in the life of each of her members. This is the basis for a spiritual interpretation of the Gospels. The theme of the profound union between Christ, the Church, and the individual Christian runs all through the New Testament. Saint Luke wrote a sequel to his Gospel to demonstrate how the life, death, and Resurrection of Jesus continue in his Body, the Church; and he models his account of the martyrdom of Saint Stephen on his description of the death of Jesus himself. The idea that the mystery of Christ continues in the Church and in each believer also appears frequently in the writings of Saint Paul and elsewhere in the apostolic writings. On the basis of this fundamental conviction, the Fathers of the Church followed the lead of the apostles and explored the spiritual meaning of the New Testament.

At the risk of oversimplifying, we might say that what is called the "allegorical sense" of Scripture refers primarily to how the mystery of Christ continues in the Church as a whole, and the "moral sense" refers to its presence in the life of the individual believer. Of course these two senses are mutually dependent, since every believer is a member of the Church. As

to the allegorical sense: Saint Leo the Great taught that what was visible in the life of our Savior has passed over into the sacramental life of the Church (see CCC 1115). When we affirm that Christ continues to heal, to teach, to nourish, and to sanctify in his Church, we are applying a spiritual interpretation to the Gospels: they do not simply tell us what Jesus did long ago; they describe what he is doing here and now. Similarly, when we read the story of the Exodus, we understand it first in its literal sense: it describes how at a certain moment in history God delivered his people from slavery to freedom. But we also understand it in a spiritual sense: the Exodus foreshadows the death and Resurrection of Christ, his "Passover" from death to life. That spiritual reality continues in his Body, the Church; by baptism we are freed from the slavery of death and delivered into the Promised Land of everlasting life.

The "moral sense" represents a spiritual interpretation of Scripture applied to the individual believer, who is a microcosm of the mystery that is Christ and his Church. As I read about the sojourn of the Israelites in the desert, I can see it as a prefigurement of the community of the Church journeying through the wilderness of history to the Promised Land of eternal life; but I can also see its account of successes and failures, triumphs and infidelities, as the story of my personal journey of faith. When we pray the Psalms, which are so central to the Liturgy of the Hours, we employ the spiritual senses of Scripture almost unconsciously. For example, we can recognize that Psalm 45 was originally composed to be sung at the marriage of a king; we can pray it as a celebration of the relationship between Christ and his Bride, the Church; and we can apply it spiritually to our own relationship with Christ.

The fourth sense is called "anagogical", an unusual word that means an interpretation of Scripture pointing to a fulfillment beyond this world. Sometimes the Fathers would speak of the Old Testament as the *shadow*, the New Testament as the *image*, and the Kingdom of Heaven as the *truth*. Just as some spiritual meanings of the Old Testament became evident only with the coming of Christ, so some spiritual meanings of the Scriptures will become apparent beyond this created world. Since we are creatures of time and space, we cannot avoid thinking of these realities as sequentially following one upon another—but we must keep in mind that Christ and the Spirit give a unity to the whole mystery of salvation. Just as Christ himself was at work in the Old Testament, so in Christ the future is already present

to us in some way. Recall that Saint Paul instructed the Colossians: “If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God” (Col 3:1-3). We are “saved in hope” (cf. Rom 8:24). What is revealed to us by Christ is certainly true, but it is a truth that goes far beyond anything we can imagine here on earth. All of our earthly insights into Scripture, no matter how profound, are provisional—God’s word speaks not only of promises fulfilled, but of promises yet to be fulfilled.

In his commentary on the First Letter of John, Saint Augustine alludes to these various spiritual senses of Scripture:

> We have been promised that *we shall be like him, for we shall see him as he is*. By these words, the tongue has done its best; now we must apply the meditation of the heart. Although they are the words of Saint John, what are they in comparison with the divine reality? And how can we, so greatly inferior to John in merit, add anything of our own? Yet we have received, as John has told us, an anointing by the Holy One which teaches us inwardly more than our tongue can speak. Let us turn to this source of knowledge, and because at present you cannot see, make it your business to desire the divine vision.[2]

The spiritual senses of Scripture offer an avenue of approach to the word of God in prayer. To learn what a particular passage *meant*, we can consult various translations, dictionaries, and commentaries. In order to learn what a particular passage *means*, we employ the meditation of the heart, learning the lessons that the inward anointing by the Holy One reveals to those who seek communion with God. One way that great saints down through the ages have carried out this spiritual exploration is known as *lectio divina*.

Lectio Divina

The fathers of the Second Vatican Council urged all believers to deepen their familiarity with the word of God. Quoting one of the great Latin Fathers, they then added: “Let them remember, however, that prayer should accompany the reading of Sacred Scripture, so that a dialogue takes place between God and man. For ‘we speak to him when we pray; we listen to him when we read the divine oracles’ ” (CCC 2653; *Dei Verbum* 25; cf. Phil 3:8; Saint Ambrose, *De officiis ministrorum* 1, 20, 88: PL 16, 50). The

spiritual tradition of the Church provides a helpful way to enter into this divine conversation: *lectio divina*, which consists of reading, meditation, prayer, and contemplation. This fourfold approach is rooted in the patristic exegesis of the spiritual senses of Scripture. Reading corresponds to the literal sense; in meditation, the relationship between a particular passage and the mystery of Christ is considered; prayer involves a conversation with God in which I see my own life in the context of this mystery; and in contemplation I begin to taste in some small way the union with God I will enjoy more fully in the life to come.

Spiritual writers have described this dynamic in various ways over the centuries. One very simple and helpful schema was given by a Carthusian monk writing early in the twelfth century: "Seek in reading and you will find in meditating; knock in mental prayer and it will be opened to you by contemplation" (CCC 2654, citing Guigo the Carthusian, *Scala Paradisi*: PL 40, 998). Although Guigo speaks of these as four rungs of a ladder, we should be careful not to see this approach to reading the Bible as some kind of automatic "Four-Step Program to Divine Union". It is true that Guigo sees causal connections leading from one stage to the next: reading is an exercise of the outward senses; meditation concerns inward understanding of what we have read; prayer entails an affective response to what we have understood; and contemplation transcends our human faculties. However, rather than viewing these as four discrete stages of prayer, it would be more helpful to see them as an interrelated whole, which by their mutual influence helps us maintain our equilibrium as we ponder the word of God. Guigo himself says as much toward the end of his letter: "From this we may gather that reading without meditation is sterile, meditation without reading is liable to error, prayer without meditation is lukewarm, meditation without prayer is unfruitful, prayer when it is fervent wins contemplation, but to obtain it without prayer would be rare, even miraculous."[3]

"Seek in reading and you will find in meditating." To read the Bible in *lectio* is to seek to hear the voice of God speaking today; this study is directed, not to learning about Scripture, but toward communion with God. What about the use of commentaries, dictionaries, and the other apparatus of contemporary scholarship? These have a role to play—as a preparation for prayer. But in prayer itself, I limit myself to a particular passage and read it over and over. At other times, I can and should consult commentaries to learn more about the passage; now, it is sufficient to let the text speak for

itself. What does this selection tell me about Christ? How does it relate to the great themes of salvation history? How does it shed light on what I *believe*? What is the good news it proclaims?

"Knock in mental prayer and it will be opened to you by contemplation." The shift from meditation to prayer is a movement from the mind to the heart. Given God's gift of salvation in Christ, how do I experience this reality in my own life? What is God saying to me here and now? The literal meaning of the passage and what it says about the mystery of Christ slip into the background; those meanings are still there, but now my prayerful conversation with God takes center stage. It may be that this conversation will lift me out of myself into a spirit of contemplation. This, however, should not be expected; still less should it be seen as an infallible result produced by following this—or any other—method of prayer. The saints teach us that contemplation is a gift of God, given as and when he sees fit. What matters is that we seek to deepen our union with God by humble, trusting, honest communion with him.

Let us recall how Guigo sees these four movements interacting. "Reading without meditation is sterile": in *lectio*, we do not read a passage of Scripture primarily to learn something about ancient Israel or the life of Jesus; we read to plunge ourselves into the present mystery of Christ, guided by the Holy Spirit. "Meditation without reading is liable to error": by constantly returning to the word of God, read within the community of the Church, we keep ourselves centered on Christ and avoid spinning off into the eccentric vagaries of our own piety. "Prayer without meditation is lukewarm": meditation keeps before us the mystery of Christ, whose love enkindles love in return. "Meditation without prayer is unfruitful": if we do not internalize the mystery of Christ, it becomes just so much information "out there" with no bearing on my life, on my relationship with God, or on how I treat others. *Lectio divina* is simple to describe, but it demands perseverance, silence, and a certain amount of discipline. It is not something to do occasionally, when one is feeling particularly devout; it is a way of life.[4]

How does the Office of Readings relate to *lectio divina*? This hour of the Office was originally a form of communal *lectio*: the reading of a biblical passage followed by a meditation by one of the Fathers of the Church is a liturgical expression of this kind of reading. This is not to suggest that the Office of Readings is a substitute for personal *lectio divina*; but it helps

provide a context for this, and it also provides regular contact with the traditional spiritual senses of biblical interpretation. The Catholic who takes part in the daily celebration of the Eucharist, the morning and evening prayer of the Church, and the Office of Readings breathes an atmosphere that is conducive to *lectio divina*. This atmosphere can become so routine that it might be taken for granted—but it is in fact an antidote to the decidedly rationalistic world of post-Enlightenment culture.

In choosing a subject for *lectio divina*, a person could use one of the readings in the Mass lectionary or the biblical reading presented in the Office of Readings. Some people find it fruitful occasionally to practice *lectio* with the patristic reading or to use a commentary by one of the Fathers in conjunction with a particular book of the Bible. At the very least, the writings by the saints in the Liturgy of the Hours expose us to the insights holy people in the past have drawn from the word of God.

These selections are not simply inspiring texts from the past. As we read them in the context of a liturgical celebration (which we do even when we pray the Office of Readings by ourselves), we do so in communion with the saints. The Catechism reminds us that the Fathers and saints are not simply past masters; they are present friends: "The witnesses who have preceded us into the kingdom [cf. Heb 12:1], especially those whom the Church recognizes as saints, share in the living tradition of prayer by the example of their lives, the transmission of their writings, and their prayer today. They contemplate God, praise him and constantly care for those whom they have left on earth. . . . Their intercession is their most exalted service to God's plan. We can and should ask them to intercede for us and for the whole world" (CCC 2683).

AUTHORS AND THEIR WRITINGS

The Office of Readings contains writings from many of the greatest saints and learned Doctors of twenty centuries. This part of *Witness of the Saints* presents a brief biography of each author and, where possible, some background on the selections from their writings chosen for the Office of Readings.

Acts of the Martyrs

The Christian faith, born of the death and Resurrection of Christ, spread quickly throughout the Roman Empire because of the witness of the martyrs—men, women, and children who sacrificed their lives rather than deny their faith in Christ. The early Church has bequeathed to us accounts of their heroic deaths. These can be divided into three different literary genres: "acts", "passions", and "legends".

The "acts" relate primarily the interrogation of the accused parties, and court records may have been used in their composition. Two examples of these in the *OR* concern Saint Justin and Saint Cyprian, both well-known figures apart from their glorious deaths. Justin was a philosopher, who was executed during the reign of Emperor Marcus Aurelius, himself a renowned philosopher. Cyprian was put to death nearly a century later.

"Passions" are accounts of the execution of the martyrs, whose suffering and death are presented as an imitation of the Passion of Christ. (We see this pattern already in the description of the martyrdom of Saint Stephen in the Acts of the Apostles.) The account of the death of Polycarp (ca. 155), given in a letter written by an eyewitness, provides the oldest detailed description of a martyrdom as well as the earliest testimony to the cult of the martyrs and their relics. The *Death of the Holy Martyrs of Carthage* is an excerpt from the *Passion of Saints Perpetua and Felicity*, who were executed along with three catechumens around the year 202; this passion is

noteworthy because in its earlier chapters it draws on Perpetua's own diary and has three chapters written by one of the martyrs, Saturus.

The "legends" of the martyrs were written after the end of the age of persecution and often long after the events they relate. They were composed for the edification of Christians and frequently dwelt on (and magnified) the marvelous. The legends do not possess the historical veracity of the acts and passions, and for this reason the editors of the Liturgy of the Hours did not include them in the *OR*; an echo of them lives on in the antiphons for some of the early martyrs, such as Agnes, Cecilia, and Lawrence.

Subsequent ages have made their own records of martyrdom, and the *OR* presents two of them: Saint Wenceslaus (907-929), and Saint Paul Miki and his companions (d. 1597).

Acts of the Martyrdom of Saint Justin and Companions 1-5 (June 1)

Death of the Holy Martyrs of Carthage 18, 20-21 (Mar 7)

Letter on the Martyrdom of Saint Polycarp 13.2-15.2 (Feb 23)

Martyrdom of Saint Cyprian 3-6 (Sept 16)

Martyrdom of Saint Paul Miki and Companions 14.109-110 (Feb 6)

Martyrdom of Saint Wenceslaus (first old Slavic legend) (Sept 28)

Aelred of Rievaulx (1110-1167)

The son of a Saxon priest, Aelred abandoned a prestigious post at the court of Saint David I of Scotland to enter the Cistercian monastery of Rievaulx, where he eventually became abbot. Of an affectionate nature, much of Aelred's spiritual writing centers on the theme of human friendship as a path to God. (His first biographer noted that he had lived under Aelred's governance at Rievaulx for seventeen years, and in all that time Aelred never expelled a monk from the community.) Like the other Cistercian authors, Aelred viewed the spiritual journey as the recovery of the likeness of God lost by sin; this is brought about in part by the right ordering of our affections. Aelred wrote his *Mirror of Love* at Bernard's request. He later wrote *On Spiritual Friendship* as a Christian reinterpretation of Cicero's *De Amicitia*. Aelred had a strong attachment to the suffering humanity of Christ

and spoke of Jesus' nurturing us in maternal terms. For this reason it is not surprising that he also underscored Mary's maternal relationship to us, as he did in his sermon for her nativity.

Mirror of Love 3.5 (F 1 Lent)

On Spiritual Friendship 3 (W 12 OT)

Sermon 20 on the Nativity of Mary (Com BVM)

Albert the Great (1206-1280)

Famed as the teacher of Saint Thomas Aquinas, Albert was known as "the Great" even in his lifetime because of his encyclopedic learning. He explored all fields of knowledge and was proclaimed patron of natural scientists by Pope Pius XII. Albert was the first to engage positively the insights of Aristotelian philosophy and in this and other ways influenced the thought of Aquinas. For three years he served as Bishop of Regensburg and may have written his commentary on the Gospel of Saint Luke during that period. It should be noted that the goal of meditation on the Scriptures by the friars was not the same as interpretation in the monastic setting: the motto of the Dominicans is "to hand on to others the fruits of contemplation"—that is, through popular preaching. The selection from his writings in the *OR* deals with the Eucharist, one of Albert's favorite topics.

Commentary on the Gospel of Luke 22.19 (Nov 15)

Aloysius Gonzaga (1568-1591)

As the eldest son of the Marquis Gonzaga, Aloysius grew up in an atmosphere of tremendous wealth and privilege. (The Archbishop of Milan, Saint Charles Borromeo, gave him his first Communion.) The boy was extremely devout and sought to enter the Society of Jesus, but his father strenuously opposed the idea. Aloysius finally prevailed and joined the Jesuits at the age of seventeen. There he was privileged to have Saint Robert Bellarmine as his spiritual director—who commanded Aloysius to moderate his penances. While assisting victims of the plague, Aloysius contracted the pestilence and died at the age of twenty-three. The *OR* gives

a selection from a letter of the saint to his mother, who had always championed his desire to embrace religious life.

Letter to His Mother (June 21)

Alphonsus Liguori (1696-1787)

Alphonsus was a successful young lawyer with a promising career ahead of him. He lost an important case, and, disillusioned, he abandoned the law and became a priest. Much of his life was dedicated to preaching the gospel to the poor, and to this end he founded the Congregation of the Most Holy Redeemer. (By an unfortunate chain of events, at the end of his life he was expelled from the community he founded.) Alphonsus became an influential moral theologian: he himself struggled with scrupulosity, and in his writings he opposed excessive rigorism. Although some dismissed his approach as too lax, in time his balance and prudence came to be appreciated. In 1950 he was proclaimed patron of confessors and moral theologians.

Along with his influence in the field of moral theology, Alphonsus had a great impact on Catholic devotional life. He wrote poems and hymns (including the popular Italian Christmas carol "Tu scendi dalle stelle") and over seventy-five devotional books. Alphonsus spoke in simple terms to simple believers, inviting them to deepen their relationship with Christ. It was in this friendship that moral theology and piety converged. The *OR* presents excerpts from the first chapter of his *Practice of the Love of Jesus Christ*, one of his most popular books. Alphonsus based this work on Saint Paul's famous "Hymn to Love" (1 Cor 13).

Practice of the Love of Jesus Christ, chap. 1 (Aug 1)

Amadeus of Lausanne (1110-1159)

Amadeus was a novice of Saint Bernard at Clairvaux and served (very reluctantly) as the Bishop of Lausanne for the last fifteen years of his life. We have eight homilies he delivered in praise of the Mother of God. His style is marked by a great sensitivity and freshness, a forerunner of the warm expressions of devotion to Mary in later Western art and literature.

Amadeus stresses that all Mary's blessings come from her relationship to her Son, and in his homilies he meditates on how she manifests the seven gifts of the Holy Spirit. Homily 7 is dedicated to the Assumption and was quoted by Pius XII in the definition of that dogma. Amadeus emphasizes that Mary's role in God's plan is not simply a matter of history; she continues her motherly intercession for us in Heaven, as the selection in the *OR* suggests.

Homily 7 (Aug 22)

Ambrose of Milan (339-397)

Ambrose came from an aristocratic Christian family (the first Western Father to have been brought up in the faith) and originally pursued a secular career. Having been appointed a provincial governor, he was so astute in his handling of a conflict between contending Christian parties on the death of the bishop that Ambrose was elected Bishop of Milan while still a catechumen. Since Milan was the residence of the emperor in the West, much of Ambrose's life was spent in navigating the uncharted waters of the relationship between the Church and the new Christian State. The Christian community faced challenges on several fronts: pagans, who resented the increasing Christian hegemony in public life; conflicts among Christians regarding what is orthodox belief; interaction with a government that had inherited a tradition that religion was the responsibility of the State. These various concerns overlapped. For example, the disputes regarding Arianism were—especially in the West, where the intricacies of Greek thought were little understood—largely a question of the independence of the Church from imperial interference. Yet, while seeking to safeguard the autonomy of the Church, Ambrose also called upon the Christian emperor to rein in pagan worship and to oppose heterodox Christian communities.

With all of these concerns, Ambrose never lost sight of his primary vocation as a spiritual leader, and he believed that his principal work was preaching the gospel to his people. A large proportion of Ambrose's works began as sermons or instructions. Ambrose knew Greek, unlike most other Latin Fathers, and was instrumental in importing to the West the profound theological insights of the East regarding the dogmas of the Incarnation and the Trinity. He was also an exponent of Origen's approach to biblical

interpretation, which treated scriptural passages in terms of several meanings: literal, moral, and mystical. This approach was something of a novelty in the West, and many, including the young Augustine, found Ambrose's spiritual interpretation of the Old Testament very helpful.

The only extant exposition of a New Testament book by Ambrose is his *Commentary on Luke*, which reflects dependence on earlier commentaries by Origen and Hilary. (The commentary on the Letter of Paul to the Philippians was incorrectly attributed to Ambrose, although in *Letter 35* we are given his reflection on part of Paul's Letter to the Romans.) Most of Ambrose's scriptural explanations were devoted to the Old Testament, finding both christological meanings and moral applications there. So, in *On Cain and Abel* Ambrose contrasts their two sacrifices and draws lessons for how his hearers should pray, and in his *Explanation of Psalm 118* he demonstrates how the following of Christ leads to an ever-deepening conversion.

Ambrose the pastor is encountered in his homilies *On the Mysteries*, in which he explains to the newly baptized the deeper significance of the sacraments of initiation. Taken together with the *Catecheses* of Saint Cyril of Jerusalem, these conferences give us valuable insights into the liturgical life of Christians in the fourth century. (It should be noted that Ambrose was also a renowned author of hymns, and these are used in the Latin version of the Liturgy of the Hours.)

There is, finally, Ambrose the spiritual guide. Holding such an influential position in the imperial capital, Ambrose knew well how evanescent are the goods of this world, and he frequently exhorted his flock to keep their eyes fixed on the goal of their life in Christ. *On Flight from the World* speaks of the vanity of this world and invites Christians to seek spiritual "cities of refuge"; *On Death as a Blessing* applies the threefold biblical interpretation to this topic: literal (physical death), moral (sin), and mystical (death in Christ as the gateway to eternal life). Finally, the *OR* has selections from two of the five works written by Ambrose on virginity. He had been present when his own sister "took the veil" in Saint Peter's basilica in Rome, and he wrote *On Virgins* as a theological and spiritual presentation on the consecrated life; his later *On Virginity* is a defense of the views he expressed in his earlier work. Ambrose's works in this area are the first treatises in Latin to address the theology of the virginal life.

Commentary on Luke 2.19, 22-23 (Dec 21)

Explanations of the Psalms 1.4, 7-8 (F 10 OT)

Explanations of the Psalms 1.9-12 (Sa 10 OT)

Explanations of the Psalms 36.65-66 (Th 6 OT)

Explanations of the Psalms 43.89-90 (Th 16 OT)

Explanations of the Psalms 48.13-14 (F 20 OT)

Explanations of the Psalms 48.14-15 (Sa 20 OT)

Exposition of Psalm 118 12.13-14 (Th 14 OT)

Exposition of Psalm 118 20.43, 45, 48 (Jan 20)

Exposition of Psalm 118 20.47-50 (Oct 9)

Letter 2 1-2, 4-5, 7 (Dec 7)

Letter 35 4-6, 13 (W 5 OT)

On Cain and Abel 1.9.34, 38-39 (M 27 OT)

On Death as a Blessing 3.9; 4.15 (Sa 31 OT)

On Flight from the World 6.36; 7.44; 8.45; 9.52 (Sa 2 Lent)

On the Death of His Brother Satyrus 2.40, 41, 46, 47, 132, 133 (Nov 2)

On the Letter to the Philippians (PLS 1:617-18; *pseudo-Ambrose*) (F 26 OT)

On the Mysteries 1-7 (Su 15 OT)

On the Mysteries 8-11 (M 15 OT)

On the Mysteries 12-16, 19 (Tu 15 OT)

On the Mysteries 19-21, 24, 26, 28 (W 15 Ot)

On the Mysteries 29-30, 34-35, 37, 42 (Th 15 OT)

On the Mysteries 43, 47-49 (F 15 OT)

On the Mysteries 52-54, 58 (Sa 15 OT)

On Virginity 12.68, 74-75; 13.77-78 (Dec 13)

On Virgins 1.2, 5, 7-9 (Jan 21)

Anastasius I of Antioch (d. 599)

Anastasius was the representative of the Patriarch of Alexandria to the see of Antioch and in 559 was chosen to be Patriarch of Antioch himself. Due to a conflict with the emperor, Anastasius was exiled to Jerusalem, but through the intervention of his friend Pope Gregory the Great he was allowed to return to his see. In his *Orations* he reflects upon and defends the teaching of Chalcedon about the two natures and one Person in Christ. The spiritual significance of this doctrine is illustrated beautifully in the two selections from his preaching in the *OR*.

Discourse 4, On the Passion 1-2 (Tu Octave Easter)

Discourse 5, On the Resurrection of Christ 6-7, 9 (Office Dead)

Anastasius of Sinai (d. ca. 700)

Anastasius was abbot of the famed monastery on Mount Sinai. Some of his homilies survive, and it is fitting that the *OR* contains one for the feast of the Transfiguration. This is the patronal feast of the monastery (its association with Saint Catherine began in the tenth century), and there is a magnificent sixth-century mosaic of the Transfiguration in the apse of the monastic church. Mount Sinai holds an important place in the history of Eastern spirituality, not least because of the writings of Saint John Climacus, a contemporary of Anastasius, whose *Ladder of Divine Ascent* is read by Orthodox monks during Lent.

Sermon on the Transfiguration of the Lord 6-10 (Aug 6)

Andrew of Crete (660-740)

Andrew was born in Damascus, spent time as a monk in Jerusalem, served as a deacon in Constantinople, and passed his final years as Archbishop of Crete. He created a new genre of liturgical hymnody, a canon consisting of nine separate odes. His penitential "Great Canon" of 250 strophes is still chanted in the Orthodox liturgy during Lent. Many of Andrew's homilies for feast days have come down to us, of which the *OR* contains three: for the Birth of Mary, the Exaltation of the Holy Cross, and Palm Sunday. Since Andrew worshipped at the Holy Sepulcher in Jerusalem and Hagia Sophia in Constantinople, his sermons convey to us something of the solemn celebrations in those renowned churches.

Discourse 1 (Birth of Mary) (Sept 8)

Discourse 9 (Palm Sunday) (Palm Su)

Discourse 9 (Palm Sunday) (Tu 33 OT)

Discourse 10 (Exaltation of the Holy Cross) (Sept 14)

Angela Merici (1470 or 1474-1540)

A native of Lombardy, Angela joined the Third Order of Saint Francis as a young woman. Angela recognized that there was a great need to educate young girls, and she gathered like-minded women into a congregation under the patronage of Saint Ursula. The Ursulines were the first non-cloistered religious community of women and the first dedicated to the education of the young. The *Spiritual Testament* was dictated by Saint Angela at the end of her life and read to her sisters after her funeral.

Spiritual Testament (Jan 27)

Anselm of Canterbury (1033-1109)

Anselm is the most penetrating theological mind in Western Christianity between Augustine and Aquinas. Born in Piedmont, he entered the monastery of Bec and eventually was elected abbot. A former abbot, Lanfranc, had been appointed the first Norman Archbishop of Canterbury in 1070, and Anselm succeeded him in that office in 1078. He soon found

himself caught up in the conflict between the pope and the king regarding lay investiture. Anselm is remembered for his philosophical and theological treatises, in which he sought to present an intellectual defense of the faith. But if it is true that he described his effort as “faith seeking understanding”, it is also true that he professed “I believe in order that I may understand.” Speculative and mystical theology always remained connected for Anselm.

The two selections from his *Proslogion* in the *OR* capture the depth of Anselm’s spiritual hunger for God, which was at the heart of his monastic vocation. It is fitting that his “Oration” in honor of Mary should be used for the feast of her Immaculate Conception: this feast first appeared in the West in England, and Eadmer, Anselm’s disciple, used his master’s teaching to help clarify the meaning of our Lady’s freedom from original sin.

Discourse 52 (Dec 8)

Proslogion 1 (F 1 Advent)

Proslogion 14, 16, 26. (Apr 21)

Anthony Mary Claret (1807-1870)

Anthony was a native of Catalonia, and even as a young priest he had great missionary zeal. He journeyed to Rome to put himself at the service of the Congregation for the Propagation of the Faith, and upon his return to Spain he and five other priests founded the “Missionary Sons of the Immaculate Heart of Mary”. A year later (1850) Claret was named Archbishop of Santiago, Cuba. For seven years he worked assiduously there, and his preaching on the rights of slaves and his efforts to reform the moral life of the inhabitants of his diocese prompted several attempts on his life. In 1857 he was summoned back to Spain to serve as confessor to the queen, an office he undertook only with great reluctance and with the proviso that he would not live at court. He accompanied the royal family into exile during the revolution of 1868 and died under house arrest at a monastery in France.

Along with missionary zeal, Anthony had a great interest in the apostolate of the press, and he wrote a great deal. The selection from his writings given for his feast in the *OR* expresses well his devotion: the words

"zeal", "love", and "inflamed" appear repeatedly throughout this brief passage.

L'Egoismo vinto 60 (Oct 24)

Anthony Mary Zaccaria (1502-1539)

Anthony studied medicine as a young man but later felt a call to religious life and was ordained a priest. He dedicated his life to the service of the poor and the reform of morals in northern Italy. To this end, he founded three communities under the patronage of Saint Paul: a group of priests, another of unmarried women, and a third of married couples. Because of their association with the church of Saint Barnabas in Milan, the congregation of priests came to be known as Barnabites. Saint Anthony's efforts at reform met with opposition, and on two occasions he was accused of heresy. The sermon given in the *OR* was preached by Anthony on the eve of the first trial.

Sermon (July 5)

Anthony of Padua (1195-1231)

Although he is forever associated with Padua, Anthony grew up in Portugal. He was a well-educated Augustinian canon, but the sight of the bodies of Franciscans who had been martyred in Morocco moved him to desire martyrdom himself, and he joined Francis of Assisi's fledgling community. Although he tried to disguise his learning, when it came to light Francis appointed him "Lector" in theology to the Franciscans. (Although Francis was not enthusiastic about having his friars devote themselves to study, Anthony paved the way for eminent Franciscan theologians.) But it was more as a preacher and miracle worker that Anthony gained fame. In his popular preaching Anthony addressed himself to the moral reform of his listeners, but he also had a profound knowledge of Scripture. Pope Gregory IX, who canonized Anthony only a year after his death, had heard him preach and nicknamed him the "Ark of the Covenant" because he contained the Scriptures so completely in his heart.

Sermon I 226 (June 13)

Aphraates (early 4th cen.)

Aphraates is the first of the Syrian Fathers, but little is known about his life. He wrote a series of twenty-three “Demonstrations” on various topics, all but the last linked to letters of the Syriac alphabet. The Church in Syria was very conscious of her connection to the original Christian community in Jerusalem. There may have been a movement to return to Judaism, or at least to adopt some Jewish practices, during Aphraates’ time, so in several of his expositions he addresses the spiritual interpretation of Jewish rites in the Christian context.

Demonstration 11, On Circumcision (W 1 Lent)

Asterius of Amasea (d. ca. 410)

Little is known of this bishop of Cappadocia (Turkey) except that he had trained as a lawyer and was well-versed in rhetoric. His surviving sermons primarily celebrate the feasts of saints and address moral concerns rather than theological issues. His description of the veneration shown to a painting of a martyr was cited by the Second Council of Nicaea (787) in its defense of images.

Homily 13 (Th 1 Lent)

Athanasius (ca. 296-373)

As a young man Athanasius served as secretary to Bishop Alexander of Alexandria and accompanied him to the Council of Nicaea (325), at which the divinity of Christ was affirmed in response to the teachings of Arius, who maintained that the Son of God was a creature. This conflict was to cast its shadow over the whole of Athanasius’ life. Chosen to succeed Alexander in 328, Athanasius refused to readmit Arius to communion in accord with the decision of Nicaea, in spite of pressure from the emperor Constantine. He was forced into what was to be the first of five exiles from

his see. His banishment brought him into contact with the West, where he found in the Bishop of Rome a staunch defender. The views of Arius were attractive to some who sought to harmonize Christian thought with Greek philosophy, but Athanasius drew the line when such speculation called into question the belief that the Son and the Holy Spirit are truly God, because this challenged the very means of our salvation.

The selections from Athanasius' works in the *OR* draw on some of his most important writings. The *Discourse against the Pagans* and the *Oration on the Incarnation* are most likely two parts of one book. In the first part, Athanasius critiques the idolatry and polytheism of pagan religion; in the second, he reflects on human frailty and how the Incarnation of the Son of God is the source of our healing. There is no mention of the Arian conflict in these works, but the selections in the *OR* illustrate how the unity between the Father and the Son is the source of harmony in creation. The *Discourse against the Arians* is Athanasius' most significant dogmatic work, in which he presents Arian doctrines and refutes them by recourse to Scripture. Athanasius also addresses theological concerns in his *Letter to Epictetus* (the relation between the historical Christ and the eternal Son of God) and the *Letter to Serapion* (the divinity of the Holy Spirit). The latter became very influential in later thought and was adopted by the Council of Chalcedon (451) as the best expression of the mind of the Church on this question.

The spiritual life is at the center of the other selections in the *OR*. It was the custom for bishops to issue a pastoral letter annually to announce the forthcoming Lenten fast and specify the date for Easter; excerpts from two of Athanasius' letters are read during Lent. Finally, there is his extremely influential *Life of Anthony*. Saint Anthony has been called "the father of monasticism", and this is due in part to the popularity of Athanasius' biography. It was translated into Latin and became for both Greeks and Latins an impetus to embrace a life consecrated to prayer. Saint Gregory Nazianzen called it "a rule of monastic life in narrative form". In addition to encouraging the growing ascetical movement in the Church, this—the earliest "life of a saint"—became the model for subsequent writings in this genre.

Discourse against the Arians 2 78, 81-82 (Tu 6 OT)

Discourse against the Arians 2 78, 79 (Th 30 OT)

Discourse against the Pagans 40-42 (Th 1 OT)

Discourse against the Pagans 42-43 (F 1 OT)

Discourse on the Incarnation of the Word 8-9 (May 2)

Discourse on the Incarnation of the Word 10 (Sa 23 OT)

Easter Letter 5 1-2 (F 4 Lent)

Easter Letter 14 1-2 (Su 5 Lent)

Letter to Epictetus 5-9 (Jan 1)

Letter to Serapion 1.28-30 (Trinity Su)

Life of Saint Anthony 2-4 (Jan 17)

Augustine of Hippo (354-430)

The immense number of selections from Augustine in the *OR* testifies to the importance of this Father; without doubt, Augustine is the most influential figure in the history of Western Christianity. Raised in North Africa by a pagan father and a Christian mother, Augustine studied rhetoric and taught in Carthage, Rome, and Milan. Much to the distress of his mother, he abandoned his Christian faith as a young man and for a time embraced the doctrines of a dualistic philosophy known as Manichaeism. Augustine found three aspects of this thought particularly attractive: it claimed to rely on reason alone, without an appeal to faith; it purported to offer a pure form of Christianity, untainted by association with the Old Testament; and it proposed a solution for the problem of evil in the concept of two equal forces, good and evil, struggling for domination in the world. Eventually Augustine found the Manichaean doctrine to be less than persuasive and accordingly embraced skepticism.

Augustine's return to Christian faith began with the preaching of Ambrose. He was impressed with Ambrose's defense of the Old Testament and by his spiritual interpretation of Scripture; and the singing of the Psalms at the Christian liturgy moved him deeply. Augustine came to recognize the need for faith to come to a true knowledge of God and of the

Church as the way to Christ. The acceptance of the gospel meant for Augustine the need to give up his teaching career and also forego marriage (he had lived with a woman for many years and had a son by her). Resolved to make these sacrifices, Augustine was baptized at Easter 387 and returned to Africa.

He had hoped to bring together a few friends and spend his days in prayer and study, but a man of such remarkable gifts could not avoid the call to leadership in the Church; Augustine was ordained a priest and a few years later elected Bishop of Hippo Regius. For the remaining thirty-four years of his life, Augustine was a devoted pastor who accomplished a prodigious amount of work. When one surveys his vast literary output, it is remarkable to recall that he produced this corpus in the midst of myriad concerns as a bishop: preaching, adjudicating disputes among members of his congregation and representing their interests to the civil authorities, caring for the poor, training the clergy, organizing monastic communities of men and women, visiting the sick, and administering the material resources of his Church.

In addition, he exercised great solicitude for the Church in North Africa through his travels and participation in regional meetings, carried on an extensive correspondence, and tirelessly explained and defended the Catholic faith.

Augustine was a complex and profound man, who excelled in many areas: he produced the first great philosophy of history in the West and advanced Christian understanding on a variety of dogmatic issues: grace, the Trinity, redemption, the Church, the sacraments, and the life to come. He addressed complicated moral and political questions, reflected on the spiritual life and asceticism, and speculated on areas of mystical theology. As he lay dying, the barbarians were literally at the gates, besieging the city of Hippo; he probably little imagined that he was to be the great craftsman of the Western culture of the Middle Ages.

Many of Augustine's writings are of a polemical nature, but few of these appear in the *OR*: his treatise *Against Faustus* is aimed at a proponent of Manichaeism, and in it Augustine defends the importance of the Old Testament. *On the Predestination of the Saints* was written to defend Augustine's position that the grace of God is needed to assist free will even at the beginning of faith. Certainly his greatest achievement in this genre is *On the City of God*. After the fall of Rome in the year 410, pagan authors

claimed that this catastrophe happened because the empire had abandoned the old pagan gods. In response, Augustine provides a synthesis of philosophical, theological, and political thought to argue for the workings of the providence of God in history.

There are many examples of Augustine's treatment of Scripture in the *OR*. In his *Tractates on the Gospel of John*, he draws upon his theological, philosophical, and spiritual expertise to explain this Gospel to his congregation; he does the same with ten homilies on charity inspired by the First Letter of John. Augustine's discourses *On the Psalms* contain his most beautiful and mature spiritual reflection. This is the only complete treatise on the Psalms to survive from the patristic era. He applies his idea of the whole Christ, Head and members, to the Psalms and explains how they can be spoken by Christ himself, the Church, and the individual believer. Much of Augustine's biblical interpretation took place in connection with his preaching, and the *OR* gives us many excerpts from the five hundred sermons of Augustine that are known to us.

Finally, mention should be made of selections from two spiritual works. The first is a letter written to a woman named Proba, which is concerned with prayer and includes Augustine's commentary on the Lord's Prayer. Then there is his famous *Confessions*, written many years after his conversion. Augustine is very frank in revealing his many failings, but that is not the primary meaning of the word "confessions" for him. Rather, it is a "confession of praise", giving thanks to God for the patient and loving way he gradually drew Augustine to himself. Very few conversions have had such a remarkable impact on the world.

Against Faustus 20, 21 (Dec 11)

City of God 10.6 (F 28 OT)

Confessions 1.1-2.2; 5.5 (Su 9 OT)

Confessions 7.10, 18; 10.27 (Aug 28)

Confessions 9.10-11 (Aug 27)

Confessions 10.1.1-10.2.2; 10.5.7 (Tu 8 OT)

Confessions 10.26.37-10.29.40 (W 8 OT)

Confessions 10.43.68-70 (F 16 OT)

Discourse on the Psalms 32.1.7-8 (Nov 22)
Discourse on the Psalms 32.29 (Tu 14 OT)
Discourse on the Psalms 37.13-14 (F 3 Advent)
Discourse on the Psalms 47.7 (W 19 OT)
Discourse on the Psalms 60.2-3 (Su 1 Lent)
Discourse on the Psalms 61.4 (May 12)
Discourse on the Psalms 85.1 (W 5 Lent)
Discourse on the Psalms 95.14, 15 (Su 33 OT)
Discourse on the Psalms 109.1-3 (W 2 Advent)
Discourse on the Psalms 126.2 (Sa 14 OT)
Discourse on the Psalms 140.4-6 (Tu 2 Lent)
Discourse on the Psalms 148.1-2 (Sa 5 Easter)

Explanation of Paul's Letter to the Galatians, praefatio (Su 5 OT)
Explanation of Paul's Letter to the Galatians 37, 38 (Th 5 OT)

Letter 130 to Proba 8.15, 8.17-9.18 (Su 29 OT)

Letter 130 to Proba 9.18-10.20 (M 29 OT)
Letter 130 to Proba 11.21-12.22 (Tu 29 OT)
Letter 130 to Proba 12.22-13.24 (W 29 Ot)
Letter 130 to Proba 14.25-26 (Th 29 OT)
Letter 130 to Proba 14.27-15.28 (F 29 OT)

On Pastors 46.1-2 (Su 24 OT)
On Pastors 46.3-4 (M 24 OT)
On Pastors 46.4-5 (Tu 24 OT)

On Pastors 46.6-7 (W 24 Ot)

On Pastors 46.9 (Th 24 OT)

On Pastors 46.10-11 (F 24 OT)

On Pastors 46.11-12 (Sa 24 OT)

On Pastors 46.13 (Su 25 OT)

On Pastors 46.14-15 (M 25 OT)

On Pastors 46.18-19 (Tu 25 OT)

On Pastors 46.20-21 (W 25 Ot)

On Pastors 46.24-25, 27 (Th 25 OT)

On Pastors 46.29-30 (F 25 OT)

On the Predestination of the Saints 15.30-31 (F 13 OT)

Sermon 8 in the Octave of Easter 1.4 (Su Octave Easter)

Sermon 13 de Tempore (Sa before Epi; Jan 7)

Sermon 19 2-3 (Su 14 OT)

Sermon 21 1-4 (W 33 Ot)

Sermon 23A 1-4 (Su 22 OT)

Sermon 25 7-8 (Nov 21)

Sermon 34 1-3, 5-6 (Tu 3 Easter)

Sermon 47 1, 2, 3, 6 (M 13 OT)

Sermon 47 12-14 (Tu 13 OT)

Sermon 96 1, 4, 9 (Com Holy Men)

Sermon 103 1-2, 6 (July 29)

Sermon 171 1-3, 5 (May 26)

Sermon 185 (Dec 24)

Sermon 194 3-4 (Th before Epi; Jan 5)

Sermon 256 1, 2, 3 (Sa 34 OT)

Sermon 276 1-2 (Jan 22)

Sermon 293 1-3 (June 24)

Sermon 293 3 (Su 3 Advent)

Sermon 295 1-2, 4, 7-8 (June 29)

Sermon 304 1-4 (Aug 10)

Sermon 329 (Com One Martyr)

Sermon 329 1-2 (Sept 26)

Sermon 336 1, 6 (Com Ded of Church)

Sermon 340 1 (Sept 19)

Sermon Caillau-Saint Yves 2, 92 (W 20 OT)

Sermon Guelferbytanus 3 (M Holy Wk)

Sermon Guelferbytanus 32 (Feb 3)

Sermon on the Ascension, Mai 98.1-2 (Ascension)

Tractates on the First Letter of John 1.1, 3 (Dec 27)

Tractates on the First Letter of John 4 (F 6 OT)

Treatise on John 15.10-12, 16-17 (Su 3 Lent)

Treatise on John 17.7-9 (Tu before Epi; Jan 3)

Treatise on John 26.4-6 (Th 28 OT)

Treatise on John 34.8-9 (Su 4 Lent)

Treatise on John 35.8-9 (Tu 34 OT)

Treatise on John 65.1-3 (Th 4 Easter)

Treatise on John 84.1-2 (W Holy Wk)

Treatise on John 123.5 (Dec 6)

Treatise on John 124.5 (Apr 30)

Treatise on John 124.5, 7 (Sa 6 Easter)

Baldwin of Canterbury (d. 1190)

Baldwin entered the Cistercians at the height of the conflict between Thomas Becket and King Henry II; he is also known as Baldwin of Forde, from the monastery where he served as abbot for some years. He later became Bishop of Worcester and then Archbishop of Canterbury and died at Acre on the third crusade. Unlike some of his Cistercian contemporaries, Baldwin did not write a commentary on the Song of Songs, although he did draw upon it, as the excerpt from *Treatise 10* in the *OR* shows. Baldwin spoke of love as a "sickness" that can be healed only by our union with God, which orders all our other loves.

Treatise 6 (PL 204:451-53) (F 30 OT)

Treatise 6 (PL 204:466-67) (F 9 OT)

Treatise 7, *On the Hail Mary* (PL 204:477-78) (Th 20 OT)

Treatise 10 (PL 204:513-14, 516) (Th 18 OT)

Barnabas, Letter of

The document known as *The Letter of Barnabas* was held in high esteem in the early Church and included by some Fathers within the canon of the New Testament. It was not written by the apostle Barnabas, although it was attributed to him by the end of the second century. Some scholars date it as early as the mid-70s, but the majority hold that it was written around the year 130. Much of the work is devoted to a spiritual interpretation of the Jewish Scriptures: the events and institutions of the Old Testament all find their meaning in Christ, and the Jews are mistaken in interpreting them in a literal way. Jesus is the Lord who is the Son of God, but he is also the One who suffered and died for us. The work includes moral exhortation (for example, it offers the earliest explicit condemnation of abortion in a Christian work) and concludes with a meditation on "the way of death" and "the way of life".

Letter 1.1-8; 2.1-5 (Su 18 OT)
Letter 2.6-10; 3.1-3; 4.10-14 (M 18 OT)
Letter 5.1-8; 6.11-16 (Tu 18 OT)
Letter 19.1-3, 5-7, 8-12 (W 18 OT)

Basil the Great (ca. 330-379)

Basil of Caesarea grew up in a family of saints (his grandfather was a martyr, and his grandmother, parents, and three of his siblings are venerated as saints), but for a time Basil drifted away from his Christian roots. The recovery of his faith was coupled with an attraction to the ascetical life, and he traveled throughout Syria, Palestine, and Egypt visiting monastic communities. Basil settled down as a hermit but soon attracted disciples around him; together with his friend Gregory Nazianzen, he developed guidelines for the community that became a principal resource for monastic life in both the East and the West.

In the year 370, Basil became the Bishop of Caesarea, where he proved to be an able administrator: his hospitals and homes for the poor were so large that Gregory Nazianzen described them as "a new city". As the bishop of a major see, Basil naturally found himself involved in the theological / political storms surrounding the Arian movement. An official sent from a pro-Arian emperor was astounded by Basil's bold rebuke; when he responded that no one had ever dared to speak to him in this way, Basil retorted, "Perhaps you have never met a bishop before!" Basil sought to develop a unified front among bishops in the East as well as to foster closer ties to the Church in the West, but with limited success.

Along with being an ascetic and an administrator, Basil was also a theologian. In his opposition to Arianism he was able to advance reflection on the mystery of the Trinity and to help shape more precise terminology, a contribution that was to bear fruit two years after his death at the Council of Constantinople (381). Basil preached a series of sermons on the "Six Days of Creation" in which he adopted a less allegorical approach than many other Fathers; the influence of these talks was felt in the West, because Saint Ambrose consulted them when preparing his own work on this subject. Basil also worked on developing the liturgical life of his Church,

and the Liturgy of Saint Basil that is used on certain days in the Orthodox Church can be traced in its substance back to him.

The *OR* presents two homilies by Saint Basil that reflect his concern for the poor and for the deepening of one's spiritual life. There are also two selections from his *Ascetikon*: these were originally guidelines for monastic life presented in question-and-answer form, but they should not be thought of as a "rule" properly speaking, like the *Rule* of Saint Benedict. The principles he enunciates, however, have become fundamental to the arrangement of monastic life in the East. Finally, there are several selections from Basil's most important theological work, *On the Holy Spirit*. At the time he wrote, the relationship between the three Persons of the Trinity was still being hammered out in theological circles. Basil calls the Holy Spirit divine, but never "God" as such (to the annoyance of his friend Gregory Nazianzen). His reluctance was due in part to those who would be troubled by such a designation and in part to his desire to be reserved in speaking about the mystery of God. Soon after Basil's death, the issue was resolved, and his thought helped to move the process of clarification along. Because Ambrose drew on Basil's *On the Holy Spirit*, the thought of this Greek Father became known in the West as well.

Detailed Rules for Monks, Resp. 2.1 (Tu 1 OT)

Detailed Rules for Monks, Resp. 2.2-4 (Tu 3 OT)

Homily 20, *De humilitate* 3 (M 3 Lent)

Homily on Charity 3, 6 (Tu 17 OT)

On the Holy Spirit 9.22-23 (Tu 7 Easter)

On the Holy Spirit 15.35 (Tu Holy Wk)

On the Holy Spirit 15.35-36 (M 4 Easter)

On the Holy Spirit 26.61, 64 (M before Epi; Jan 2)

Bede the Venerable (ca. 673-735)

Bede was entrusted to the monks at Jarrow at the age of seven and received from them a fine education in classical learning and religion; more importantly, he found his vocation as a monk. Devoted to prayer and study, Bede rarely left the monastery in his fifty-five years of monastic life. His range of study was practically encyclopedic, and he became one of the great figures of medieval civilization. He is celebrated for his history of the English Church and people, which has preserved for later generations documentation that would otherwise have perished. Like Augustine, he saw in human history the workings of divine providence, but, unlike some of his contemporaries, he avoided a preoccupation with the fantastic and the miraculous. In his biblical interpretation, Bede followed the traditional patristic approach: after examining the literal meaning of a text, he presented moral and spiritual implications of it. Bede drew much on the work of earlier Fathers, but he was not uncritical in his use of their writings. The *OR* includes a moving eyewitness account of his death (May 25).

Commentary on Luke 1.46-55 (Dec 22)

Commentary on the First Letter of Peter 2 (M 3 Easter)

Homily, book 1, 4 (In Advent) (May 31)

Homily, book 1, 21 (In Lent) (Sept 21)

Homily, book 2, 23 (The Beheading of John the Baptist) (Aug 29)

Benedict XIV (1675-1758)

As Pope from 1740 to 1758, Prospero Lambertini distinguished himself for his learning and tolerance. Benedict XIV sought the path of conciliation and enjoyed the respect of Catholics and non-Catholics alike (even Voltaire dedicated one of his books to him). Before his election, Lambertini wrote a scholarly study of the process of beatification and canonization that is still recognized as foundational. His impact as pope beyond Europe was mixed: he condemned brutality toward native populations by European colonizers, but he also ruled against the adoption of Chinese customs by the Jesuits. The *OR* contains part of his eulogy of Saint Fidelis of Sigmaringen, whom Benedict canonized in 1746. Fidelis had been sent by the newly constituted

Congregation for the Propagation of the Faith (1622) to preach to Protestants in Switzerland and had been killed there; because of that, he is venerated as the proto-martyr of that congregation.

Eulogy for Saint Fidelis of Sigmaringen (Apr 24)

Benedict of Nursia (480-547)

Our principal biographical source about Benedict is his life written by Gregory the Great; the text highlights miraculous events, but it was written only fifty years after his death. Called to a life of prayer, Benedict spent three years in solitude in a cave at Subiaco. Eventually disciples gathered around him as a spiritual father. This attention was not welcomed by the local clergy, so Benedict and his companions relocated to Monte Cassino. The *Rule* he wrote eventually became the most influential tool for the shaping of monastic life in the West. Drawing on earlier monastic rules, patristic writings, and the Bible, Benedict created a spiritual masterpiece: his *Rule* balances the exterior and interior aspects of monastic life, the hours for prayer, work, study, and rest, all with a sober sense of human limitations and a healthy respect for individual needs. The influence of this document spread slowly; Monte Cassino was destroyed by the Lombards within twenty years of its founder's death, and only gradually did his *Rule* begin to circulate throughout Europe. It became the standard rule to be followed in all monasteries in Charlemagne's kingdom, and even after the collapse of that kingdom it continued to be the principal guide for European monastic life.

Rule, prologue, 4-22 (July 11)

Bernadette Soubirous (1844-1879)

The apparitions of our Lady at Lourdes have captured the imagination of many over the past 150 years, so the basic story is well known: a young girl experienced a series of visions at the grotto of Massabielle, in the course of which a spring of water was discovered; many healings have been reported there in the years since then. The *OR* gives an excerpt of a letter written by

Bernadette a few years after the apparitions in which she briefly recounts them. A reading of the events as they originally unfolded reveals several important points: Bernadette's reluctance to talk about her experience, her uncertainty about the identity of what she initially described simply as "*Aquerò*" ("that thing"), and her confusion about the meaning of "the Immaculate Conception". She experienced great joy in the apparitions themselves, but everything else around her was confusion; the attention this brought to Bernadette was most unwelcome to her. The historical accounts show us a young girl of scrupulous honesty who would not allow herself to be browbeaten by non-believers or co-opted by the zealous.

Bernadette is not a saint because the Blessed Mother appeared to her—she is a saint because she took to heart the basic message of our Lady: prayer and penance. Her short life was marked by poverty and illness (although others experienced miraculous cures at Lourdes, Bernadette did not—nor did she ask for healing). At the age of twenty-two, she entered a religious community and died there at the age of thirty-four.

Letter to Father Gondrand (1861) (Feb 11)

Bernard of Clairvaux (1090-1153)

In 1098 a group of Cluniac monks decided to follow the *Rule* of Saint Benedict with greater simplicity, and they founded a "new monastery" at Citeaux. Their ranks were swelled in 1113 when Bernard and about thirty other nobles joined their community; by the time of Bernard's death, there were 250 Cistercian houses spread across Europe. Several holy men were involved in this remarkable movement, but there is no doubt that Bernard was the driving force. Through the network of Cistercian monasteries, and with his considerable gifts as an organizer, diplomat, and charismatic preacher, Bernard soon became immensely influential in the political and ecclesiastical life of Europe in the twelfth century. This influence increased when one of his monks was elected pope in 1145 (Eugenius III). Yet this "activist" monk—advisor to popes and princes, preacher of the first crusade, antagonist of Abelard—was at heart a contemplative and one of the most influential monastic authors of the Middle Ages.

At the center of his thought was the simple affirmation "God is love." The excerpt from *Sermon 83* that has been chosen for his feast (August 20)

suggests to what lyrical heights this truth moved Bernard. Love is the “law” of God’s being, and our journey to God is a process of ever-deepening love in return. The highest created reflection of divine love is bridal love, because it is a love that seeks no other reward than love itself. (Bernard’s collection of eighty-six sermons on the Song of Songs is considered to be one of the supreme masterpieces of Christian mystical literature; by the end of that life’s work, Bernard had commented on the book only up to chapter 3, verse 4.) In his writings Bernard combined dogmatic and mystical insights, but all was rooted in experience.

The doctrine of the Incarnation is at the heart of Bernard’s thought. In our fallen condition, human love had become disordered; God, in his sublime humility, took on flesh so that we could begin to love him in a way open to our experience. This carnal love of Christ gradually supplants our other carnal loves, and in turn it becomes more and more spiritual, raising us up to higher and deeper union with God. Bernard constantly moves between a personal and an ecclesial frame of reference and between the objective economy of salvation (especially as this is celebrated throughout the liturgical year) and an individual appropriation of this economy. The dynamic of salvation was expressed by Bernard in this way: “In creation God gave me myself, and, when he gave himself [through the Incarnation and Passion], he gave me back to myself.” Bernard’s fervor and doctrinal sureness emerge from every selection of his writings in the *OR*.

Given the centrality of the Incarnation to Bernard’s thought, it is not surprising that Mary holds a special place in his affections and his writings. Although his writings on our Lady constitute less than 4 percent of his corpus, it was with good reason that Dante chose Bernard to sing the praises of Mary in his *Divine Comedy*. There is his famous image of the “aqueduct” by which God and humanity are connected; and, as the work of our salvation involves a “divine adoption” by which Christ is born in us, Mary has an active role in this spiritual birth, just as she did in the Incarnation itself. Bernard also sees Mary as the supreme representative of the human race, a truth expressed with great feeling in his meditation on the moment of the Incarnation (Dec 20).

In Praise of the Virgin Mother 2.1-2, 4 (Tu 20 OT)

In Praise of the Virgin Mother 4.8-9 (Dec 20)

On the Song of Songs 61.3-5 (W 3 OT)

Sermon 2 (Nov 1)

Sermon 83 4-6 (Aug 20)

Sermon "De Aquaeductu" (Oct 7)

Sermon for Advent 5 1-3 (W 1 Advent)

Sermon for Epiphany 1 1-2 (Dec 29)

Sermon for Sunday within Octave of the Assumption 14-15 (Sept 15)

Sermon on Psalm (91) "Qui habitat" 12, 3, 6-8 (Oct 2)

Sermon on Psalm (91) "Qui habitat" 17 4, 6 (May 12)

Sermons for Various Occasions 5, 1-4 (Tu 23 OT)

Sermons for Various Occasions 5, 4-5 (W 23 OT)

Sermons for Various Occasions 15 (M 6 OT)

Bernardine of Siena (1380-1444)

On a preaching tour in Italy, Saint Vincent Ferrer announced that his evangelical mantle would be passed on to another—a prophecy fulfilled in the career of Bernardine of Siena. Bernardine's work as a preacher came rather late in his life; after caring for victims of the plague (and administering Siena's renowned hospital), Bernardine entered the Observant Franciscans in the year 1402. He then passed twelve years in obscurity, but when he began to preach, the response throughout the Italian peninsula was remarkable. Bernardine castigated the vices of the day; "bonfires of the vanities" consumed luxurious items, and societies to advance loans to the poor at reasonable rates were established. A central theme of Bernardine's preaching was the power of the Name of Jesus. He gave this devotion a very practical twist: he urged communes to put up signs with the monogram "IHS" in place of the symbols of the feuding Guelphs and Ghibellines. Bernardine was denounced to Rome for heresy but was exonerated. His dedication to the Observant Franciscans bore fruit:

when he entered, there were 140 members; by the time of his death, over four thousand.

The *OR* presents an excerpt from one of Bernardine's sermons on the Holy Name for his feast. The reading for the feast of Saint Joseph also comes from Bernardine, who was one of the earliest and most eloquent promoters of devotion to the foster-father of Jesus.

Sermon 2 (Mar 19)

Sermon 49, On the Glorious Name of Jesus (May 20)

Bonaventure (1217-1274)

It has been said that Bernard and Bonaventure were the two premier mystical teachers in the medieval West; both demonstrated that profoundly spiritual authors could also be pragmatic men of action. Bonaventure was educated at the University of Paris and taught there for many years. In 1257, he was elected minister general of the Franciscans at a critical moment in the young order's history: tensions surrounding the best way to live out Franciscan poverty were threatening to tear the community apart. Bonaventure was able to navigate a middle course between two extremes and has been called "the second founder" of the Franciscans. His abilities caused him to be named Cardinal-Bishop of Albano, and he died while attending the Council of Lyons in 1274.

There is a legend that his friend Thomas Aquinas once asked to see Bonaventure's library, and the Franciscan pointed to a crucifix. In fact, Bonaventure made good use of books, and his theological program, with its emphasis on the will, complements Aquinas' own emphasis on the intellect. For Bonaventure, the drama of creation and redemption could be seen in everything flowing out from God in love and returning to God in love. This in itself was hardly original, but what was distinctive about Bonaventure was that he interpreted this drama through the life of Saint Francis. At the heart of salvation history stands the Word of God: through the uncreated Word all things were made; through the incarnate Word all things were restored; through the inspired word all things are revealed.

Bonaventure's *Journey of the Mind to God* was begun at Mount Alverna, where Saint Francis had received the stigmata thirty-three years before.

Francis had so configured himself to Christ that Christ shared the wounds of his Passion with him; for Bonaventure, the road back to God lies through the Crucified. He uses two primary images to describe this journey: the six-winged seraph / crucified Christ of Francis' vision and the Tabernacle in the Old Testament. The journey to God is both an ascent (six steps) and an ever-deepening interiorization; as the selection in the *OR* says, "Christ is both the way and the door." In *The Tree of Life*, Bonaventure speaks of how to appropriate this mystery through meditation and contemplation. He calls the crucifixion Christ's "Wedding Day" and so links the nuptial spirituality associated with the Song of Songs to the Passion. Finally, the selection from the *Breviloquium* treats of Scripture as the inspired word, and in fact an encounter with the Word himself when it is read with faith.

Breviloquium, prologue (M 5 OT)

Journey of the Mind to God 7.1, 2, 4, 6 (July 15)

The Tree of Life 29-30, 47 (Sacred Heart)

Boniface (ca. 675-754)

Known as "the Apostle of Germany", Boniface began his religious life as a monk in England and was commissioned by the pope to preach the gospel in Germany in 719. He not only had to proclaim the gospel to pagans but also assist in the reform and rejuvenation of Christian life in the Frankish kingdom. He promoted the monastic life and the pursuit of learning as central to the Christianization of Germany. Boniface was devoted to the see of Peter and through his efforts forged ties of loyalty and affection with Rome. In his letters, Boniface provides an opportunity for us to gain some appreciation for his labors. The letter chosen for his feast in the *OR* was written by Boniface to the Archbishop of Canterbury in 747; in it, he addresses many practical concerns they share as metropolitans.

Letter 78 (June 5)

Braulio of Saragossa (d. 651)

A disciple of Saint Isidore of Seville, Braulio became the leader of the intellectual renaissance in Visigothic Spain after the death of his teacher. He edited Isidore's works and assisted in the formulation of a legal code. The letter in the *OR* was written to two friends to console them on the death of their son and husband.

Letter 19 (Office Dead)

Bridget of Sweden (1303-1373)

Bridget was a wife and mother and a member of the Third Order of Franciscans. She and her husband were very devout; he died soon after they returned from a pilgrimage to Compostella in Spain. Bridget had been favored with remarkable religious experiences, and these encouraged her to devote herself to a life of prayer and to work for the reform and holiness of the Church in Sweden and beyond. She felt called to found an order to attain this purpose, and she took advantage of the Jubilee Year of 1350 to journey to Rome and seek approval for this community. The pope was still living in Avignon, and Bridget added her voice to those of other saintly figures calling for his return to Rome. Apart from a few pilgrimages (including one to the Holy Land), Bridget spent the rest of her life in Rome. Only after her death was approval given for her order; her daughter Saint Catherine was the first superior. Pope John Paul II proclaimed her a patron saint of Europe in 1999.

After her death, Bridget's chaplain collected the accounts of her visions and translated them into Latin. They enjoyed great popularity, and her descriptions of the birth and death of Jesus were incorporated into artistic depictions of these events. Bridget was influenced by Cistercian themes of affectionate union with Christ in her spirituality, to which she gives a decidedly feminine slant: Mary's relation to the mysteries of Christ's life plays a prominent role in Bridget's revelations. The prayer given in the *OR* reflects her devout reflection on the Passion.

Prayer 2 (July 23)

Bruno (ca. 1030-1101)

Bruno was educated at Cologne and Rheims and earned a leading post at the latter center of learning. In 1083, Bruno resolved to surrender a brilliant academic and ecclesiastical career to embrace monastic life. A year later, he and six companions settled in a remote location in the Alps near Grenoble. This came to be known as "the Grand Chartreuse" and is the motherhouse of Carthusian monasteries. The Carthusians follow a primarily hermit way of life, spending most of the day in solitude, and gather as a community only for Mass and some of the liturgical Offices. Bruno's life of solitude was interrupted when Pope Urban II (a former pupil at Rheims) called upon him for assistance. Bruno was finally able to convince the pope that he was not cut out for life at court, and he was allowed to retire again to a life of solitude. However, Urban asked him to do so nearby, and Bruno ended his days at a monastery he founded in Calabria.

Scholars disagree about whether Bruno is in fact the author of a commentary on the Psalms and another on the Epistles; if so, these works may have been written during his time at Rheims. We possess two letters from Bruno, both of which provide a moving encomium to the contemplative life. One was a letter written to a friend named Raoul, who had promised to take up the monastic life with Bruno but in the event had not done so. The second (an excerpt of which is in the OR) was written from Calabria to his beloved community at the Grand Chartreuse.

Letter to His Carthusian Sons 1-3 (Oct 6)

On Psalm 83 (Th 23 OT)

Caesarius of Arles (470-543)

Caesarius was one of the most influential Fathers in sixth-century Gaul. He spent a few years at the monastery of Lérins; he found the regimen too strict and left, but he continued to encourage monastic life and later founded a women's monastery. Appointed Bishop of Arles in 503, Caesarius was forced to spend many years in exile. He presided at the Council of Orange in 529, which affirmed the necessity of grace from the first moment of conversion. He was a model pastor, and his sermons were simple and vivid, aimed at ordinary hearers. They circulated in writing very quickly, and nearly 250 have come down to us.

Sermon 25 1 (M 17 OT)

Sermon 229 1-3 (Nov 9)

Cajetan of Thiene (1480-1547)

An exemplar of the Catholic Reform of the sixteenth century, Cajetan was associated with a spiritual movement known as the Oratory of Divine Love. Together with three other members of the Oratory in Rome (including the future Pope Paul IV, then Bishop of Theate), Cajetan formed the Congregation of Clerks Regular, known popularly as "Theatines". Like other similar communities, the congregation was dedicated to service of the poor and the sick and the spiritual reform of Catholic life. The letters of Cajetan convey his zeal and ardor for spiritual renewal; the selection chosen for the *OR* was written to Cajetan's niece, who was about to have a baby.

Letter (Aug 7)

Catherine of Siena (1347-1380)

Catherine was the second-to-last child of a very large family, and at the age of sixteen she became a Third Order Dominican. Following a three-year retreat in solitude, she emerged onto the public scene and devoted the rest of her life to care for the sick and the poor, along with efforts to mediate between warring factions in Siena. She was instrumental in obtaining the return of the pope to Rome, but this triggered the Western Schism upon the death of the pope in 1378. Catherine herself had been invited to Rome by the pope and died there in 1380. She and Teresa of Avila were the first women to be declared Doctors of the Church (by Paul VI in 1970). Pope John Paul II proclaimed Catherine a patron of Europe.

Catherine is known to us primarily through her many letters and her *Dialogue*. While legend has it that these conversations between the Eternal Father and the soul were received in a five-day ecstasy, scholars today generally hold that the text itself was probably assembled over a longer period of time. The starting point was a religious experience in which Catherine appealed to God for several needs: her own self-knowledge, the reform of the Church, the conversion of the world, and the spiritual needs of

others. Throughout the book there is a recurring pattern of petition, response, and thanksgiving; the three selections in the *OR* in fact mirror this pattern. The first selection is taken from the first section of the *Dialogue* and presents Catherine's petitions; the second selection comes at the end of the section of her work dealing with the reform of the Church and describes God's merciful love; the final selection is taken from the beautiful prayer of thanksgiving with which the whole book ends.

Dialogue on Divine Providence 4, 13 (Su 19 OT)

Dialogue on Divine Providence 134 (Sa 30 OT)

Dialogue on Divine Providence 167 (Apr 29)

Charles Borromeo (1538-1584)

One of the sources of corruption in Renaissance Rome was the practice of nepotism: often the election of a new pope meant social advancement and wealth for the members of his family. It is ironic that one of the great reforming saints of the sixteenth century came to prominence when his uncle was elected pope. Pius IV summoned his nephew Charles to Rome and appointed him secretary of state; he later named him Archbishop of Milan. Charles threw himself wholeheartedly into the work of renewal in Rome, assisting at the concluding sessions of the Council of Trent and helping to produce the Roman Catechism. His great regret was that these works, important as they were, kept him away from Milan. Finally, in 1566, he was given leave to go there—the first residential bishop of that great city in eighty years.

Charles was a model pastor: he worked strenuously to educate his people (founding the Confraternity of Christian Doctrine) and his priests (becoming one of the leaders in establishing seminaries). He was tireless in his efforts to visit even his most far-flung congregations and remained in Milan during a terrible plague, when most civil leaders had fled the city. His great inspiration was Saint Ambrose; and Charles himself was an inspiration to Angelo Roncalli (Pope John XXIII), who devoted decades to a study of his pastoral visitations.

The *OR* gives us two examples of Charles' spiritual efforts—a pastoral letter to his people written in the Advent season and his remarks to his

priests at the last of several synods he held with them as archbishop.

Pastoral Letter (M 1 Advent)

Sermon Given during His Last Synod (Nov 4)

Chromatius of Aquileia (d. 407)

While a relatively minor figure himself, Chromatius was connected to some of the greatest Fathers: he was ordained Bishop of Aquileia by Ambrose, gave financial assistance to Jerome to enable him to pursue his biblical studies, and was one of the bishops to whom John Chrysostom appealed when he was deposed. His literary output has come to light only in the past fifty years because his writings were long attributed to other authors. Along with many homilies, we have his *Commentary on Matthew*, which is marked by a more didactic approach than his sermons.

On the Gospel of Saint Matthew 5.1, 3-4 (June 11)

Clare of Assisi (ca. 1193-1253)

Clare is well known as the woman who was inspired by the ideals of Saint Francis and founded a community of women who lived a life shaped by his spiritual vision. This was especially true with respect to the virtue of poverty: Clare resolutely opposed two popes who felt that her views on this matter were impractical. Although Clare never left her monastery for forty years, the influence of her way of life spread throughout Europe. One who was inspired to embrace a life of total poverty was Princess Agnes of Bohemia, a cousin of Saint Elizabeth of Hungary. Among Clare's few extant writings are four letters she wrote to Agnes, in which she speaks of their spiritual espousal to Christ, the importance of poverty to their way of life, and practical counsels for living in this way. Agnes was beatified in 1874 and canonized in 1989.

Letter to Saint Agnes of Prague (Aug 11)

Clement XIII (1693-1769)

Carlo Rezzonico was a compromise in the conclave of 1758, elected after the first choice of the cardinals was vetoed by France. The issue that dominated his pontificate was the all-out effort by many European powers to suppress the Jesuits. Clement was sympathetic to the Society, but one monarch after another expelled the Jesuits from their lands and demanded the suppression of the order. Clement convened a council to examine the matter, but he suffered a stroke and died the day before it met. His successor, Clement XIV, finally capitulated and agreed to the suppression. The *OR* presents an excerpt of a letter about Saint John Kanty, whom Clement canonized in 1767. Given the firestorm surrounding the Jesuits during Clement's pontificate, one wonders if he took some pleasure in canonizing a man who was outstanding for his learning, holiness, and humility—and who had suffered exile for eight years from the University of Cracow at the instigation of jealous rivals.

Letter of February 2, 1767 (Dec 23)

Clement of Rome (ca. 99)

This is a letter written from the Church of Rome to the Church of Corinth late in the first century; from the earliest times it has been associated with Saint Clement, third successor of Saint Peter as Bishop of Rome. The letter was prompted by the actions of a group in Corinth who had deposed some of their leaders. (Recall that Saint Paul had taken the Corinthian Church to task for factionalism.) Accordingly, the principal themes of the letter are the evils of discord and envy and the importance of unity and harmony. Clement draws on many examples: the harmful results of jealousy in the Old Testament, the life of Jesus, and the lives of Peter and Paul; the beauty of the harmony of the cosmos and the human body; the discipline exhibited by the Roman army. The letter presents one of the earliest testimonies to apostolic succession: the leaders deposed by the rebellious members of the community had received their authority from the apostles, who had in turn received it from Jesus himself. It provides a significant example of the solicitude of the Roman Church for the welfare of the Christian community in other places; far from resenting Roman "interference", the Corinthian

community accepted the word of correction and was still reading the Letter of Clement in liturgical assemblies at the end of the second century.

Letter to the Corinthians 5.1-7.4 (June 30)

Letter to the Corinthians 7.4-8.3; 8.5-9.1; 13.1-4; 19. 2 (Ash Wed)

Letter to the Corinthians 19.2-20.12 (Su 30 OT)

Letter to the Corinthians 21.1-22.5; 23.1-2 (M 30 OT)

Letter to the Corinthians 24.1-5; 27.1-29.1 (Tu 30 OT)

Letter to the Corinthians 30.3-4; 34.2-35.5 (W 30 OT)

Letter to the Corinthians 31-33 (Sa 1 OT)

Letter to the Corinthians 35.1-5; 36.1-2; 37.1, 4-5; 38.1-2, 4 (Nov 23)

Letter to the Corinthians 36.1-2; 37-38 (F 4 Easter)

Letter to the Corinthians 46.2-47.4; 48.1-6 (M 14 OT)

Letter to the Corinthians 49-50 (Tu 2 OT)

Letter to the Corinthians 50.1-51.3; 55.1-4 (F 14 OT)

Letter to the Corinthians 59.2-60.4; 61.3 (M 1 OT)

Clement of Rome (pseudo) (ca. 150)

This work was often identified as "The Second Letter of Saint Clement" in ancient collections. It is in fact not a letter, but the earliest surviving example of a Christian sermon. Its purpose is to exhort new converts to avoid falling back into idolatry and paganism, above all by devotion to Christ, who is both our God and our judge and the man who suffered so much on our account. This devotion is lived in the community of the Church, created before the sun and the moon, which is the Body of Christ and our Mother. By self-denial, repentance, and good works, the Christian will be prepared to welcome Christ when he returns.

Homily from the Second Century 1.1-2.7 (Su 32 OT)

Homily from the Second Century 3.1-4, 5; 7.1-6 (M 32 OT)

Letter to the Corinthians 8.1-9.11 (Tu 32 OT)

Letter to the Corinthians 10.1-12.1; 13.1 (W 32 OT)

Letter to the Corinthians 13.2-14.5 (Th 32 OT)

Homily from the Second Century 15.1-17.2 (F 32 OT)

Homily from the Second Century 18.1-20.5 (Sa 32 OT)

Columban or Columbanus (543-615)

Columban grew up in Ireland and embraced the monastic life there. He then traveled to France and established a monastery at Luxeuil. There he encountered hostility from the local clergy because the Celtic customs differed from practices followed on the continent: Irish monastic discipline was more rigorous; Easter was celebrated on a different day; and the monastic tonsure was different. (Columban forthrightly defended the Celtic date for Easter in a letter to Pope Gregory the Great.) In the face of this opposition, Columban moved on to Italy and founded a monastery at Bobbio. The *OR* contains several excerpts from the monastic conferences of Columban.

Instruction 1, On Faith 3-5 (Th 7 OT)

Instruction 11 1-2 (Nov 23)

Instruction 12, *On Sorrow for Sin* 2-3 (Tu 28 OT)

Instruction 13, On Christ the Fountain of Life 1-2 (W 21 OT)

Instruction 13, On Christ the Fountain of Life 2-3 (Th 21 OT)

Cuthbert (8th cen.)

This Cuthbert is not the saint who was a monk and later Bishop of Lindisfarne (the subject of a biography by Saint Bede), but a disciple of Bede's who served as his secretary. Cuthbert was present at the death of his master and wrote a touching letter describing the event to his pupil Cuthwin. Cuthbert later became Abbot of Wearmouth.

Letter on the Death of the Venerable Bede 4-6 (May 25)

Cyprian of Carthage (d. 258)

When Cyprian, who had been born of a well-to-do pagan family, became a Christian, he sold all his property and distributed the proceeds to the poor, embraced a life of celibacy, and became a priest. His favorite reading, apart from the Bible, was the works of Tertullian. Temperamentally, however, the two men were very different: where Tertullian had been fiery and polemical, Cyprian was of a more solemn and measured disposition. One year after his election as Bishop of Carthage, a persecution of Christians was enacted by the emperor Decius, the worst to date in the experience of the Church. Citizens throughout the empire were ordered to sacrifice to the gods or face prosecution, and the leaders of Christian communities were put to death. The Bishops of Rome, Antioch, Jerusalem, and Caesarea were executed; the Bishop of Alexandria and Cyprian himself eluded the authorities. The intense oppression of Christians shaped the remainder of Cyprian's life.

The persecutions came in waves and created a difficult dilemma for Christians when they abated: What was to be done with those who had denied the faith but now wanted to return to the fold? Some argued that they should be received back immediately; others, that they could never be welcomed back at all. Cyprian took the position that lapsed Christians could return, but they would be required to undergo a regimen of penance. Since the intent of the persecutions was to demoralize, divide, and ultimately destroy the Christian community, Cyprian and many other bishops believed that the decision to welcome back the lapsed provided a way for the community to heal itself. However, some who disagreed with this moderate position declared themselves to be the true church. The persecution and its effects underscored how essential it was for the Church to remain united in the face of attack. It was in this context that Cyprian wrote the earliest ecclesiastical treatise we have, *On the Unity of the Church*. In it he emphasizes how central the Church is to Christian life ("No one can have God for a Father who does not have the Church for a mother") and highlights the role of the bishop in maintaining the unity of the community.

Although the Bishop of Carthage and the Bishop of Rome were in agreement about welcoming back lapsed believers, they disagreed on the question of whether the sacraments administered by priests in schismatic or heretical communities were valid. Cyprian held that they were not, since sacraments could be administered validly only within the community of the one Church; Pope Stephen claimed that, since the priest simply represents Christ, who is himself acting in the sacraments, they are valid. The disagreement became serious but was resolved by external forces: Pope Stephen was executed in 257, and Cyprian one year later. (An excerpt from the acts of his martyrdom appears in *OR* Sept 16.)

The *OR* contains a variety of writings from Cyprian. *On the Dress of Virgins* was written soon after he became bishop, and in it he exhorts women who have consecrated themselves to Christ to embrace simplicity of life; Augustine thought so highly of the style of this piece that he recommended it as a model for young orators. Cyprian's writings on mortality, patience, and preparedness for martyrdom (the latter being the topic of his treatise to Fortunatus) reflect concerns raised by the severe persecutions afflicting the Church. His book *On the Lord's Prayer*, given almost in its entirety in the *OR*, addresses the topic of prayer in general, with the Our Father seen as a model for prayer and a compendium of the Christian faith. Cyprian wrote this just after the first major persecution, and the importance of unity appears often in his reflections. Finally, there are several selections from Cyprian's letters, which give us immediate contact with the dramatic events surrounding Cyprian's life and death.

Letter 6 1-2 (Com Martyrs)

Letter 9 1 and *Letter 8* 2-3 (Jan 20)

Letter 10 2-3, 5 (Aug 13)

Letter 58 8-9,11 (Apr 11)

Letter 60 1-2, 5 (Sept 16)

Letter 80 (Aug 7)

On Man's Mortality 18, 24, 26 (F 34 OT)

On the Dress of Virgins 3-4, 22, 23 (Com Virgins)

On the Lord's Prayer 1-3 (Tu 1 Lent)

On the Lord's Prayer 4-6 (Su 11 OT)

On the Lord's Prayer 8-9 (M 11 OT)

On the Lord's Prayer 11-12 (Tu 11 OT)

On the Lord's Prayer 13-15 (W 11 OT)

On the Lord's Prayer 18-22 (Th 11 OT)

On the Lord's Prayer 23-24 (F 11 OT)

On the Lord's Prayer 28-30 (Sa 11 OT)

On the Value of Patience 13, 15 (Sa 1 Advent)

Treatise to Fortunatus 13 (Oct 14)

Cyril of Alexandria (d. 444)

Cyril succeeded his uncle as Bishop of Alexandria and apparently inherited from him a certain ruthlessness in dealing with his adversaries. His antipathy was directed initially against Arians and pagans, but after the year 428 it was aimed at Nestorius, Bishop of Constantinople. Apart from personal and political motives, the source of their conflict concerned the relationship of the Person of Christ to his divine and human natures. Cyril had the support of Pope Celestine on this question, but it continued to be divisive, so the emperor summoned an ecumenical council to meet at Ephesus at Pentecost 431. The teachings of Nestorius were condemned, and he was deposed.

The fuse that ignited this theological explosion was the suitability of calling Mary *Theotokos* ("she who gave birth to the One who is God"). This title was formally approved by the Council of Ephesus, because it affirmed that Christ is truly man (born of Mary) and from all eternity personally the Son of God. The *OR* cites Cyril's letter to the monks of Egypt, which he wrote in 429 when he learned that Nestorius' views were circulating in their communities; it represents Cyril's initial move in this conflict. We also get a taste of the excitement at Ephesus on the occasion of the council in an excerpt from Cyril's homily.

The *OR* also contains selections from Cyril's biblical commentaries. As an Alexandrian, Cyril favored the allegorical interpretation of the Old Testament, although he did not think that every detail had to have a spiritual significance, and he paid attention to the literal and historical senses as well. His *Commentary on the Gospel of John* focuses on dogmatic questions, especially asserting the full divinity of Christ in opposition to Arianism, so it was probably written before the outbreak of the Nestorian conflict.

Commentary on Haggai 14 (Su 28 OT)

Commentary on the Gospel of John 4.2 (Sa 3 Easter)

Commentary on the Gospel of John 5.2 (Th after Epi)

Commentary on the Gospel of John 10 (Th 7 Easter)

Commentary on the of John 10.2 (Tu 5 Easter)

Commentary on the Gospel of John 11.11 (Tu 6 Easter)

Commentary on the Gospel of John 12.1 (Oct 28)

Commentary on the Letter to the Romans 15.7 (Sa 4 Easter)

Commentary on the Second Letter to the Corinthians 5.5-6.2 (Su 6 Easter)

Homily 4 at the Council of Ephesus (Aug 5)

Letter 1 (June 27)

Cyril of Jerusalem (315-387)

Cyril probably grew up in Jerusalem and was elected bishop in the year 348. This was a time when the prestige of the city was increasing: in the second century, the Romans had completely leveled Jerusalem and replaced it with a pagan city; now, with a Christian emperor, impressive shrines were being built at the holy sites. For partly theological and partly political reasons, Cyril was banished three times from his see. His greatest legacy to future ages are the catechetical lectures he delivered to those preparing for

baptism and the newly baptized (*Mystagogica*). The talks were taken down as he gave them and transcribed. Cyril explains the meaning of the Creed in his catecheses and the significance of the sacraments of initiation in his mystagogia. Together with similar conferences given by Saint Ambrose, these instructions provide valuable insights into the faith and practice of Christians in the fourth century.

Catechetical Instruction 1 2-3, 5-6 (Sa 13 OT)

Catechetical Instruction 3 1-3 (Mar 18)

Catechetical Instruction 5 10-11 (W 31 OT)

Catechetical Instruction 5 12-13 (Th 31 OT)

Catechetical Instruction 13 1, 3, 6, 23 (Th 4 OT)

Catechetical Instruction 15 1-3 (Su 1 Advent)

Catechetical Instruction 16 11-12, 16 (M 7 Easter)

Catechetical Instruction 18 23-25 (W 17 OT)

Catechetical Instruction 18 26-29 (Th 17 OT)

Catechetical Instruction 20 (*Mystagogica 2* 4-6) (Th Octave Easter)

Catechetical Instruction 21 (*Mystagogica 3* 1-3) (F Octave Easter)

Catechetical Instruction 22 (*Mystagogica 4* 1, 3-6, 9) (Sa Octave Easter)

Diadochus of Photice (mid 5th cen.)

Little is known of the life of this Greek bishop, but he was one of the great ascetics of the fifth century, and his *One Hundred Chapters on Spiritual Perfection* has had a profound effect on Christian spirituality. Diadochus invites his readers to make the journey from being “the image of God” by nature to becoming “the likeness of God” by love. He counsels moderation in eating and drinking and treats of the discernment of spirits and mystical phenomena such as visions. *On Spiritual Perfection* breathes a spirit of confidence in God’s goodness and encourages the exercise of our free will in spiritual growth. The work has been influential in the West (Saint

Ignatius Loyola recommended it as a guide in the discernment of spirits), but especially in the East. It was included in the *Philokalia*, one of the most important sources of Russian spirituality. Diadochus was part of the stream of spirituality from which "the Jesus Prayer" emerged. In chapter 59 he advised: "We ought to give the intellect nothing but the words *Lord Jesus*."

On Spiritual Perfection 6.26, 27, 30 (W 4 OT)

On Spiritual Perfection 12, 13, 14 (F 2 OT)

Didache

The Teaching (Didache) of the Twelve Apostles came to light in 1873, and its discovery caused a sensation in scholarly circles. The *Didache* may be the earliest example of a manual of church order, with sections dealing with the moral life, liturgy, and community organization. Some scholars maintain that the work was written in the latter part of the first century, while others hold that it was composed sometime in the second century. There is also disagreement about the selection found in the *OR*: Does this present a simple meal blessing, a description of a Eucharistic celebration, or both? Certainly the prayers are inspired by Jewish meal blessings. It is noteworthy that only the baptized can take part in this meal, and some form of confession of sins is also called for, which suggest that something more than a community meal is being described.

The Teaching of the Twelve Apostles 9.1-10.6; 14.1-3 (W 14 OT)

Didymus the Blind of Alexandria (313-398)

Blind from early childhood, Didymus did not let this limitation keep him from becoming one of the most respected teachers in Alexandria in the fourth century. Athanasius appointed him head of the catechetical school there, and two of his pupils were Jerome and Rufinus. Most of his writings were biblical commentaries. Few of these have survived, because Didymus was associated with the teaching of Origen and many of his writings were therefore destroyed in the wake of the condemnation of "Origenism". He also wrote a treatise on the Holy Spirit, which Ambrose used in his own

work on this topic. Many scholars debate his authorship of *On the Trinity*, but it remains a significant work because it affirms the full consubstantiality of the three Persons of the Trinity. Didymus' life spanned almost the entire fourth century, a crucial time in the development of the Church's articulation of the mystery of the Trinity.

On the Trinity 2.12 (M 6 Easter)

Diognetus, Letter to

This is an elegant defense of the Christian religion directed to a high-ranking pagan, probably composed at the end of the second century. Its anonymous author argues for the superiority of Christianity to both the idolatry of paganism and the ritualism of the Jewish religion. The late arrival of the Christian revelation is explained in terms of God's recognition that it was necessary for mankind to recognize its need for a redeemer. The most renowned section is the description of Christians in relation to the world around them (chaps. 5-6); the author compares them to the soul in relation to the body. These two chapters can be read as a moving reflection on the commandment of Jesus that his disciples are to be in the world, but not of the world.

Letter to Diognetus 5-6 (W 5 Easter)

Letter to Diognetus 8-9 (Dec 18)

Dorotheus of Gaza (early 6th cen.)

Dorotheus was a disciple of the spiritual masters Barsanuphius and John and a recipient of their letters. He founded a monastery near Gaza; in his writings he summed up the wisdom of the Desert Fathers as found in their sayings and the traditions of Palestinian monasticism. His writings, which were largely of a practical and ascetical nature, influenced later monasticism in the East especially through Theodore the Studite.

Teaching 7, *On Self-accusation* 1-2 (M 9 OT)

Teaching 13, On Self-accusation 2-3 (Tu 9 OT)

Ephrem of Syria (306-373)

Ephrem was the greatest poet of the patristic era and has been called "The Harp of the Holy Spirit". He grew up on the fringe of the Roman Empire and bears witness to the primitive Christian traditions of Persia. Like many other Fathers, he engaged in polemical writings, asserting the oneness of God and the goodness of creation in contrast to dualism and affirming the full divinity of Christ in opposition to Arianism. His work is distinctive because he wrote in Syriac, not Greek, and his writing reflects a more Semitic, concrete way of expression, rather than the abstract approach of Greek thought. It is believed that he was a deacon, and he was admired for his simplicity of life and charity.

Most of Ephrem's writings were composed in verse; his *Sermon on Our Lord* is the only surviving example of a prose sermon. The *OR* includes excerpts from two of his sermons as well as selections from his *Commentary on the Diatessaron*. (The *Diatessaron* was a harmony of the four Gospels produced in the mid-second century that was used as the authoritative text of the Gospels by the Syriac Church until the fifth century.)

Commentary on the Diatessaron 1.18-19 (Su 6 OT)

Commentary on the Diatessaron 18.15-17 (Th 1 Advent)

Sermon 3 2, 4-5 (June 9)

Sermon on Our Lord 3-4, 9 (F 3 Easter)

Eusebius of Caesarea (260-340)

Eusebius lived through the dramatic events that saw the most intense persecution of the faith give way to a Christian emperor, and his reflection on these events made him "the father of Church history". Eusebius grew up in Caesarea, the city where Origen had established a school, and that great man's pupil Pamphilius was Eusebius' teacher. Pamphilius himself was

martyred, and Eusebius was imprisoned; but in 313 Constantine proclaimed the edict of toleration, and Christianity emerged from the shadows to become a driving force in the empire, and vice-versa. With external persecution ended, internal contention began to afflict the Church, particularly regarding the divinity of Christ. Eusebius sought to find a middle ground between contending sides without success, and he later manifested hostility toward Athanasius. As an heir to Origen, Eusebius wrote many biblical commentaries (of which the *OR* gives an example) and also authored apologetical works contrasting the Christian faith with pagan and Jewish beliefs.

But it is above all his *Ecclesiastical History* that made Eusebius immortal. In ten books he tells the story of the Church from the time of Christ to his own day. In Eusebius' rendition, it is a story of God's providence leading the followers of Christ through persecution to victory. The work was immensely popular and was translated into Syriac, Armenian, and Latin. The *Ecclesiastical History* is a mine of information on the early centuries of the Church, and it preserves many ancient patristic texts that would have otherwise perished. For Eusebius, the conversion of the emperor to the Christian faith was a great manifestation of providence, and the selection from his history included in the *OR* conveys his sense of excitement at the fact that the empire that had once shed the blood of Christians had now embraced the gospel.

Commentary on Isaiah 40 (Su 2 Advent)

Ecclesiastical History 10.1-3 (Dec 31)

Eusebius of Vercelli (d. 371)

A native of Sardinia, Eusebius spent some time in Rome, where he became acquainted with Athanasius, who was passing one of his times of exile there. Eusebius was named Bishop of Vercelli, but he was banished by the emperor for his refusal to condemn Athanasius. He spent time in Palestine, Egypt, and Syria. Upon his return to his see, Eusebius took up the anti-Arian cause and also introduced communal monastic life to Vercelli. Eusebius was more a political figure than a literary one; the letter chosen

for the *OR* was written to his flock in Vercelli while he was under house arrest in Palestine.

Letter 2 1.3-2.3; 10.1-11.l (Aug 2)

Faustinus Luciferanus (late 4th cen.)

Faustinus (not “Faustus”) was a Roman priest who belonged to the schismatic sect of the “Luciferians”—which refers, not to Satan, but to an ardent anti-Arian named Lucifer of Cagliari. Members of this sect were intransigent in their support of the Nicene definition and rejected any cooperation with more moderate anti-Arians. At the request of the wife of the emperor Theodosius, Faustinus wrote a treatise on the Trinity.

On the Trinity 39-40 (Su 12 OT)

Faustus of Riez (d. ca. 493)

Faustus was a monk and abbot of Lérins, and later Bishop of Riez (Provence). In his writings he combined monastic and theological interests. While he opposed Pelagianism, as an advocate of monastic life Faustus also opposed predestinationism and defended the role of free will. Some of his views on the relationship between grace and free will were condemned posthumously at the Council of Orange (529).

Sermon 5 (*For Epiphany*) 2 (Sa after Epi)

Francis de Sales (1567-1622)

“You catch more flies with a spoonful of honey than with a barrel of vinegar”—this maxim captures admirably the dominant characteristic of Francis de Sales: his gentleness. As a young man, Francis had endured the terrible ordeal of thinking himself damned; a conversion experience revealed to him the depth of God’s love for him, and this became the defining reality of his life. Although trained as a lawyer, Francis felt called to the priesthood, and as priest and bishop he labored not only to care for

his flock, but to bring Protestants back to the Catholic faith. (He was technically the Bishop of Geneva, but as this was the citadel of Calvinism he could not live there.)

One of the principal themes of the Second Vatican Council was “the universal call to holiness”—all the members of the Church are called to sanctity. Francis was the great apostle of this democratic ideal of holiness in the seventeenth century. The Institute of the Visitation, which he founded with Saint Jane Frances de Chantal, was intended for women who were unable to embrace the rigors of more austere religious communities. His *Introduction to the Devout Life* was written for people living “in the world”; the selection given in the *OR* expresses perfectly his vision of the universal call to holiness.

Introduction to the Devout Life 1, 3 (Jan 24)

Francis of Assisi (ca. 1181-1226)

The life of Francis, one of the most beloved saints in the history of the Church, is well known, and such was his impact that sayings, deeds, and prayers have been associated with him over the centuries. The corpus of writings actually composed or dictated by Francis is rather small, about twenty-eight items in all. The excerpt chosen for the *OR* comes from his *Letter Written to All the Faithful*; in this text Francis, prevented by illness from preaching, puts into writing his basic message.

Letter to All the Faithful (Oct 4)

Francis of Paola (1416-1507)

Francis was a native of Calabria in southern Italy who founded a community of “Hermit Franciscans” that he called the *Minims* (“least”). They combined a Franciscan love of poverty with the desert spirituality of solitude and fasting. Francis’ reputation for holiness spread far and wide, and King Louis XI of France asked the pope to intervene to have Francis come to France. Francis produced few writings; the *OR* gives a selection from one of his letters.

Letter from the year 1486 (Apr 2)

Francis Xavier (1506-1552)

The man whose name is synonymous with the missions seems (from a human perspective) to have found this vocation by happenstance. Francis became acquainted with Ignatius Loyola while studying in Paris; he resisted Ignatius' importuning for two years, but he finally became part of the original band of seven that was to become the Society of Jesus. He later joined Ignatius in Rome for the important foundational work of this new community. When the man originally chosen to go on mission fell ill, at Ignatius' request Francis said good-bye forever to his closest friend and sailed to India, a voyage that took more than a year. Francis devoted the rest of his life to preaching the gospel in India and points east. Many of his projects were doomed to frustration, due to both the challenges of acquainting himself with new cultures and the narrow-mindedness of many of his European confreres. Although he never returned home, his letters had a profound impact on Catholics: the illustrious and the ordinary alike gained from Francis a thirst to preach Christ in the exotic worlds being opened up by European exploration. The *OR* presents selections from two of his letters to Ignatius.

Letters to Saint Ignatius, book 4, letters 4 and 5 (Dec 3)

Fulgentius of Ruspe (ca. 468-533)

Fulgentius came from a Carthaginian senatorial family, and a reading of Augustine's commentary on Psalm 36 moved him to give up his career and embrace monastic life. Early in the sixth century, he was elected Bishop of Ruspe (Tunisia), but he spent many years of his episcopate in exile in Sardinia. In his writings, Fulgentius defended the divinity of the Son and the Holy Spirit against Arians and espoused a very Augustinian emphasis on the necessity of grace in disputes regarding the relationship between grace and free will. Known as "the pocket Augustine" because of his fidelity to his mentor's doctrine, Fulgen-tius' writings were referred to over the centuries whenever questions about grace were raised. His treatise *To*

Peter on Faith was written as a kind of "handbook on heresies" for pilgrims going to the Holy Land; it was a forerunner of medieval collections of "sentences", short reasoned explanations of Christian truth.

Against Fabianus 28.16-19 (M 28 OT)

Letter 14 36-37 (Th 2 OT)

On Forgiveness, book 2, 11.2-12.1, 3-4 (M 33 OT)

Sermon 1 2-3 (Com Pastors)

Sermon 3 1-3, 5-6 (Dec 26)

To Monimus 2.11-12 (Tu 2 Easter)

Treatise to Peter on Faith 22.62 (F 5 Lent)

Gaudentius of Brescia (d. ca. 410)

Little is known of his life: Gaudentius was elected Bishop of Brescia in the late fourth century and accepted the office only at the urging of Ambrose; he was part of a delegation that traveled to Constantinople (without success) to obtain the reinstatement of John Chrysostom; he knew Jerome and Rufinus. Most of the homilies that have come down to us were preached in the Easter season and draw parallels between the Exodus / Passover and the Lord's Resurrection and the sacramental life of the Church.

Sermon 2 26, 29-30 (Th 5 Easter)

Sermon 2 30-32 (Th 2 Easter)

Gertrude the Great (1256-1301 or 1302)

Gertrude grew up in the German monastery of Helfta, a Benedictine house sympathetic to the Cistercian approach to spirituality. Gertrude was well-educated and admitted that she was more attentive to intellectual pursuits

than to spiritual ones. This changed in 1281, when she had the first of a series of visions or revelations of Christ that continued for the rest of her life. In 1289, our Lord told her to write down these experiences. Of the five books of her “revelations”, only the second book was written by Gertrude herself; the others were compiled from her notes. Her encounters with Christ have a decidedly liturgical emphasis—the experiences were tied to various feasts and in connection with the reception of Holy Communion. Much of Gertrude’s imagery is centered on the wounds of Christ, in particular his pierced side, and her writings were foundational for later Catholic devotion to the Sacred Heart. The selection chosen for the *OR* is taken from a prayer of thanksgiving made by Saint Gertrude at the end of Book Two.

Revelations 2.23.1, 3, 5, 8, 10   (Nov 16)

Gregory VII (ca. 1020-1085)

Hildebrand was a monk in a Cluniac monastery and later became prior of Saint Paul’s monastery in Rome. His exceptional abilities were noted by popes, and he was entrusted with delicate diplomatic missions. Elected pope by popular acclaim in 1073, Hildebrand took the name Gregory and set out to institute sweeping reforms in the Church throughout Europe. Internally, he devoted his energies to the moral reform of the clergy, battling simony and concubinage. Politically, Gregory sought to wrest control of the appointment of clergy from the hands of secular rulers. He professed an exalted view of his office, including the power to depose monarchs. He and the emperor Henry IV clashed, and, on one memorable occasion, the monarch knelt in the snow to await Gregory’s pardon. A few years later, the pope excommunicated the emperor again, and this time Henry called a council of bishops to depose the pontiff, who had to flee Rome. He died in exile in Salerno. A very large “register” of Gregory’s correspondence survives (nearly four hundred items), which gives a good picture of his concerns and thinking. The *OR* gives an excerpt of one of Gregory’s letters to have survived outside the register. It was addressed to all the faithful, written after the pope’s exile from Rome, and states clearly Gregory’s understanding of his office.

Letter 64 (May 25)

Gregory Nazianzen (ca. 329-390)

Gregory was a close friend of Basil the Great and his brother Gregory of Nyssa, and like them he was a bishop—but a most reluctant prelate. By temperament he was suited for a life of quiet contemplation, but the entreaties of others led him to accept leadership positions in the Church, positions that he abandoned as soon as he could. (Gregory was even, very briefly, Patriarch of Constantinople.) He came from a wealthy family and received a first-rate education, which he used to good effect above all as an orator. He also wrote many letters and a great deal of poetry, but he did not author any formal theological treatises. For this reason, it is significant that at the Council of Chalcedon (451) Gregory was referred to as "the Theologian", a title he still bears in the East. This sobriquet was awarded primarily on the strength of five orations (27-31) in which Gregory presented an exposition of orthodox belief in the face of various heresies then in circulation. He claimed to rely largely on the works of his friend Basil for what he had to say; and yet on some doctrinal issues, notably the divinity of the Holy Spirit, Gregory advanced beyond Basil's thought. The clarity of expression and the rhetorical beauty of Gregory's preaching made him a model for later preachers, and his writings also influenced the language of the Greek liturgy.

The selections in the *OR* from Gregory's *Orations* include two eulogies, one for his brother Caesarius (7), the other for his friend Saint Basil (43). *Oration 39* was delivered on the feast of the Epiphany, which in the East celebrates three "manifestations" of Christ—the visit of the Magi, his Baptism, and the miracle at Cana, with priority given to the Baptism. While Gregory may have been retiring by nature, he was a practical man, and *Oration 14* is a fund-raising sermon, appealing for Christians to exercise greater generosity in their philanthropy. Gregory's final oration (45) was preached on Easter. He delivered it during his years of retirement, and it brings a fitting closure to the collection of his *Orations*, since the first one had been preached at Easter many years before. The text bears testimony to Gregory's concern to defend orthodox teaching (he makes reference to trinitarian dogma in almost every one of his orations). The fact that the *OR*

quotes Gregory's Easter sermon in the Advent season shows how all the mysteries of the faith are connected in the preaching of the Fathers.

Sermon 7, *Eulogy for His Brother Caesarius* 23-24 (F 31 OT)

Sermon 14, *On Love of the Poor* 14.23-25 (M 1 Lent)
Sermon 14, *On Love of the Poor* 14.38, 40 (Sa 3 Lent)

Sermon 39, *For Epiphany* 14-16 (Baptism of Lord)

Sermon 43, *Eulogy for Basil the Great* 15, 16-17, 19-21 (Jan 2)

Sermon 45 9.22, 26, 28 (Tu 1 Advent)
Sermon 45 23-24 (Sa 5 Lent)

Gregory of Agrigentum (late 6th cen.)

There is a bishop named Gregory of Agrigentum (Sicily) who figures in the correspondence of Gregory the Great. However, many scholars believe that the *Commentary on Ecclesiastes* was written by another Gregory a century later. Its author shows familiarity with earlier patristic interpretations; his own approach tends to be primarily literal, but with some interest as well in allegorical interpretations. The Greek text upon which he comments differs from the Septuagint in several places.

On Ecclesiastes 8.6 (F 7 OT)
On Ecclesiastes 10.2 (Sa 7 OT)

Gregory of Nyssa (ca. 335-ca. 395)

Gregory was the younger brother of Basil the Great, who was largely responsible for his education. He had a great interest in Greek philosophy and natural science and is held to be of a more speculative bent than his brother and their friend Gregory Nazianzen. Gregory was named bishop of the small town of Nyssa (by Basil, who was metropolitan), but he did not

have much aptitude for administration and in fact was deposed for a time. When Basil died in 379, Gregory inherited his mantle of leadership in the anti-Arian movement and played a significant role at the Council of Constantinople (381).

It was above all as a spiritual writer that Gregory distinguished himself, and his writings are foundational to the rich tradition of mystical theology that is so prominent in the East. Various facets of his spiritual doctrine appear in the selections of his works in the *OR*. The goal of human life for Gregory was continued growth in virtue and godliness, a never-ending ascent into closer communion with God. Thus, in his homilies *On Ecclesiastes*, “the preacher” (who is both Solomon and the Son of God) calls the reader to cast away the trifling things of this world and seek union with God; Gregory likens *The Beatitudes* to eight rungs of a ladder by which the Divine Word leads us to the heights of perfection. Like his great model, Origen, Gregory interprets *The Song of Songs* as a celebration of the love between God and the Church, but he also emphasizes more than his master the application of its teachings to the individual Christian. The journey that leads us up to a higher life also leads us more deeply into the mystery of Christ incarnate: in his *On Perfection*, Gregory examines the New Testament descriptions of Christ to find examples for our imitation, and in *On Christian Formation* he meditates on the various titles and names given to Christ in Scripture and applies them to Christians. This personal spiritual journey is rooted in the life of the Church and her liturgy, as Gregory indicates in his Easter sermon.

On Christian Formation (PG 46:295-98) (Sa 26 OT)

On Christian Perfection (PG 46:254-55) (M 12 OT)

On Christian Perfection (PG 46:259-62)   (Th 19 OT)

On Christian Perfection (PG 46:283-86)   (Tu 12 OT)

On Ecclesiastes, Homily 5   (M 7 OT)

On Ecclesiastes, Homily 6   (Tu 7 OT)

On the Song of Songs 2   (Th 33 OT)

On the Song of Songs 15   (Su 7 Easter)

Sermon on the Beatitudes 6 (PG 44:1263-66)   (Th 12 OT)

Sermon on the Beatitudes 6 (PG 44:1266-67)   (F 12 OT)

Sermon on the Beatitudes 6 (PG 44:1270-71)   (Sa 12 OT)

Sermon 1 on the Resurrection   (M 5 Easter)

Gregory the Great (540-604)

The "servant of the servants of God" grew up in a Roman patrician family and enjoyed a successful career in the civil service, attaining the position of prefect of the city. In 574, Gregory resigned his position and set up a monastic community in his family home; he also established six monasteries on his family's estates in Sicily. Gregory was called away from the contemplative life and sent as legate of the Roman Church to the imperial court at Constantinople, where he remained for seven years. A few years after his return to Rome, in 590, Gregory was unanimously elected Bishop of Rome; after several attempts to refuse the office, he finally accepted.

Gregory assumed the chair of Peter at a very difficult moment. Along with the usual tensions surrounding theological disputes in the Church, he also had to contend with the Lombard invasions that were wreaking havoc throughout Italy. Gregory brokered a peace with the Lombards on his own authority (to the displeasure of the emperor) and sought to alleviate the sufferings brought about by the war and its attendant evils of plague and famine. Gregory was a superb administrator, and, although he affirmed the

primacy of Rome, he sought to do so with moderation. For example, he rejected the title of "ecumenical patriarch" not only for the Bishop of Constantinople, but also for himself. He held that his authority allowed him to intervene occasionally in the concerns of other churches but not to interfere without real cause.

Gregory was the first monk to be elected pope, and his pontificate was marked by a desire to give priority to spiritual realities, a trait that is reflected in his writings. His most developed spiritual work is his *Moralia in Iob*, a commentary on the Book of Job that he began as a series of monastic conferences he delivered while living in Constantinople. In the course of this work, he also comments on many other parts of the Bible. In the introduction, Gregory outlines his approach to biblical interpretation: the literal sense is the foundation of the house; the allegorical sense presents the walls and roof of doctrine; the moral sense decorates the building. This threefold approach continued to shape biblical interpretation in the West for many centuries. His reflections on Scripture find a more popular expression in his forty homilies on the Gospels, which he wrote during his first two years as pope. His style in these talks is simple and natural, and he discusses moral and mystical meanings of Scripture in a form suited to ordinary believers. Gregory's *Commentary on Ezekiel* is a more sophisticated enterprise, prompted in part by the siege of Rome by the Lombards.

Gregory wrote other biblical commentaries, some of which have been lost. Two of his writings exercised a great influence throughout the Middle Ages. His *Dialogues* consist of four books that describe the sanctity and miracles of holy people in Gregory's own day (the second book contains the earliest life of Saint Benedict). His *Pastoral Rule* is a guide for bishops and priests, in which he discusses the virtues necessary for pastoral leadership and presents interesting psychological insights regarding how to deal with individuals of different temperaments. This book circulated widely in the Middle Ages and became the equivalent for the secular clergy of Benedict's *Rule* for monks. Finally, over eight hundred letters have survived from Gregory's pontificate; the *OR* gives an excerpt from one of these, addressed to Augustine of Canterbury. Gregory had commissioned Augustine and forty monks to evangelize the Anglo-Saxons in England, and his letters indicate his great personal interest in their mission.

Commentary on Ezekiel 1.11.4-6 (Sept 3)

Dialogues 2.33 (Feb 10)

Homily on the Gospels 14 3-6 (Su 4 Easter)
Homily on the Gospels 17 1-3 (Oct 18)
Homily on the Gospels 17 3, 14 (Sa 27 OT)
Homily on the Gospels 25 1-2, 4-5 (July 22)
Homily on the Gospels 26 7-9 (July 3)
Homily on the Gospels 34 8-9 (Sept 29)
Homily on the Gospels 36 11-13 (Com Religious)

Letters, book 9, 36 (May 27)

Moral Reflections on Job 1.2.36 (Su 8 OT)
Moral Reflections on Job 3.39-40 (M 20 OT)
Moral Reflections on Job 3.15-16 (M 8 OT)
Moral Reflections on Job 10.7-8, 10 (Th 8 OT)
Moral Reflections on Job 10.47-48 (F 8 OT)
Moral Reflections on Job 13.21-23 (F 3 Lent)
Moral Reflections on Job 23.23-24 (W 9 OT)
Moral Reflections on Job 29.2-4 (Th 9 OT)

Pastoral Guide 2, 4 (Su 27 OT)

Guerric of Igny (d. 1157)

One of the "Four Evangelists of Citeaux", along with Aelred, Bernard, and William of Saint-Thierry, Guerric was a monk of Igny and, at the behest of Bernard, served as its second abbot. He believed that the charism of the Cistercian reform was to combine the solitary and communal life. At the

heart of his spiritual doctrine was the idea that we pass from faith through understanding to contemplation. For Guerric, this was a Christ-centered approach: we begin with contact with the incarnate Christ; when we conform ourselves to him, Christ is brought to birth in us spiritually; and this leads to the contemplation of his divinity and his relation to the Father. Mary is the great model of this spiritual maternity, as the excerpt from his first sermon on the Assumption demonstrates.

Sermon 1 on Blessed Mary's Assumption (BVM on Sa)

Hilary of Poitiers (ca. 315-ca. 368)

Called "the Athanasius of the West", Hilary was elected Bishop of Poitiers in 350; a few years later he was banished to Asia Minor by a pro-Arian emperor. The exile was providential, since it allowed Hilary to acquaint himself firsthand with the intricacies of the Arian question in the Eastern context. He was able to formulate a theology of the Trinity that was faithful to the definition of Nicaea but that was also original. Upon his return to Gaul, he united various anti-Arian schools of thought into an effective bulwark against the spread of the heresy. Hilary also helped to make Greek theology more intelligible in the West.

Hilary's most important work is his exposition on the Trinity, in which he reflects on what the rule of faith and the Scriptures say about this great mystery, all the while opposing Arian doctrine in many forms. While in the East, Hilary had become acquainted with the thought of Origen, whose spiritual interpretation of Scripture he adopted. His commentary on the Psalms combines Origen's ideas and his own insights on this book of the Bible.

On the Trinity 1.37-38 (Jan 13)

On the Trinity 2.1, 33, 35 (F 7 Easter)

On the Trinity 8.13-16 (W 4 Easter)

Treatise on the Psalms 64.14-15 (Sa 25 OT)

Treatise on the Psalms 126.7-10 (Com Pastors)

Treatise on the Psalms 127.1-3 (Th 2 Lent)

Treatise on the Psalms 132 (M 4 OT)

Hippolytus of Rome (d. ca. 236)

Hippolytus came from the East and is the last Father in Rome to have written in Greek. Tradition associates him with Irenaeus, but on this point—as on just about everything else regarding Hippolytus—there is great disagreement among scholars. Hippolytus came into conflict with several bishops of Rome and is credited with being the first “antipope” in the history of the Church. He clashed with Pope Callistus on theological issues (particularly regarding the Trinity) as well as on matters of discipline: Hippolytus felt Callistus was too lax in dealing with repentant sinners and opposed the pope’s sanctioning of marriages between citizens and slaves. Subsequently, both Callistus’ successor, Pontianus, and Hippolytus were condemned to hard labor in Sardinia, where it seems they were reconciled. They both died there, and their bodies were brought back to Rome by Pope Fabian and interred on the same day, August 13. They are commemorated together on that date.

Many writings are attributed to Hippolytus, including a Church order called *The Apostolic Tradition*; the second Eucharistic Prayer in the Roman Rite is based on a text given in this book. The three selections from Hippolytus given in the *OR* illustrate his doctrine that the Son of God truly became man. (Noetus was a heretic who taught that only the Father is God and that thus it was the Father who was incarnate.)

Against the Heresy of Noetus 9-12 (Dec 23)

On the Refutation of All Heresies 10.33-34 (Dec 30)

Sermon on the Epiphany attributed to Hippolytus 2, 6-8 (Tu after Epi)

Homilies by unknown authors

The *OR* contains several homilies that have been attributed spuriously to various Fathers over the centuries. Where the authorship is unknown, the

compilers have suggested the likely time and provenance of the sermon where possible.

Ancient Homily for Easter 35.6-9 (PL 17 [1879]: 696-97) (W Octave Easter)

Ancient Homily on Holy Saturday (PG 43:439, 451, 462-63) (Holy Sat)

Homily from the Second Century: see Clement of Rome (pseudo)

Sermon by a Sixth-Century African Author 8.1-3 (PL 65:743-44) (Sa 7 Easter)

Spiritual Writer of the Fourth Century 18.7-11 (PG 34:639-42) (F 4 OT)

Ignatius of Antioch (ca. 107)

Ignatius was the second bishop of the Church in Antioch (Syria) after Saint Peter, and sometime in the reign of the emperor Trajan he was arrested and sent to Rome for execution. En route he wrote seven letters that tell us much about the life and concerns of Christians at the end of the New Testament era. Ignatius exhorts his readers to cling to sound teaching, especially the affirmation that Jesus Christ is God incarnate, who was truly born, died, and rose from the dead. The believer is united with Christ in the community of the Catholic Church (Ignatius is the first to use this expression) and should imitate Christ not only by living a moral life but also, if occasion arises, by laying down his life in witness to the gospel. Ignatius is concerned about the unity of each community and is the first writer to describe the threefold Church structure that was to become universal by the end of the second century: a single bishop with a college of priests and assisting deacons. The bishop's roles as teacher and liturgist are emphasized, and the Eucharistic sacrifice is described as being at the heart of the Church's life.

Letter to Polycarp 1.1-4.3 (F 17 OT)

Letter to Polycarp 5.1-8.1, 3 (Sa 17 OT)

Letter to the Church of Smyrna 1-4.1 (Su 4 OT)

Letter to the Ephesians 2.2-5.2 (Su 2 OT)

Letter to the Ephesians 13-18.1 (M 2 OT)

Letter to the Magnesians 1.1-5.2 (Su 16 OT)

Letter to the Magnesians 6.1-9.2 (M 16 OT)

Letter to the Magnesians 10.1-15 (Tu 16 OT)

Letter to the Philadelphians 1.1-2.1; 3.2-5 (Th 27 OT)

Letter to the Romans 1.1-2.2 (Su 10 OT)

Letter to the Romans 3.1-5.3 (M 10 OT)

Letter to the Romans 4.1-2; 6.1-8.3 (Oct 17)

Letter to the Romans 6.1-9.3 (Tu 10 OT)

Letter to the Trallians 1.1-3.2; 4.1-2; 6.1; 7.1-8.1 (Tu 27 OT)

Letter to the Trallians 8.1-9.2; 11.1-13.3 (W 27 OT)

***Imitation of Christ* (ca. 1418)**

The *Imitation of Christ* is perhaps the most influential devotional book in Western Christian history. Saint Ignatius Loyola drew on the text for his *Spiritual Exercises*; John Wesley translated it into English; the great eighteenth-century Orthodox theologian Peter Mogila produced an adaptation in Ukrainian. Although the authorship is usually attributed to Thomas à Kempis (1380-1471), the issue has been debated for centuries. What is clear is that the text emerged from the context of the *devotio moderna*, a spiritual movement in Dutch and German-speaking areas of Europe in the late fourteenth and early fifteenth centuries. *Devotio moderna* aimed at instilling a deep personal piety in both monastic and lay readers. The *Imitation* consists of four books: imitation of Christ and contempt for worldly vanities; a call to the inner life; the consolations of the inner life (presented as a dialogue between Christ and the soul); and dispositions for Holy Communion. Some scholars believe that originally book 4 preceded book 3.

Imitation, book 2, 1-6 (W 16 OT)

Imitation, book 2, 2-3 (Tu 3 Advent)

Imitation, book 3, 3 (M 22 OT)

Imitation, book 3, 14 (Tu 22 OT)

Irenaeus of Lyons (ca. 130-ca. 203)

Irenaeus has been called the first great theologian. He was born and raised in Smyrna, where he heard the preaching of Saint Polycarp, who had learned the gospel from eyewitnesses. Later Irenaeus moved to Lyons and became the leader of that Church after the martyrdom of Saint Pothinus in 177. Toward the end of the century, he intervened when the pope excommunicated the Christians in Asia Minor who followed the custom of celebrating Easter in connection with the Passover, rather than on Sunday. He is venerated as a martyr, although this is a rather late tradition.

The text of his *Apostolic Preaching* was discovered in 1904, but his importance is due primarily to his five-volume refutation of Gnosticism entitled *Against Heresies*. His primary target is the followers of Valentinus, an influential teacher in the middle of the second century. "Gnosticism" is a name used for a variety of spiritual movements prevalent in Irenaeus' day, but the positions he opposes can be summarized briefly as follows: from the "Ground of Being" emerged thirty "aeons"; these fell away and one of these fallen spiritual beings is the creator of our material world. Another "aeon", Jesus, came into this corrupt world in order to impart the knowledge that would allow fallen spiritual beings to escape this material world; this secret knowledge is imparted only to the spiritual elite.

Irenaeus employs several weapons to attack this system. He contrasts the complexity and contradiction of various Gnostic schools with the unity of the basic Christian narrative, and he contrasts the claims of arcane knowledge to the public nature of true Christianity, especially in three crucial areas. First, the sacred books of Christians are known by all Christians; the Gnostics either add to or subtract from this collection. Second, there are no "secret" doctrines in Christianity: the same basic beliefs (Irenaeus refers to these as "the rule of faith") are known and professed by Christians all over the world. Third, the authorized teachers in

Christian churches are well known: they are the leaders of those communities, whose authority can be traced back, through a line of known leaders, to the apostles themselves.

What is the doctrine contained in the recognized sacred books, expressed in an agreed-upon rule of faith and taught by leaders whose authority comes from the apostles? That there is one God, the Creator and Savior, and that all that he has made is good. That this one God is Father, Son, and Holy Spirit. That the Son of God truly became man, and in that created, material nature he has wrought our salvation by his life, death, and Resurrection. He has saved us, not by imparting a secret way to escape from the "evil" material world, but by raising up material creation to divine life. This Christ has done by his obedience unto death, by which he reversed the effect of Adam's disobedience.

The selections from *Against Heresies* included in the *OR* highlight several of the themes most dear to Irenaeus: the union between the Father and the Son; the goodness of material creation; the continuity between the Old Testament and the New; the centrality of the Incarnation and its meaning for our understanding of Mary's role in God's plan, the reality of the bodily resurrection, and the foretaste of that glory in the Eucharist; and the conviction that this is the faith professed by all Christians throughout the world.

Against Heresies 1.10.1-3 (Apr 25)

Against Heresies 3.17.1-3 (Pentecost)

Against Heresies 3.19.1-3 (Tu 4 OT)

Against Heresies 3.20.2-3 (Dec 19)

Against Heresies 4.6.3, 5, 6, 7 (W 1 OT)

Against Heresies 4.13.4-14.1 (Sa after Ash Wed)

Against Heresies 4.14.2-3; 15.1 (W 2 Lent)

Against Heresies 4.16.2-5 (F 2 Lent)

Against Heresies 4.17.4-6 (Sa 18 OT)

Against Heresies 4.18.1-2, 4, 5 (Sa 2 OT)

Against Heresies 4.20.4-5 (W 3 Advent)

Against Heresies 4.20.5-7 (June 28)

Against Heresies 5.2.2-3 (Th 3 Easter)

Against Heresies 5.19.1; 20.2; 21.1 (F 2 Advent)

Isaac of Stella (1100-ca. 1169)

Isaac was born in England but traveled to France as a young man to attend one of the renowned cathedral schools there. He heard the call of Bernard to abandon the academy for the cloister, but Isaac brought with him the wealth of his training in scholasticism; his writings suggest a more positive appraisal of Platonic philosophy than is typical of his Cistercian contemporaries. He became Abbot of Stella, near Poitiers, but may have been exiled briefly from there because of his support of Thomas Becket. Isaac sees the pilgrimage to God as an intellectual journey, but he also emphasizes that God always remains beyond our comprehension. The idea of the Bride in the Song of Songs as representing the individual as well as the Church was a common Cistercian theme. To this Isaac added reflection on Mary: what can be said about the Church in a universal sense and about the individual in a particular sense can also be said of Mary in a special sense (Sa 2 Advent). This union between Mary and the Church is rooted in their motherhood: Mary and the Church together give birth to the whole Christ, Head and members. This is why Christ can be spoken of as the firstborn of many brothers (F 5 Easter) and why Christ always acts through his Body, the Church (W 23 OT). Isaac's reflection on the relationship between Mary and the Church was a source of the Second Vatican Council's teaching on this topic (*Lumen gentium*, no. 64).

Sermon 11 (F 23 OT)

Sermon 31 (Sa 5 OT)

Sermon 42 (F 5 Easter)

Sermon 51 (Sa 2 Advent)

Isidore of Seville (560-636)

Isidore was educated by his older brother, Saint Leander of Seville, and succeeded him as Archbishop of Seville around the year 600. The conversion of the Arian Visigoths to the Catholic faith and the expulsion of the final remnants of the Byzantine army led to the unification of Spain. Isidore was a key player in efforts to forge a cultural unity on the Iberian peninsula and further the intellectual and spiritual life there. This "Isidorean renaissance" lasted until the Muslim invasion of the eighth century. Isidore was encyclopedic in his interests; his *Etymologies* addressed every facet of secular and sacred learning, from theology and philosophy to jurisprudence and natural science. (Some have proposed Isidore as patron saint of the Internet!) In his *Sentences* (entitled *The Book of Maxims* in the English OR), Isidore proposed a dogmatic, moral, and spiritual program applicable to the whole Visigothic society, from paupers to princes.

Book of Maxims 3, 8-10 (Apr 4)

Jerome (ca. 347-420)

The Father whose name is associated immediately with the Bible grew up in Dalmatia and came to Rome as a young man to study rhetoric. Jerome soon chose to forsake a secular career and devote himself to the ascetical life and the study of Scripture. With this in mind, he traveled east, first to Antioch and then to Syria, where he deepened his knowledge of Greek and began to study Hebrew. He lived as a hermit for a couple of years and then re-emerged into the world and went to Constantinople. From there he returned to Rome, where Pope Damasus appointed him one of his secretaries. Jerome found himself at the heart of the social life in Rome and gathered around himself a coterie of wealthy women who were interested in pursuing a more intense ascetical life. Damasus asked Jerome to revise existing Latin versions of the Gospels in light of the Greek text, and Jerome's principal endeavor was launched: a Latin translation of the Scriptures based on the original Greek and Hebrew texts. After the death of Pope Damasus, Jerome found himself out of favor, and he and some of his friends moved to the Holy Land. Jerome settled in Bethlehem, where he spent the last thirty-four years of his life.

Jerome was a man of irascible temperament who spared no invective in the denunciation of his adversaries. While he showed little interest in

theological disputes as a young man (for example, he was present at the Council of Constantinople in 381 but makes no mention of it in his writings), in later life he found himself in the midst of heated conflicts, above all regarding the orthodoxy of Origen. The sarcastic tone in many of his letters makes for entertaining reading today, but his personality made enemies for Jerome in his lifetime. At the same time, he was a sincerely ascetical man, and his books in praise of the holy figures of his time helped to create the form of "lives of the saints" in the West for centuries.

It is above all as a biblical scholar that Jerome has made his contribution. He was the first to recognize the importance of exploring the geography and archeology of the Holy Land in order to understand the Scriptures in their historical context. He was one of the few Latin Fathers to be well-versed in Greek and one of the few Christian writers in the ancient world to learn Hebrew. Jerome translated several important reference books from Greek into Latin, and in his exposition of Scripture he melded Latin, Greek, and Jewish thought. Ironically, although he rejected Origen as heretical in some theological matters, Jerome drew on his biblical interpretation in his own work. The *OR* has four selections from Jerome's biblical exposition, all from the Old Testament. This is fitting, because Jerome was more interested in the Old Testament than in the New, and in Hebrew more than in Greek. And yet Jerome never divorced his research from his discipleship: as he notes in his *Commentary on Isaiah*, ignorance of the Scriptures is ignorance of Christ; for Jerome, the opposite also held true.

Commentary on Ecclesiastes (PL 23:1057-59) (W 7 OT)

Commentary on Isaiah, prologue, nos. 1, 2 (Sept 30)

Commentary on Joel (PL 25:967-68) (F 21 OT)

On Psalm 41 (CCL 78:542-44) (Th 13 OT)

Jerome Emiliani (1481-1537)

A native of Venice, Jerome was a soldier and prisoner of war. After his release, he devoted himself to the care of orphans, eventually founding a religious community dedicated to this work. Part of his care for the abandoned involved teaching them their catechism, which Jerome did using

a question-and-answer format, apparently the first to employ this form. The *OR* presents an excerpt of a letter written by Jerome to his community two years before his death from the plague, contracted while caring for the sick.

Letter of June 21, 1535 (Feb 8)

John XXIII (1881-1963)

The young Father Angelo Roncalli was doing research at the Ambrosian Library of Milan and there became acquainted with Achille Ratti, who, as Pope Pius XI, later invited Roncalli to serve in the diplomatic service of the Holy See. He worked in Bulgaria, Turkey, and Greece; at the end of World War II, he was appointed nuncio to France. In 1953 he became Patriarch of Venice, and in 1958 he was elected pope.

Given his rather advanced age of seventy-seven, it was generally assumed that John would serve as a "caretaker" who would maintain the status quo for a few years. On the contrary, soon after his election he announced plans to hold a synod for the diocese of Rome, revise the Code of Canon Law, and summon an ecumenical council. His genial style and simplicity captured the world's imagination. This affability was linked to a keen intellect and awareness of the many pressing needs of the Church and the world. As a historian, John had a strong sense of the organic growth of the Catholic faith over the centuries; from his service in predominantly Orthodox countries, he had firsthand experience of the richness of the Eastern Christian patrimony; from his work in Paris just after the war, John was conversant with the challenges of a "post-Christian" society and the theological and pastoral initiatives in play to address that challenge. Although the announcement of the Second Vatican Council surprised many, a retrospective look at his career indicates why John's initiative was undertaken. Pope John saw his role as extending beyond the confines of the Catholic Church—for example, he addressed his encyclical *Pacem in terris* to "all people of good will"—and his death was mourned by many non-Catholics.

The *OR* contains an excerpt from his homily at the canonization of Saint Martin de Porres. What Pope John said of Martin could also be said of him: "He loved men because he honestly looked on them as God's children and as his own brothers and sisters."

Homily at the Canonization of Saint Martin de Porres (Nov 3)

John Baptist de la Salle (1651-1719)

De la Salle stumbled upon his life's work almost by accident. He attended the Sulpician seminary in Paris, where he was exposed to the spiritual riches of the French School, and upon ordination he showed himself to be a dedicated and prayerful priest. A teacher in his hometown asked his help, and what started as a marginal occupation blossomed into a vocation. De la Salle made significant contributions to educational theory and practice in Europe: he established training schools for lay teachers (a novelty), instructed his pupils in the vernacular rather than Latin, and founded elementary schools. Recognizing the need for a community dedicated to this work, he had another priest in mind to lead the congregation; when this candidate unexpectedly died, John showed his originality again: the community was to consist of brothers only. In this way the Christian Brothers could devote themselves wholeheartedly to their educational mission, without the other demands that are necessarily a part of priestly ministry. As is often the case, de la Salle's novel approach drew upon him harsh criticism and persecution, and his congregation received approval only several years after his death.

While he excelled as an educator, John always saw teaching as a religious vocation. One of his writings brought together the pedagogical and spiritual in a particularly explicit way: his *Meditations for the Time of Retreat*. This work consists of sixteen conferences (two for each day of an eight-day retreat), in which the brother is invited to renew his commitment to educate the young as an expression of his service to Christ. Although the *Meditations* were supposed to be read annually, it seems that they were generally ignored for centuries and only came into their own in the 1960s as a response to the directive of the Second Vatican Council that religious communities should recover the original charism of their founder. The *OR* presents an excerpt from the ninth meditation, dedicated to the importance of fostering zeal for the holy work of education.

Meditation 201 (Apr 7)

John Bosco (1815-1888)

The novels of Charles Dickens give us some idea of the squalor and misery the Industrial Revolution created in England. In similar circumstances, John Bosco brought hope and holiness to thousands of young people in Turin, Italy. Incidents, seemingly insignificant in themselves—a visit to a local prison, a sacristan browbeating a poor boy—alerted Don Bosco to the suffering and ignorance of throngs of children and teenagers in the slums of the city. Inspired by the example of Saint Philip Neri, he began by holding "oratories", festive gatherings that were part picnic, part retreat. As he gained the confidence of the young, he began to give them some education, the forerunner of technical schools that his community later introduced throughout the world. His remarkable trust in providence and his confidence in his rather rough charges led some to consider Bosco insane, and he found that sometimes authorities were more resistant to grace than were his rowdy young people. John Bosco persevered; by the end of his life he was one of the most influential proponents of education and care for the young in Italy. Since his death, his communities of men and women have flourished throughout the world.

Don Bosco's approach to the young was marked by respect and gentleness (and for this reason he placed his communities under the patronage of Saint Francis de Sales). While imparting professional skills to them, Don Bosco never neglected their spiritual formation; indeed, his greatest gift to the young was to convince them of their great spiritual dignity, regardless of their human circumstances. The excerpt of one of his letters given in the *OR* reflects the priority of gentleness that was to mark the Salesian family.

Letter 4 201-3 (Jan 31)

John Chrysostom (ca. 347-407)

John of Antioch, given the surname Chrysostom (meaning "golden-mouthed") after his death, is one of the most beloved of the Greek Fathers, and he has bequeathed to us the most extensive literary legacy of Eastern patristic writings. Like many other ecclesiastical leaders of the fourth century, John came from an aristocratic family; as a young man, he led a

life of strict mortification at home. He was ordained a priest in 386, and for the next ten years served as a preacher in the great city of Antioch. In the year 397, John was chosen to be bishop of the imperial capital of Constantinople, which proved to be the greatest misfortune of his life. He devoted himself to the care of the poor and the reform of morals, and his zeal gained him many enemies, including the wife of the emperor. A coterie of jealous bishops managed to have him deposed and exiled briefly in the year 403. He was soon brought back but was exiled again a year later, this time permanently. He appealed to leading bishops in the West to support his cause, and Rome broke off communion with the Churches of Constantinople, Antioch, and Alexandria until John was restored to his see. John died in exile in 407, but subsequently his body was brought back in triumph into the imperial city.

Most of John's writings that have come down to us are his homilies on various books of the Bible. For the most part, he avoided controversial theological issues and addressed himself to moral and spiritual concerns. His *Catecheses* were rediscovered only in the last century, and they have enriched our knowledge of the liturgical life of the Church at the end of the fourth century. In his ninety homilies *On Matthew*, and even more in his eighty-eight homilies *On John*, Chrysostom opposed both Manichaean dualism and Arianism. In his preaching, however, he primarily attacked superstition and vice, as in his sermons *On the Acts of the Apostles*, where he expounds on the difference between miracles and magic. (John was an inveterate foe of the circus and the theatre, a topic taken up in his sermon *De diabolo*.) His great hero is the Apostle of the Gentiles—almost half of his homilies are devoted to his writings—and his *Homily in Praise of Saint Paul* presents the zealous, and at times intemperate, Evangelist as a living figure, as indeed many of Chrysostom's hearers must have felt when they heard him preach. Chrysostom was scandalized by the disparity between luxury and poverty in Constantinople, and this was a frequent subject in his preaching, as was the proper education of children (see his homilies 50 and 59 *On Matthew*). His Good Friday sermon is called *On the Cemetery and the Cross* because the custom at Constantinople was to celebrate the liturgy in a church outside the city on that day, since Jesus was taken out of the city for crucifixion. Of some personal interest is the sermon John preached on the eve of his first exile: the population was enraged by his banishment, and

he sought to calm them by preaching on the invincibility of the Church as the Body of Christ, always united with her suffering and victorious Head.

Catecheses 3 13-19 (Good Fri)

Catecheses 3 24-27 (M 2 Lent)

Homily before His Exile 1-3 (Sept 13)

Homily on the Devil as Tempter 2, 6 (Tu 21 OT)

Homily on the Grave and the Cross 2 (BVM on Sa)

Homily 2 in Praise of Saint Paul (PG 50: 477-80) (Jan 25)

Homily 2 in Praise of Saint Paul 2 (PG 50: 480-84) (Jan 26)

On the Acts of the Apostles 3 1, 2, 3 (May 14)

On the Acts of the Apostles 20 4 (Com Holy Men)

On the First Letter to the Corinthians 4 3, 4 (Aug 24)

On the Gospel of John 19 1 (Nov 30)

On the Gospel of Matthew 15 6.7 (Su 20 OT)

On the Gospel of Matthew 33 1.2 (Th 34 OT)

On the Gospel of Matthew 50 3-4 (Sa 21 OT)

On the Gospel of Matthew 59 (Com Teachers)

On the Gospel of Matthew 65 2-4 (July 25)

On the Letter to the Romans 15 6 (Com Underprivileged)

On the Second Letter to the Corinthians 13 1-2 (Sa 16 OT)

On the Second Letter to the Corinthians 14 1-2 (Su 17 OT)

In addition, there are two sermons erroneously attributed to John Chrysostom:

Easter Homily (PG 59:723-24) (M 2 Easter)

Homily 6, On Prayer (Fr after Ash Wed)

And one Latin homily formerly thought to be a translation of a sermon by Chrysostom:

Sermon 7 by "John the Serene of Naples" (PLS 4:785-86) (Th 3 OT)

John Damascene or of Damascus (ca. 676-ca. 749)

John was born of an Arab family in Damascus and joined a monastic community near Jerusalem. He eloquently defended the veneration of images in opposition to the iconoclast policies of the Byzantine emperor; ironically, he was free to do this because he lived under Muslim, not Byzantine, rule. Along with homilies and liturgical poetry, John also wrote theological treatises. His most significant contribution in this area is his *Fountain of Knowledge*. This work is divided into three parts: an examination of the best of pagan philosophy, a critique of various heresies, and finally one hundred chapters dedicated to an *Exposition of the Faith*. John emphasized the connection between theology and the spiritual life, and in his writings he articulated a synthesis of Greek patristic thought. In the twelfth century, his *Exposition of the Faith* was translated into Latin and served as a complement to the *Sentences* of Peter Lombard. He is the last author to be venerated as a "Father" by both the East and the West.

Sermon 6, On the Nativity of the Blessed Virgin Mary 2, 4, 5, 6 (July 26)

The Statement of Faith 1 (Dec 4)

John de Brébeuf (1593-1649)

One of the "North American Martyrs", Jesuit missionaries who labored among the Huron people, John de Brébeuf spent most of his adult life in the wilds of Canada and New York. Although John had great difficulty mastering the Huron language, he eventually was able to produce a Huron / French dictionary and a catechism. (He is also credited with giving the French name "lacrosse" to an Indian game because the stick used resembled a bishop's crozier.) John and his companions found themselves

caught up in an intertribal war between the Hurons and the Iroquois; they were captured by the Iroquois and tortured to death. Already weakened by European diseases, the Hurons were conquered by the Iroquois and dispersed; the heroic efforts of the Jesuit missionaries seemed to come to naught. However, the *Relations* of the missionaries that were published annually in France from 1632 to 1673 inspired future generations of evangelists. The *OR* gives a moving excerpt from John de Brébeuf's diary, which was circulated in the *Relations*.

Spiritual Diaries (Oct 19)

John Eudes (1601-1680)

The sixteenth century was the era of the great Spanish mystics; the following century saw a blossoming of intense spirituality in France. John Eudes was associated with the French School of spirituality that was founded on the teachings of Cardinal Bérulle. John belonged to the Oratory but left it to create a community of priests devoted to preaching parish missions. He also assisted women of ill repute. John experienced opposition from some of his former Oratorian colleagues and, more significantly, from the Jansenists. In opposition to the latter, John Eudes emphasized the mercy of God, especially as that mercy is manifested in the Sacred Heart of Jesus, and our response to divine charity, with the Immaculate Heart of Mary as our model. John authored the Mass and Office for the Immaculate Heart of Mary (1648) and the Sacred Heart of Jesus (1670).

The selections in the *OR* are taken from two of his most popular books. In these Eudes provides the solid theological and spiritual foundations for his spirituality: it is simply the doctrine of Saint Paul, who describes the profound union between Christ the Head and the members of his Body the Church. The mysteries of Christ continue in the members of his Body.

On the Admirable Heart of Jesus 1, 5 (Aug 19)

On the Kingdom of Jesus 3, 4 (F 33 OT)

John Fisher (1469-1535)

Like his companion in martyrdom, Thomas More, John Fisher was a man dedicated to learning as a path to holiness. He attended Cambridge University and later, as chancellor there, encouraged the study of Greek and Hebrew along with Latin. A friend of Erasmus, Fisher was an example of Christian humanism. He was also well-connected politically: Fisher served as chaplain to the wife of King Henry VII and tutor to the future Henry VIII; he also preached at the funerals of the elder Henry and his wife. In 1504, Fisher was appointed Bishop of Rochester. This was a poor diocese, often seen as the first rung on the ladder of ecclesiastical preferment, but Fisher faithfully served as bishop there for thirty-one years.

His reputation for learning and pastoral zeal, as well as his closeness to the royal family, contributed to Fisher's undoing (from a worldly point of view). He alone of the bishops refused to go along with Henry's divorce from Catherine of Aragon and publicly preached against it. Like More, Fisher's prominence meant that such opposition could not be tolerated: he was arrested in 1533 and beheaded in 1535.

John Fisher wrote on the controversial subjects of his day, but his first published work was a commentary on the penitential psalms, which appeared in 1508. Fisher wrote the book for clergy and laity alike—it was written in English, not Latin. In his reflections on the penitential psalms, Fisher returns frequently to the theme of God's mercy (F 3 OT) and the need for us sinners to be purified by our tears, but especially through the healing power of the blood of Christ (M 5 Lent).

Commentary on Psalm 101 (F 3 OT)

Commentary on Psalm 129 (M 5 Lent)

John Leonardi (1541-1609)

The pattern of John's life is one met often in the sixteenth century: a man who abandons a successful secular career, becomes a priest, forms a community to further the reform and renewal of the Church—suffering much opposition for these efforts—and then dies by contracting disease while caring for the sick. John had a great desire to be a missionary, but his spiritual director, Saint Philip Neri, urged him to remain as a missionary in Italy. John expressed his zeal for the missions by forming a society of

priests who themselves would be missionaries and for this reason is seen as an inspiration for the Society for the Propagation of the Faith. The *OR* gives an excerpt of a letter by Saint John to Pope Paul V that expresses succinctly the concerns that animated John Leonardi. (Paul V encouraged spiritual renewal at home and missionary work abroad: he approved Philip Neri's Oratory and permitted the liturgy to be celebrated in the vernacular in China.)

Letter to Pope Paul V (Oct 9)

John of Avila (1500-1569)

The sixteenth century was the great age of exploration for Spain, but it was notable also for the remarkable saints that arose in that country. Among the lesser known is John of Avila, who greatly influenced many leading spiritual figures in his day. His life was dedicated to preaching and Church reform. As sometimes happened in that tumultuous time, his efforts brought him to the attention of the Inquisition, and he was imprisoned for a year. While in prison he wrote his spiritual masterpiece, *Audi, Filia*. He also undertook a deep study of the letters of Saint Paul, a fact reflected in one of his letters chosen for the memorial of Pope Saint John I. At the special World Youth Day Mass for seminarians in Madrid on August 20, 2011, Pope Benedict XVI announced that he would soon declare Saint John of Avila the 34th doctor of the Church.

Letter 58, to his friends (May 18)

John of Capistrano (1386-1456)

John studied law and served as governor of Perugia, where he opposed bribery and corruption. A religious experience led him to enter the Franciscan order, where he became a disciple of Bernardine of Siena. Like his mentor, John proved to be an effective preacher, and he traveled throughout Europe calling people to repentance. After the fall of Constantinople (1454), the Turks advanced on Hungary and besieged Belgrade. John rallied the inhabitants by his preaching and died of the

plague soon after the siege was lifted. His *Mirror of the Clergy* reflects his passion for the spiritual renewal of priestly life in his day.

Mirror of the Clergy, pt. 1, 2 (Oct 23)

John of God (1495-1550)

A Portuguese ex-soldier carrying out an apostolate of making spiritual books available to others in Spain, John experienced a deep religious conversion when he heard Saint John of Avila preach. Later, he seemed to go temporarily insane and was locked away in an asylum. The terrible care afforded to inmates there led John to devote the rest of his life to the sick. To this end he founded the Order of Hospitallers, today one of the largest orders dedicated to hospital work. In the exercise of his ministry, John had a trust in providence that some viewed as insane; the selection from his writings in the *OR* reflects this reliance.

Letter (Mar 8)

John of the Cross (1542-1591)

John grew up in great poverty; from this experience he gained tremendous empathy for the suffering of others and built a whole spirituality around poverty. He joined the Carmelites as a young man but hungered for a more austere life and considered joining the Carthusians. At this providential moment, he met Saint Teresa of Avila, who invited John to assist in the establishment of Discalced Carmelite communities. Teresa's reform was controversial, and John found himself swept into the turmoil, including a lengthy period of harsh imprisonment. Once the Teresian reform was established, John's troubles did not end; toward the end of life, he was almost dismissed from the order he had been so instrumental in establishing.

From the crucible of privation and suffering, John produced some of the most beautiful poetry in the Spanish language and some of the most profound works of mystical theology in the Christian tradition. His *Ascent of Mount Carmel* provides a theological explanation for a sketch and a

poem written on this theme. The picture shows two winding paths that gradually ascend the heights, but directly up the middle John provides his own road: a narrow path of *nada* ("nothing"). Although John's work is sometimes compared to the religious insights of Eastern non-Christian mysticism, the selection from the *Ascent* chosen for the *OR* underscores that at the heart of the journey stands the figure of Christ: the discipline of self-emptying is to make room for Christ.

John's *Spiritual Canticle* is also based on a poem he wrote, inspired by the Song of Songs. John wrote this exquisite poem while suffering through the rigors of harsh imprisonment. Two versions of his commentary have come down to us; the second represents a reorganization and more precise commentary than the first. In his writings, John combined profound knowledge of Scripture with competent use of the scholastic categories, producing a true "science of the soul". The two selections from the *Spiritual Canticle* highlight the christocentric and trinitarian foundations of his spirituality.

Ascent of Mount Carmel 2.22 (M 2 Advent)

Spiritual Canticle, redaction A, stanza 38 (F 18 OT)

Spiritual Canticle, redaction B, stanzas 36-37 (Dec 14)

John the Serene of Naples (5th-6th cen.)

In the Latin LH, this author is identified as *"Ioannes Mediocris Neapolitanus"*, which could be translated as John the moderate or ordinary (or even mediocre!) of Naples. He was a bishop who lived in the fifth or sixth century and whose sermons were preserved because they were thought to be Latin translations of sermons by Saint John Chrysostom.

Sermon 7 by "John the Serene of Naples" (PLS 4:785-86) (Th 3 OT)

John Vianney (1786-1859)

The patron saint of parish priests was ordained only after overcoming many obstacles, and the fact that he was considered to be a rather weak candidate

was expressed in his appointment to the tiny community of Ars, a village of only a few hundred souls near Lyons. Nor was Ars a model of fervor when John Vianney arrived—the turmoil of the French Revolution and its aftermath had disrupted religious observance throughout much of France. By the end of Vianney's life, thousands of people came on pilgrimage to this insignificant village to hear its ignorant country cure preach and, hopefully, to go to confession to him.

As a young priest, Vianney anguished for hours over sermon preparation. (His ignorance was due primarily to a very poor elementary education, and it should not be exaggerated: he possessed a library of several hundred books.) As his fame grew, he had less and less time to prepare sermons, since in addition to hearing confessions eighteen hours a day he visited his sick parishioners and oversaw an orphanage for young girls. He was accustomed to giving these children a catechism class every Saturday morning, and pilgrims joined the girls for these lessons. The *OR* gives an excerpt from John Vianney's lesson on prayer, which captures the simplicity and freshness of his teaching. The Cure of Ars taught prayer above all by the example of his own intense devotion.

Catechism on Prayer (Aug 4)

Joseph Calasanz, or Calasanctius (1557-1648)

Joseph was a native of Spain, but he moved to Rome at the age of thirty-five. The plight of poor children there moved him, and he founded the Order of Pious Schools (or "Piarists") to educate them. Joseph opened the first free public schools in Europe and, along with the humanities, taught mathematics and science. He was an acquaintance of Galileo and continued to encourage his priests to study under the scientist when he was under attack. His work had its detractors, and by their efforts Joseph was deposed and his order was suppressed. Joseph died in disgrace at the age of ninety-one, convinced that he and his work would be vindicated. He was beatified a century after his death, and today there are Piarist schools throughout the world.

Joseph combined educational excellence with an ability to draw out the best from those in his care. He stands a precursor of other great educators, such as Saint John Baptist de la Salle and Saint John Bosco. The excerpts

from his letters (he wrote over 10,000) in the *OR* express the importance of the vocation of educating the young.

From the writings of Joseph Calasanz (Aug 25)

Justin Martyr (d. ca. 165)

Justin is perhaps the most important of the Greek apologists of the second century. He was raised as a pagan in Palestine. As a young man he explored several different philosophical schools, but he found them all unsatisfactory. His search for truth led him to Christ: he was attracted both by the beauty of Christian teaching and the courage shown by believers in the face of death. He eventually had the opportunity to imitate their example. Having gone to Rome to teach the Christian faith, Justin was arrested and beheaded with six companions (the *OR* contains an excerpt from the acts of his trial on June 1).

Of his many works, only three have survived: two "apologies", written to the emperor and Senate respectively, and his *Dialogue with the Jew Trypho*, the earliest example of a Christian apologetic vis-à-vis Judaism. In his *Dialogue*, Justin focuses his argument on Old Testament texts and their fulfillment in Christ. In his two apologies (the second most likely intended as a supplement to the first), Justin protests the unjust judicial procedures being enacted against Christians and seeks to educate his pagan readers about the true beliefs and practices of the followers of Christ. Along with being an advocate for his coreligionists, Justin is a philosopher, and as such he makes the case for Christianity on philosophical grounds. Christians believe in one God but also adore his Son, who is the *Logos*, a concept central to Greek thought. In explaining the Christian understanding of the "economy", God's plan of salvation, Justin presents a christocentric interpretation of history. Justin the philosopher is the first Christian writer to explore the relationship between faith and reason.

In his defense of Christianity, Justin describes the religious and social life of his people, and his writings give us valuable insights into early Christian worship. The two selections in the *OR* from his *First Apology* contain his descriptions of baptism and the Sunday Eucharist. The latter shows that the structure of our Sunday Mass is substantially the same as Christian worship in Rome in the middle of the second century.

First Apology 61 (W 3 Easter)

First Apology 66-67 (Su 3 Easter)

Lawrence of Brindisi (1559-1619)

Lawrence was a gifted linguist who spoke several European languages and was conversant with Semitic languages as well. Along with positions of leadership within his Capuchin community, Lawrence was deputed to preach to the Jewish community in Rome and was instrumental in founding Capuchin communities in Germany and Austria. He was an effective preacher, and over eight hundred of his sermons survive. The selection in the *OR*, taken from one of his Lenten sermons, underscores the importance of preaching. Pope John XXIII proclaimed him a Doctor of the Church and held him up as a model of evangelization.

Sermon for Lent 2 (July 21)

Lawrence Justinian (1381-1456)

Lawrence came from a distinguished Venetian family and lived an exemplary life in a religious community. He was appointed Bishop of Venice (and first Patriarch) in 1450 and was a model of pastoral zeal in that office. Pope John XXIII, a twentieth-century successor of Lawrence as Patriarch of Venice, hoped to have him proclaimed a Doctor of the Church. Lawrence had great devotion to our Lady (Alphonsus Liguori cites him frequently in *The Glories of Mary*), and for the feast of the Immaculate Heart of Mary the *OR* gives an excerpt of a sermon by Lawrence.

Sermon 8, On the Feast of the Purification of the Blessed Virgin Mary (Immaculate Heart of Mary)

Leo the Great (d. 461)

Little is known of Leo before his election as Bishop of Rome in 440; as a deacon, he had been involved in administration and diplomatic missions.

His administrative skills and leadership were gifts sorely needed in the middle of the fifth century: the Western empire was crumbling under repeated waves of barbarian invasions, and the Church was being torn apart by theological conflicts. On the political front, Leo was active in restraining the incursions of Attila and, later, the Vandals.

In the area of dogma, his intervention was crucial in resolving a contentious debate in the East regarding the divinity and humanity of Christ. A monk named Eutyches was teaching that the incarnate Christ had only one nature. He was condemned by the Patriarch of Constantinople, Flavian, and he appealed to Leo. After correspondence with Flavian, Leo also condemned Eutyches' doctrines and wrote a letter to Flavian (known to posterity as the *Tome of Leo*). in which he set out the doctrine of one Person and two natures in Christ. The emperor convened a council at Ephesus that supported Eutyches; Flavian was physically attacked at this meeting and died a few days later. Leo condemned the gathering as "a robbers' synod" and called for a new council, which met at Chalcedon in 451. Leo's letter to Flavian was read out, and the fathers declared, "Peter has spoken through Leo!"

This acclamation touches on another important element in Leo's teaching: his understanding that the Roman Church holds a unique place in the communion of believers and that the role of Peter continues in his successors. As a metropolitan and patriarch, Leo exercised influence over the local Churches in his area (as did metropolitans and patriarchs in other places). But in addition, Leo held that the Bishop of Rome also had responsibility for the worldwide communion of the Church. This should not be viewed in an isolated way: he believed that other bishops also shared this responsibility, and his interventions in the East were carried out in a consultative manner. But he certainly articulated the Roman Catholic understanding of primacy very clearly.

The sermons of Leo tend to be brief and are composed in an elegant, polished Latin. In them he frequently reiterated certain fundamental ideas: the Incarnation; the sacraments as the way in which later generations come into contact with Christ; and the unity of the Church in these sacraments, in faith and in charity.

Leo's dogmatic teachings about Christ appear in the two letters included in the *OR*. The first is an excerpt of his famous *Tome*, or *Letter to Flavian*. there is, however, a significant typographical error: the first words should

be “Lowliness is *assumed* [not ‘assured’] by majesty.” *Letter 31* was written to the empress Pulcheria; in it Leo explains that he is unable to attend the council in Ephesus, but he asks her help in opposing the teaching of Eutyches. These dogmatic themes find a beautiful expression in Leo’s sermons for Christmas. His teaching on Rome as the see of Peter is presented in the sermons delivered on the anniversary of his election and in *Sermon 82*, preached on the feast of Saints Peter and Paul. In his sermon on the beatitudes, Leo provides a practical application of our Lord’s teaching to his hearers.

Letter 28 3-4 (Mar 25)

Letter 31 2-3 (Dec 17)

On the Beatitudes 95 1-2 (Th 22 OT)

On the Beatitudes 95 2-3 (F 22 OT)

On the Beatitudes 95 4-6 (Sa 22 OT)

On the Beatitudes 95 6-8 (Su 23 OT)

On the Beatitudes 95 8-9 (M 23 OT)

Sermon for Christmas 1 1-3 (Dec 25)

Sermon for Christmas 1 2, 3 (July 16)

Sermon for Christmas 6 2-3, 5 (Dec 31)

Sermon for Christmas 7 2, 6 (F 5 OT)

Sermon for Epiphany 3 1-3 (Epi)

Sermon for Lent 6 1-2 (Th after Ash Wed)

Sermon for Lent 10 3-5 (Tu 4 Lent)

Sermon on His Own Birthday (the Anniversary of His Election) 3 2-3 (Com Pastors)

Sermon on His Own Birthday (the Anniversary of His Election) 4 1-2 (Nov 10)

Sermon on His Own Birthday (the Anniversary of His Election) 4 2-3 (Feb 22)

Sermon on the Ascension 1 2-4 (W 6 Easter)

Sermon on the Ascension 2 1-4 (F 6 Easter)

Sermon on the Lord's Passion 12 3, 6-7 (W 2 Easter)

Sermon on the Lord's Passion 8 6-8 (Tu 5 Lent)

Sermon on the Lord's Passion 15 3-4 (Th 4 Lent)

Sermon 51 (on the Transfiguration) 3-4, 8 (Su 2 Lent)

Sermon 82 (on Peter and Paul) 1, 6-7 (Nov 18)

Sermon 92 1, 2, 3 (M 34 OT)

Lives of the Saints

As far back as the Council of Trent the criticism was raised that some of the lives of the saints in the Breviary were unhistorical and tended to emphasize remarkable—and even fantastic—deeds of their subjects. The cult of the saints was under attack by Protestants, and supporters of the Catholic tradition recognized that exaggerated legends made it more difficult to defend devotion to the saints. Just as the Reformation prompted serious critical study of the history of the Church, so it also produced a similar desire in regard to hagiography. The most significant effort in this regard was the production of a critical edition of lives of the saints based on authentic sources known as the *Acta Sanctorum*. This project was undertaken by a group of Jesuit scholars in Belgium known as the Bollandists, from the name of the author of the first volume. The project was begun in 1643 and is not yet finished.

The inventiveness of saints' legends in the Breviary became proverbial: the French have a saying, "He can lie like a second nocturn." Storytelling naturally lends itself to hyperbole, and stories about the saints often grew in the telling. But it is not simply the desire for historical accuracy that led the compilers of the Office of Readings to draw their material from more reliable sources. The principal reason for reading about the saints in the

context of prayer is *edification*. we want to learn about holy people because they inspire us. There is always a fascination with the marvelous, and our age is no stranger to the attraction—witness the interest in the remarkable events in the life of Padre Pio. But even where such manifestations can be attested to by eyewitness accounts, for most of us it is by their living out of the gospel in daily life that the saints edify us. Accordingly, in choosing selections to be read on the feast days of saints, the compilers of the Office of Readings sought to include testimonies by contemporaries of the saints (sometimes taken from the *Acta Sanctorum*) that described how these holy heroes sought to follow Christ—and to do so in a way that invites not only our admiration but our imitation.

A few selections should be singled out for comment. The *Old Slavonic Life of Constantine* relates the final days of Methodius' brother, who took the monastic name "Cyril" shortly before death. These apostles to the Slavs created the first alphabet for the Slavic tongue; this biography is one of the oldest written texts in this language. We learn about Saint Elizabeth of Hungary in a letter from her confessor, Conrad of Marburg. Conrad was an inquisitor and, not surprisingly, a very exigent director. He gave testimony about Elizabeth for her canonization. Finally, the selection for the feast of Saint Ignatius Loyola comes from reminiscences he shared with Luis Gonzalez, a member of his community. The passage chosen provides the biographical context for "discernment", one of the central ideas of Ignatian spirituality.

Account of the Origin of the Servite Order (Feb 17)

Saint Camillus (July 14)

Saint Casimir (Mar 4)

Saints Cyril and Methodius (*Old Slavonic Life of Constantine*) (Feb 14)

Saint Dominic (Aug 8)

Saint Elizabeth of Hungary (Nov 17)

Saint Frances of Rome (Mar 9)

Saint Hedwig (Oct 16)

Saint Henry (July 13)

Saint Ignatius Loyola (July 31)

Saint Jane Frances de Chantal (Dec 12)

Saint Norbert (June 6)

Saint Peter Chanel (Apr 28)

Louis IX, King of France (1214-1270)

Saint Louis was the model Christian ruler in the Middle Ages: devout, astute, courageous. Louis imbibed these traits with his mother's milk—his mother being the indomitable Blanche of Castille. He founded hospitals and the Sorbonne and built Sainte-Chapelle in Paris to house relics of the Passion; and he died while on crusade. He in turn sought to hand on to his son, Philip III, the qualities of a good ruler, as his *Spiritual Testament* bears witness.

Spiritual Testament to His Son (Aug 25)

"Macarius" (late 4th-early 5th cen.)

The original Macarius was a disciple of Saint Anthony and one of the founders of Egyptian monasticism. A collection of fifty homilies has come down to us with his name, but they were in fact written in the region of Antioch and combine Greek and Syriac elements. The *Spiritual Homilies* deal with the existential transformation of the human heart through prayer. These writings have had a profound effect on Eastern Christian spirituality and remain popular today.

Homily 28 (W 34 OT)

Margaret Mary Alacoque (1647-1690)

The death of Margaret's father when she was eight plunged her family into poverty and many complications with relatives, but she was finally able to enter the convent of the Visitation. There she had a number of remarkable

religious experiences, and in them our Lord told her that she was to propagate devotion to his Sacred Heart. Although the heart of Christ had held a place in Catholic spirituality for centuries, this “novel” request generated suspicion and hostility in her convent. Providentially, Saint Claude de la Colombiere became spiritual director of her community, and he believed Margaret’s visions to be authentic. This became known to the sisters after his death, when some of his writings were read in refectory, and only then did Margaret Mary’s community embrace devotion to the Sacred Heart. After her death, the devotion spread quickly, although it took nearly a century for Rome to give its approval. An extract from one of Saint Margaret Mary’s letters presents the basic insights she received from her encounters with Christ.

Letter (Oct 16)

Martin I (d. ca. 655)

Martin was elected pope, without imperial confirmation, in 648, and he immediately convoked a synod to address the doctrine that Christ possessed only one will. The emperor had demanded silence on the question, and because this synod condemned monotheletism, the pope and Maximus the Confessor were arrested. Martin died from the maltreatment he endured in prison and is the last pope (to date) to be commemorated as a martyr. The *OR* gives an excerpt from his final letter, written from exile.

Letter 17 (Apr 13)

Mary Magdalen de’ Pazzi (1566-1607)

A devout child from a prestigious family, Caterina de’ Pazzi chose to join the Carmelite order in Florence because of its austerity and because the sisters were allowed to receive Holy Communion daily, an unusual practice in those times. Sister Mary Magdalen became seriously ill soon after entering; the illness was followed by the first of many remarkable mystical experiences. For the rest of her life, Mary Magdalen underwent both great trials and great ecstasies. The sisters in her community recorded what she

said during these experiences (without her knowledge) and showed them to prudent spiritual directors, who judged them to be authentic. As with many other mystics, Mary Magdalen combined remarkable experiences with sound common sense; in spite of these extraordinary phenomena, she was entrusted with positions of responsibility in the community.

At the heart of Mary Magdalen's ecstasies was a profound awareness of God's love for us and our comparatively meager response to that love. She was most attentive to the working of the Holy Spirit in our lives and to how the Spirit unites us to Christ, who manifests his love for us above all in his Passion. The selection given in the *OR* is taken from two different works. *On Revelation* records her experience of an eight-day ecstasy that began one year at Pentecost; this experience drew her into a deeper, affectionate intimacy with the Holy Trinity. This ecstasy was followed by a five-year period of excruciating aridity, recorded in *On Trials*.

On Revelation, On Trials (May 25)

Maximus of Turin (d. ca. 415)

Maximus was a disciple of Saint Ambrose and Saint Eusebius of Vercelli and was probably the first Bishop of Turin. In his sermons, he did not address theological issues but called his flock to conversion and spiritual healing, above all through prayer, fasting, and works of mercy. Most of his homilies were centered on the feasts and seasons of the liturgical year, and in them he sought to connect the sacramental celebrations of the Church year to the Person of Christ.

Sermon 53 (on Easter) 1-2, 4 (Su 5 Easter)

Sermon 100, On Epiphany 1, 3 (F after Epi)

Maximus the Confessor (580-662)

Maximus is the most significant Greek Father of the seventh century, who brought together the insights of earlier patristic authors and the classical tradition. He did this at a time of great upheaval and at great personal cost. During the Persian and Arab incursions into Palestine, Maximus moved to

North Africa, where he opposed those who taught that Christ possessed only one will. (The abbot of his monastery, Sophronius, later Patriarch of Jerusalem, alerted him to the dogmatic dangers of this doctrine.) Maximus went to Rome and, together with Pope Martin I, continued to oppose monotheletism. The emperor had demanded silence on the question, so when the pope condemned the doctrine of the one will at the Lateran synod of 649, he and Maximus were arrested and brought to Constantinople. The pope died from the ill treatment he received. Maximus, refusing to give in to pressure, was exiled, and his tongue and right hand were cut off. Maximus and Martin were vindicated at the Ecumenical Council of Constantinople II (681).

Much of Maximus' theological writing is taken up with the defense of two wills and two energies in Christ. His *Inquiry to Thalassius* deals with biblical interpretation in a series of sixty-five questions and answers. In his *Chapters on Charity*, Maximus presents the spiritual doctrine that flows from his Christology; his writings were very influential for later Eastern spiritual writers.

Chapters on Charity 1.4-5, 16-17, 23-24, 26-28, 30-40 (Su 7 OT)

Chapters on Charity 1.8-13 (W before Epi; Jan 4)

Inquiry to Thalassius, question 63 (W 28 OT)

Letter 11 (W 4 Lent)

Melito of Sardis (d. ca. 180)

Melito was bishop of Sardis (western Asia Minor) in the late second century and authored nearly twenty works, including an apology for the Christian faith addressed to the emperor Marcus Aurelius. Until the twentieth century, only a few fragments of his writings survived, but in the 1930s a complete Easter homily was discovered. The Church of Sardis followed the custom of celebrating Easter on Passover, so much of the sermon deals with the Old Testament Passover as a foreshadowing of the death and Resurrection of Christ. Melito is one of the earliest Fathers to develop "typology", in which events, persons, and institutions of the Old Testament are all seen to find their fulfillment in Christ.

Easter Homily 65-71 (Th Holy Wk)

Easter Homily 100-103 (M Octave Easter)

Methodius of Sicily (d. 847)

This writer is also known as Saint Methodius I of Constantinople, where he spent the second half of his life and served as patriarch for four years. Methodius suffered imprisonment and torture because of his defense of images. When the conflict was finally resolved in favor of the veneration of images, Methodius celebrated with a procession of icons into the capital city; this event is commemorated each year on the First Sunday of Lent in the Byzantine liturgy as "the triumph of Orthodoxy".

Homily on Saint Agatha (Feb 5)

Origen (185-254)

Origen was the most prolific and profound Christian author of the first three centuries; he has been credited with authoring over two thousand works (some claim six thousand). He was raised as a Christian in Alexandria, where his father went to his death as a martyr ca. 202. Origen became a teacher to support his family. At this profession he excelled, being put in charge of the prestigious school for catechumens at the age of eighteen. He was encyclopedic in his interests, but his great love was Scripture. Origen learned Hebrew and put together the first critical text of Scripture, consisting of six Hebrew and Greek versions. He traveled to Rome, Palestine, Jordan, Caesarea, and Athens. Origen always hoped to be a martyr like his father, and in the Decian persecution ca. 250, he found the opportunity to suffer for his faith. Although he did not die during the persecution itself, he did so soon afterward from the torture he had endured. During his lifetime Origen's unique gifts as a teacher attracted many disciples but also generated hostility and resentment. This hostility cast a long shadow, and in later centuries Origen was deemed to be heretical on certain points—primarily on his acceptance of the Platonic doctrine of the preexistence of souls and the idea that all creatures (including the devils)

will be saved. Scholars debate to what degree Origen espoused this latter doctrine.

In his writings Origen shows himself to be at the same time a careful biblical exegete, a profoundly spiritual author, and an original speculative theologian. In his *First Principles* he describes his approach: he begins with the rule of faith (the Creed), reads Scripture in light of those fundamental beliefs, and employs his reason to explore the implications of the word of God for the Christian faith.

It was as a biblical commentator that Origen made his greatest achievement. In first-century Alexandria, the great Jewish commentator Philo had championed an allegorical or symbolic interpretation of Scripture, and this was the line followed by Origen. For him, the Scriptures were a living reality, the work of the Holy Spirit, and both Old Testament and New spoke about Christ. Origen pioneered a method of biblical interpretation that, while not neglecting the historical or literal meaning of a text, sought also to find in it moral and mystical meanings.

The selections by Origen in the *OR* give several examples of his interpretation of the events and institutions of the Old Testament in relationship to Christ. We also have an excerpt from his *Exhortation to Martyrdom*, a work that was the fruit of personal experience; in it, he assures his readers that Christ will console and strengthen those who confront martyrdom out of love for him. Finally, there is a selection from his treatise *On Prayer*. This work addresses the topic of prayer in general, offers practical advice on how to pray, and contains a commentary on the Lord's Prayer. This treatise was very influential in monastic circles in the centuries following Origen's death.

Commentary on John 10.20   (W 22 OT)

Exhortation to Martyrdom 41-42   (June 2)

On Genesis 8.6, 8, 9   (Tu 5 OT)

On Joshua 4.1   (W 10 OT)

On Joshua 6.4   (Th 10 OT)

On Joshua 9.1-2   (Com Ded of Church)

On Leviticus 9.5, 10   (M 4 Lent)

On Prayer 25 (Christ King)

Pacian (d. ca. 390)

Pacian was the Bishop of Barcelona in the late fourth century; what little we know of his life comes from Saint Jerome, who was a friend of his son. In opposition to the plurality of heresies, Pacian affirmed the unity of the Catholic Church: he declared, "Christian is my name; Catholic is my surname." He opposed the Novatians, who denied the possibility of post-baptismal penance and forgiveness. The *OR* has two excerpts of a sermon of Pacian on baptism, in which he affirms that through baptismal washing original sin is taken away and we participate in the redemption of Christ, the New Adam.

On Baptism 5-6 (F 19 OT)

On Baptism 6-7 (Sa 19 OT)

Patrick (d. ca. 460 or 493)

Patrick was kidnapped by Irish pirates as a boy, but after several years he managed to escape. He returned to Ireland to preach the gospel there. While there are many legends surrounding him, we possess only two of his writings: a letter to King Coroticus (a Christian ruler), protesting the kidnapping of some of his people with a demand for their return, and his *Confession*. In the latter work, Patrick, like Augustine before him, "confesses" praise for the working of God's grace in his life—especially that he was chosen to evangelize Ireland. It also chronicles the hardships he had undergone in fulfilling that vocation, in response to the learned and powerful who dismissed his efforts.

Confession 14-16 (Mar 17)

Paul VI (1897-1978)

Those responsible for choosing the non-biblical texts for the Office of Readings decided that the selections would be limited to the Fathers of the Church and canonized saints, with the exception of a few works about saints by their contemporaries or homilies given at their canonization. Two exceptions were made to this general rule: a generous selection of texts from the Second Vatican Council and three homilies of Pope Paul VI, the reigning pontiff.

Giovanni Battista Montini spent most of his life working in the Roman Curia, until his appointment as Archbishop of Milan in 1954. Here he had to confront the needs of a major city still recovering from the terrible effects of the Second World War and an industrial center where a large number of workers were disaffected with the Church. Upon the death of Pope John XXIII, Montini was elected pope and assumed the responsibility for bringing the Second Vatican Council to its conclusion and implementing its teachings. He carried out this work during a particularly tumultuous time, both in society and in the Church. Western society experienced tremendous upheavals and suspicion—and rejection—of any figures in authority. Within the Church there were rancorous disagreements, the abandonment of priestly and religious life by thousands, and polarization that mirrored the situation in the broader society. Pope Paul steered the barque of Peter through these treacherous waters, seeking dialogue where possible, but holding steadfast to the basic doctrinal and moral teachings of the Church. Predictably, he was taken to task by some liberals for abandoning the vision of the council and by some conservatives for betraying the tradition of the Church.

The three selections from the writings of Pope Paul in the *OR* convey something of the simple warmth and evangelical zeal of this somewhat shy, intellectual pastor and, more importantly, point to the new chapter in the Church's history that opened at the Second Vatican Council. Pope John had summoned the council to foster Christian unity and to undertake a renewal of the Church that would enable her to preach the gospel more effectively to the world. In his visit to the Holy Land (the first pope to visit there since Saint Peter), Pope Paul met with the Ecumenical Patriarch of the Orthodox Church, Athenagoras I, to begin to heal the schism between East and West; and, in his homily at the canonization of the Ugandan martyrs, the Holy Father saw fit to mention members of the Anglican Church who had also suffered for the faith.

For Pope John and his successors, the work of Christian unity has been a means to an end, the end being the preaching of the gospel to the whole world. The great shift experienced by the Catholic Church in this regard is the growth of the Church beyond the European context that has been its cradle for many centuries. While the many pastoral visits of Pope John Paul II all over the world have made this reality more evident, it was Paul VI, who referred to himself as "the pilgrim pope", who initiated this new expression of the papal office. Paul was the first pope to journey to Africa, Asia, and both North and South America. His moving speech on evangelization delivered in Manila (where he narrowly escaped assassination) expresses his zeal, and the zeal of the Church, to share the gospel of Christ with the whole world.

Address at Nazareth, January 5, 1964 (Holy Family)

Homily at the Canonization of the Martyrs of Uganda [AAS 56:905-6] (June 3)

Homily in Manila, November 29, 1970 (Su 13 OT)

Paul of the Cross (1694-1775)

Saint Paul the Apostle contrasted the folly of the Cross with worldly wisdom; Paul of the Cross proclaimed this same message in the Age of the Enlightenment. At the age of twenty-six, Paul Caneo was inspired to found a religious community in honor of the Passion of Christ, and he spent the rest of his life preaching Christ crucified as the great manifestation of God's love. His community was noted for its austerity and grew slowly; Pope Benedict XIV approved it in 1741. Paul also carried out an apostolate of correspondence, and over two thousand of his letters survive. Paul of the Cross prayed assiduously for the return of England to the Catholic faith. In the nineteenth century, a priest of his community, Blessed Dominic Barberi, received John Henry Newman into the Catholic Church; the wisdom of the Cross was vindicated.

Letters 1:43; 2:440, 825 (Oct 19)

Paulinus of Nola (ca. 354-431)

Paulinus came from an aristocratic and wealthy family and enjoyed a successful career in the civil service. He underwent a conversion experience and, to the amazement of many, divested himself of his riches and, together with his wife, embraced a life of prayer at a hermitage near the shrine of Saint Felix on the outskirts of Nola. His letters show that Paulinus was connected to most of the major religious figures of his day; the recipient of the letter in the *OR* was the close friend of Saint Augustine who was with him in the garden at the famous moment of his conversion. In addition to letters, we have many poems written by Paulinus.

Letter 3 to Alypius 1, 5, 6 (June 22)

Peter Canisius (1521-1597)

The first Dutch member of the Society of Jesus, Peter Canisius participated in the Council of Trent and was renowned for his patristic scholarship. His great desire was the return of German-speaking Protestants to the Catholic faith, and to this end he devoted his energies to Germany and Switzerland. His production of a Catholic catechism (1555) proved to be a singularly effective tool in this apostolate. The selection from his writings in the *OR* captures succinctly two important aspects of Peter's life: his desire to restore the relationship of Protestant Christians with the Apostolic See of Saint Peter and a profound devotion to the Sacred Heart of Jesus.

Writings (Dec 21)

Peter Chrysologus (d. ca. 450)

Peter was Bishop of Ravenna in the middle of the fifth century and was given the surname "Chrysologus" ("golden word") by a ninth-century biographer. He was a preacher noted for his well-prepared and vivid sermons; 168 have come down to us, and they provide a picture of the whole liturgical year. Naturally Peter addressed theological issues of the day in his preaching, but his sermons are of interest also because of their

many references to the circumstances of the daily life of his hearers. Ravenna was an imperial residence, a bustling seaport, and an agricultural center, so his allusions tell us something of life in a thriving metropolis in the fifth century. If Peter's words were golden, his silence may have been more so: his sermons are notable for their brevity. The selections given in the *OR* constitute entire, or nearly entire, homilies.

Sermon on Peace (attributed to Peter)   (July 4)

Sermon 43 (On Prayer, Fasting, and Almsgiving)   (Tu 3 Lent)

Sermon 108 (On Romans 12:1: Man as Both Priest and Sacrifice to God)   (Tu 4 Easter)

Sermon 117 (On 1 Corinthians 15:45-50: Christ the New Adam)   (Sa 29 OT)

Sermon 147 (On the Incarnation)   (Th 2 Advent)

Sermon 148 (On the Incarnation)   (July 30)

Sermon 160 (On Epiphany)   (M after Epi)

Peter Damian (1007-1072)

Peter was orphaned at a young age, and his brother Damian saw to his education; Peter adopted his brother's name in gratitude. There was a wave of enthusiasm for the hermit life in eleventh-century Europe, and Peter joined the renowned community of Fonte Avellana. These hermits had adopted the Rule of Saint Romuald (d. 1027), and Peter wrote the first biography of this important monastic figure. In 1057, very much against his will, Peter had to abandon the contemplative life when he was appointed Cardinal Bishop of Ostia. In this position, he greatly aided the work of Church reform, especially in his opposition to simony and clerical immorality. An uncompromising preacher, Peter was widely respected for his learning and integrity. Along with an excerpt from his life of Romuald, the *OR* has a sermon on Saint George and a letter of comfort written to a sick friend.

Letter 8 6   (Feb 21)

Life of Saint Romuald 31 and 69 (June 19)

Sermon 3, *On Saint George* (Apr 23)

Pius X (1835-1914)

Giuseppe Sarto served as Bishop of Treviso and Patriarch of Venice before his election as pope in 1903. (Cardinal Rampolla had been chosen, but the emperor Franz Joseph vetoed his election.) This political intrusion in the conclave was a harbinger of future difficulties: much of Pius' pontificate was shaped by conflicts between Church and State. Along with determining the role of the Church in a rapidly changing political context, Pius sought to safeguard Catholic doctrine by his opposition to a variety of theological movements that went under the name of "Modernism". Pius was an ardent advocate of liturgical renewal: he encouraged the practice of frequent Communion by lowering the age for the reception of the Holy Eucharist, and he fostered active participation in the celebration of the Mass by the use of Gregorian chant, which could be sung by the congregation along with the choir. Pius X died at the outbreak of the First World War, and popular devotion to him grew quickly; he was canonized in 1954, the first pope raised to the altars since Pius V (d. 1572). The selection from Pius' writings chosen for the *OR* is taken from his Apostolic Constitution *Divino afflatu* (1911), which concerned the reform of the Breviary, and it underscores the central role of the Psalms in Christian prayer.

Divino afflatu [AAS 3:633-35] (Aug 21)

Pius XI (1857-1939)

Achille Ratti was a professor who spent most of his early life working at the renowned Ambrosian Library in Milan. Because of his facility with languages, Ratti was named nuncio to Poland after the First World War and, soon thereafter, Archbishop of Milan. In 1922, Ratti was elected pope, and his first public act was to come out onto the balcony of Saint Peter's to give his blessing "to the city and to the world", a custom that had not been observed since the loss of the Papal States in 1870. This simple gesture symbolized the new pope's desire for the Church to engage the modern

world. He encouraged scientific research, lay involvement in the mission of the Church, and the development of Catholic social teaching. He resolutely opposed communism; although he supported the fascist governments in Italy and Germany early on as a bulwark against communism, when their true nature was revealed he condemned them also.

Pius had a great interest in the missionary work of the Church (the number of Catholic missionaries doubled during his pontificate), and he sought to appoint indigenous bishops in mission territories whenever possible. While Pius opposed "pan-Christian" ecumenical movements, he encouraged dialogues with the Orthodox and Anglican communions. He expanded the Pontifical Oriental Institute and founded a seminary to train priests to work in Russia. Changes in the Catholic approach to ecumenism have made such "missions" obsolete, but it was Pius' efforts to introduce Western Catholics to the theological and spiritual riches of the Eastern Churches that helped to bring about these changes.

The fourth anniversary of the martyrdom of Saint Josaphat was celebrated a year after the election of Pius XI, and he wrote an encyclical for the occasion, quoted in the *OR* on the feast of that saint. Pius also expressed his solicitude for the Russian people in a practical way: in 1922 he directed Catholic bishops throughout the world to take up a collection for their relief during a time of great suffering.

Ecclesiam Dei [AAS 15:573-82] (Nov 12)

Pius XII (1876-1958)

Eugenio Pacelli was a career diplomat for the Holy See and served as secretary of state before his election in 1939. The horrors of the Second World War overshadowed the first years of his pontificate, and Pius devoted his energies to seeking an end to the hostilities and alleviating the suffering of the victims of war. He remained in Rome for the duration of the conflict. Pius did not neglect the welfare of the wider Church in these troubled times, issuing important encyclicals on the Church, the study of Scripture, and the liturgy. Following the war, Pius assisted in the rebuilding of European society and had to contend with the spread of communism, which brought suffering to millions of believers. Pius internationalized the College of Cardinals, although his increasingly solitary approach to governance limited

their involvement (for example, the pope himself filled the position of secretary of state from 1944 on).

The *OR* presents two teachings given by Pius XII during the Holy Year of 1950. The first is an excerpt from his homily at the canonization of Saint Maria Goretti. Maria was murdered in 1902 at the age of twelve because she refused to submit to the sexual advances of a neighbor. She forgave the young man on her deathbed, and both he and Maria's mother were present for her canonization in 1950. Pius held up the young girl as a model of "virtue, courage, and holiness".

The second selection is from the Apostolic Constitution in which the pope proclaimed Mary's bodily Assumption to be a dogma. As the excerpt notes, this doctrine was taught by Fathers of the East and the West and is rooted in Mary's cooperation in the redemptive work of her Son, which found expression already in the second century in the theology of Mary as the New Eve. Pius proclaimed the dogma in answer to millions of requests from Catholics throughout the world that had been sent to Rome throughout the first half of the twentieth century. In the aftermath of the Second World War and in the face of the ongoing inhumanities of totalitarian systems, the unique dignity of the human person, manifested in the exaltation of the humble Jewish "handmaid of the Lord", was a truth that needed to be professed more than ever before.

Homily at the Canonization of Maria Goretti [AAS 42:581-82] (July 6)

Munificentissimus Deus [AAS 42:760-62, 767-69] (Aug 15)

Polycarp (d. ca. 155)

Polycarp was the bishop of Smyrna (modern-day Izmir, Turkey) and was martyred around the middle of the second century (see *OR* Feb 23 for an eyewitness account). He was one of most revered figures in the early Church: a disciple of the apostles, a friend of Saint Ignatius of Antioch, and a teacher of Saint Irenaeus. Apart from his martyrdom, little is known of his life, although Irenaeus says that he met with Pope Anicetus to discuss a conflict regarding the celebration of Easter. (At Rome and many other places, Easter was celebrated on Sunday; in Asia Minor, on Passover, regardless of the day of the week.)There are references to several letters by

Polycarp circulating in the early Church, but the only one to survive is his *Letter to the Philippians*. This was a cover letter he sent along with copies of the seven letters of Ignatius of Antioch; in it he exhorts the Philippians to fidelity to belief in the Incarnation, unity with their leaders, an upright moral life, and care for the poor.

Letter to the Philippians 1.1-2.3 (Su 26 OT)

Letter to the Philippians 3.1-5.2 (M 26 OT)

Letter to the Philippians 6.1-8.2 (Tu 26 OT)

Letter to the Philippians 9.1-11.4 (W 26 OT)

Letter to the Philippians 12.1-14 (Th 26 OT)

Proclus of Constantinople (d. ca. 446)

Proclus was the second successor of John Chrysostom (after Nestorius) as Patriarch of Constantinople, and it was he who had John's body brought back to the imperial city. His sermons suggest that he was a worthy successor of Chrysostom. Most of them deal with the feasts and seasons of the liturgical year; a sermon he preached (before becoming Patriarch) on Mary as *Theotokos*, and Nestorius' objection to the title, led to the Council of Ephesus. In his preaching and theological writings, Proclus sought conciliation between contending theologians.

Sermon on Epiphany 7 (W after Epi)

Sermon on the Nativity 1-2 (BVM on Sa)

Procopius of Gaza (ca. 465-ca. 528)

Procopius studied in Alexandria, so in his biblical interpretation he followed the allegorical traditions of Origen. He was the first author of a "catena", that is, a collection of short excerpts from the Fathers that provide commentary on biblical verses. His authorship of the *Commentary on the Book of Proverbs* is debated.

Commentary on the Book of Proverbs 9 (W 6 OT)

Quodvultdeus (d. ca. 450)

Quodvultdeus was a deacon, and later bishop, of Carthage. He was a friend of Augustine, from whom he requested a "handbook on heresies" to aid him in guiding his people; Augustine's unfinished *On Heresies* was written in answer to this request. When the Vandals invaded North Africa, Quodvultdeus was exiled to Naples. We have several of his sermons delivered on the occasion of the *traditio*, or handing-over, of the Creed to those preparing for baptism.

Sermon 2, On the Creed (Dec 28)

Raymond of Penyafort (1175-1275)

Raymond was originally a diocesan priest in Barcelona but later joined the Dominicans. He is celebrated for his compilation of Church law and treatises on marriage and penance. However, Raymond was also one of the foremost promoters of missionary efforts in his day, and as master general of the Dominicans he established schools for the study of Oriental languages and Islamic thought. (It is said that Aquinas wrote his *Summa contra Gentiles* at Raymond's request.) His letter in the *OR* speaks of the price to be paid by those who follow Christ and proclaim his gospel.

Letter (Jan 7)

Robert Bellarmine (1542-1621)

The word "Jesuit" has triggered various reactions since the sixteenth century, and it could be argued that Robert Bellarmine is the embodiment of the Jesuit image: a man of spiritual depth, simplicity of life, and brilliant learning; a moving preacher and brilliant theologian; a skillful diplomat and artful polemicist. Bellarmine's *Disputations* provided an articulate and thorough theological survey of Catholic doctrine in the wake of the Reformation, and, as the favored theologian of several popes, Bellarmine

weighed in on every major controversy of his day, from Galileo to the divine right of kings.

The picture of the acute theologian navigating the treacherous waters of religious and political life in post-Reformation Europe is part of Bellarmine's identity; but another facet of this saintly figure emerges in his spiritual writings, especially in his *Ascent of the Mind to God*. This was Bellarmine's own favorite of his writings, and it is remarkably free of the polemical tone to be found in some of his theological works. (In fact, the *Ascent* has always found an appreciative audience among Protestant readers.) As its title suggests, the work drew inspiration from the writings of Saint Bonaventure, in which the beauties of this world point us to God. But Bellarmine filters Bonaventure's insight through the *Spiritual Exercises* of Saint Ignatius, especially the "Contemplation for Obtaining Love" with which that work concludes. The wonders of creation move us to gratitude and praise for God, the giver of all good things. The excerpt from the beginning of the *Ascent* chosen for the *OR* on Saint Robert's feast alludes to the "First Principle and Foundation" of the *Exercises*: all that pertains to God's glory and our eternal happiness with him is to be embraced, and anything that detracts from these goals must be avoided.

On the Ascent of the Mind to God 1 (Sept 17)

Rose of Lima (1586-1617)

The first canonized saint of the Western Hemisphere, Rose was a great beauty as a child (her baptismal name was Isabel, but she was commonly called Rose, which was also her confirmation name). Her parents hoped she would make a good marriage, but Rose felt called to a life of prayer and virginity. After ten years of opposition, her parents acceded to her request. During Rose's lifetime, Lima was one of the greatest cities of the Spanish empire and a center of religious zeal; for example, Rose was confirmed by Saint Turibius and was a contemporary of Saint Martin de Porres. Rose was noted for her austerity and charity. She also had a great devotion to Saint Catherine of Siena and joined the Dominicans. During the last few years of her life, she corresponded with Doctor Juan del Castillo, who gave valuable testimony in her canonization process. Castillo himself was something of a mystic, although he experienced some opposition because it was considered

suspect for a layman to be involved in such matters. Rose's message to him in the *OR*—that it is only through affliction that we come to the heights of holiness—sums up her spirituality.

Letter to Dr. Castillo (Aug 23)

Second Vatican Council (1962-1965)

There can be no doubt that the Second Vatican Council was the most significant event in the life of the Catholic Church in the twentieth century. Pope John had a twofold purpose in calling an ecumenical council: to further the cause of Christian unity and to invigorate the Church to enable her to proclaim the gospel of Christ to the whole world. The previous ecumenical council (Vatican I) had not been formally concluded but only suspended; Vatican II can be seen as a completion of that synod as well as the opening of a new chapter in the life of the Church.

Although the venue was the same, the circumstances of the Second Vatican Council differed greatly from those of the First. For one thing, all of the bishops participating in Vatican I were European; now there were many indigenous bishops from former colonies. The presence of non-Catholic observers underscored that this council signaled a desire on the part of the Catholic Church to engage other Christians in a new way. And the pope expressed his desire that Vatican II be a "pastoral" council, by which he meant that its purpose was not to defend Catholic teachings that were under attack, but to examine how the Church could better fulfill her mission.

One practical expression of this latter desire was the language in which the council's teachings were expressed. Where earlier councils presented their teachings in terms of canons and definitions, Vatican II avoided technical theological language and presented its teaching in a way that would be accessible to ordinary believers. It is for this reason that the compilers of the *OR* were able to incorporate so many selections from the documents of Vatican II into the Liturgy of the Hours: there is a reflective, meditative quality to the documents that makes them a nourishing source of spiritual reading.

It would be a mistake to presume that the excerpts from the documents given in the *OR* provide a comprehensive picture of the teaching of the council. For this, there is no substitute for reading the documents

themselves, subsequent Church documents, and the *Catechism of the Catholic Church*. The intended use of the *OR* as spiritual reading can be seen in the selection of so many passages from the Pastoral Constitution on the Church in the Modern World.*Gaudium et spes*); although the Dogmatic Constitution on the Church (*Lumen gentium*. is of greater doctrinal significance, *Gaudium et spes* presents the insights of the dogmatic constitution in a more meditative manner.

At the heart of the sixteen council documents stand the two dogmatic constitutions, that on the Church and the other on divine Revelation (*Dei Verbum*). The First Vatican Council had addressed the relationship between faith and reason, the infallibility of certain Church teachings, and the role of the successor of Peter in the life of the Church. Vatican II took up these themes and presented them in a more comprehensive way. A century of Catholic biblical scholarship bore fruit in *Dei Verbum*, which spoke of the way God's revelation reaches its fulfillment in Christ (Th 3 Advent) and of how that revelation is handed on to future ages through the interlocking elements of Scripture, tradition, and the Church's teaching office (Com Doctors).

In *Lumen gentium*, the council fathers began by rooting the mystery of the communion of the Church in the Holy Trinity and then studied various biblical images of the Church. Within this fundamental context, various roles in the Church were examined—hierarchy, laity, religious—all of which are united in the universal call to holiness. This earthly community looks forward to its fulfillment in the world to come and sees in Mary the image and archetype of the whole People of God. One of the most heated debates at the council concerned the question of whether it would be more appropriate to issue a separate document on our Lady or to include the council's teaching on her in the Dogmatic Constitution on the Church. The latter course was taken, and the *OR* presents excerpts from these chapters in the Common of the Blessed Virgin Mary; these teachings emphasize that Mary is always to be understood in relation to the mystery of her Son and the rest of his Mystical Body. The trinitarian nature of the Church and the relationship between the Church on earth and the Church in glory find their most explicit expression in the liturgy (*Sacrosanctum concilium*).

Other council documents develop the insights of *Lumen gentium*, and passages from these appear in the *OR*, especially in connection with the saints, who illustrate by their lives the teaching of the council: the

essentially missionary nature of the Christian vocation (*Ad gentes*), the ministries of bishops and priests (*Christus Dominus* and *Presbyterorum ordinis*), and the important role of religious life in the Church (*Perfectae caritatis*).

Most of the selections in the *OR* are taken from *Gaudium et spes*, which provides a spiritual reflection on the relationship between the Church and the needs of the modern world. Some of these needs are perennial, such as an answer to the questions of the purpose of life and the meaning of death; others, while perennial, have taken on a greater significance because of the technological advances of the twentieth century: questions of war and peace and the nature of the Church's involvement with the worldwide human family.

Ad gentes, nos. 4-5 (Com Pastors)

Ad gentes, nos. 23-24 (Feb 3)

Christus Dominus, nos. 12-13, 16 (Mar 23)

Dei Verbum, nos. 3-4 (Th 3 Advent)

Dei Verbum, nos. 7-8 (Com Doctors)

Gaudium et spes, nos. 9-10 (Sa 1 Lent)

Gaudium et spes, nos. 18, 22 (Sa 3 OT)

Gaudium et spes, nos. 33-34 (May 1)

Gaudium et spes, nos. 35-36 (Sa 4 OT)

Gaudium et spes, nos. 37-38 (Sa 4 Lent)

Gaudium et spes, no. 39 (Su 21 OT)

Gaudium et spes, nos. 40, 45 (Sa 28 OT)

Gaudium et spes, no. 48 (M 3 OT)

Gaudium et spes, no. 78 (Su 31 OT)

Gaudium et spes, nos. 82-83 (M 31 OT)

Gaudium et spes, nos. 88-90 (Tu 31 OT)

Lumen gentium, no. 2, 16 (W 2 OT)

Lumen gentium, nos. 4, 12 (W 7 Easter)

Lumen gentium, no. 9 (Th 5 Lent)

Lumen gentium, no. 48 (Tu 2 Advent)

Lumen gentium, nos. 61-62 (Com BVM)

Lumen gentium, nos. 63-65 (BVM on Sa)

Perfectae caritatis, nos. 1, 5, 6, 12, 25 (Com Virgins)

Presbyterorum ordinis, no. 12 (Com Pastors)

Sacrosanctum concilium, nos. 5-6 (Sa 2 Easter)

Sacrosanctum concilium, nos. 7-8, 106 (Su 3 OT)

Sophronius of Jerusalem (ca. 560-638)

Sophronius was born in Damascus and became a monk in Palestine. Together with John Moschus, he visited monasteries in Palestine and Egypt and, during the Persian invasion, Italy. In 634, when over eighty, Sophronius was elected Patriarch of Jerusalem. The year before his death, Jerusalem fell to the Muslims. The *OR* has two excerpts from his homilies; his sermon for the Presentation of the Lord in the Temple makes reference to the tradition of a candlelight procession in Jerusalem on that feast.

Sermon 2, *On the Annunciation* 21-22 (Com BVM)

Sermon 3, *On the Presentation* 6, 7 (Feb 2)

Stephen of Hungary (ca. 975-1038)

Stephen united the Magyar peoples of Hungary, and in the year 1000 he received the crown of his kingdom from Pope Sylvester II. (This crown is still seen as a sign of authority and is in possession of the Parliament of Hungary.) Stephen established monasteries and dioceses throughout his kingdom. The selection in the *OR* consists of advice from the king to his

son Emeric. Sadly, Emeric predeceased his father, which led to a time of unrest after Stephen's death. Both Stephen and his son were canonized by Pope Gregory VII in 1083.

Admonitions to His Son 1, 2, 10 (Aug 16)

Sulpicius Severus (ca. 360-ca. 430)

Sulpicius reproduces a common pattern of his time: a wealthy, prominent official who renounces his fortune and embraces a life of prayer and study. He wrote a *Chronicle* of the history of the world from creation to his own day, drawing on a Latin translation of a similar work by Eusebius of Caesarea and the writings of authors like Tacitus and Josephus. But more importantly, he was the friend and first biographer of Saint Martin of Tours. Martin was a very popular saint (the first non-martyr to be commemorated in the liturgy), and the writings of his friend Sulpicius did much to spread his fame. Sulpicius wrote a *Life of Saint Martin*, begun while his subject was still alive. Sulpicius' contemporaries had a great hunger for stories of the miraculous, and he obliged them. His work was inspired in part by Athanasius' *Life of Saint Anthony* and similar works by Jerome. He also wrote a *Dialogue*, purporting to be a conversation between a disciple of Martin and a monk from Egypt. Finally, we have three letters written by Sulpicius; the one chosen for the *OR* provides an eyewitness account of Martin's death.

Letter 3 6, 9-10, 11, 14-17, 21 (Nov 11)

Teresa of Avila (1515-1582)

A lively, extroverted child, as a young adult Teresa became more devoted to religious life and entered the Carmelite monastery of the Incarnation. Soon after profession, she became seriously ill; she nearly died and was partially paralyzed for several years. The first eighteen years of Teresa's life in the Carmelite community were, by her own admission, rather undistinguished. In 1554, at the age of thirty-nine, Teresa had a profound religious experience that introduced her to a higher form of prayer. A few years later,

together with some other nuns of the Incarnation, Teresa sought to follow a more austere and simple form of Carmelite life. The rest of her life was devoted to establishing small, poor communities of nuns and friars (aided in the latter by Saint John of the Cross) and forming them in the spiritual life. Her efforts brought her to the attention of the Inquisition, and Teresa had to confront opposition both within and outside Carmelite communities. She is recognized today as one of the great masters of contemplative prayer and, with Saint Catherine of Siena, was declared a Doctor of the Church (the first women to be given that title).

The *Book of Her Life* was written at the request of her spiritual directors. Her own working title was *The Book of God's Mercies*, and in it she looked back on her life and saw how God was inviting her to a deeper and deeper intimacy with him. In describing this journey, Teresa did not employ abstract terminology or theological systems—the experience of her life was the basis of her doctrine. Prayer was quite simply a conversation between friends. The humanity of Christ was, for Teresa, the privileged means of divine union at every level of contemplation. Chapters 11 to 22 were added to the book later, and in them Teresa provides a description of various degrees of prayer.

Some of Teresa's sisters were aware of the existence of this book, but it was in the hands of her confessors. At their request, she wrote a new book for them, *The Way of Perfection*. In this work Teresa explains how to unite vocal and mental prayer, and the entire second half of the book is dedicated to a commentary on the Lord's Prayer. In the turbulent atmosphere created by the Reformation, many writings by spiritual authors (including some of those who inspired Teresa) were viewed with great suspicion. Teresa encouraged her sisters: "Hold fast! They cannot take the Lord's Prayer away from you."

The Book of Her Life 22.6-7, 14 (Oct 15)

The Way of Perfection 30.1-5 (W 13 OT)

Tertullian (d. ca. 220)

North Africa was the center of theological thought in the West during the first centuries of the Christian era, and Tertullian was one of the most

original and significant Latin authors before Augustine. He grew up in Carthage and trained as a lawyer. Upon his conversion to Christianity, Tertullian turned his considerable forensic skills to the defense of his faith. Over thirty of his writings survive, the vast majority of them works of controversy, and in them Tertullian appears as a brilliant prosecutor: the sparks fly, the arguments are relentless; one contemporary critic observed that all Tertullian's statements become aphorisms. Tertullian grew increasingly strict in his understanding of what it means to follow Christ and became involved with a movement known as Montanism, which was noted for its ascetical demands and fascination with extraordinary religious experiences and revelations. Where formerly Tertullian had used his rhetorical skills to defend the Church against pagans and heretics, in the latter part of his life he aimed his attacks on the mainstream Church, which he judged to be too lenient.

Although Tertullian drew upon the philosophical thought of his day, he was not interested in finding a common ground between Greek thought and the Christian faith; witness his famous question, "What has Athens to do with Jerusalem?" His contribution to Christian theology in the Latin tongue is very significant: he not only forged a vocabulary for later writers (for example, he was the first to use the word *trinitas*), but he also provided solid foundations for subsequent reflection on the mysteries of the Trinity and the Incarnation.

The *OR* has two selections from his writings. His treatise *On Prayer* was a practical guide to the interior and exterior disciplines needed to develop a life of prayer. Tertullian wrote this for catechumens, and it contains the earliest extant commentary on the Lord's Prayer. The passage in the *OR* consists of his moving encomium on prayer with which the treatise concludes. The other selection comes from one of his polemical works, *On the Prescription of the Heretics*. "Prescription" was a judicial term meaning that certain testimony or evidence was not admissible. Tertullian applies this to the "case" of "The Church vs. Heretics" in regard to Scripture. His argument is that Christ authorized the apostles to teach, and they handed on to their churches the message of salvation and the Scriptures; because the heretics do not belong to the community of the Church, they have no right to appeal to the writings of the Church. The selection in the *OR* presents his argument in a positive way: there is an organic connection between Christ,

his apostles, and the churches they founded; it is through their common witness that the truth is known.

On Prayer 28-29 (Th 3 Lent)

On the Prescription of Heretics 20.1-9; 21.3; 22.8-10 (May 3)

Theodore the Studite (759-826)

Theodore lived in Constantinople during the iconoclastic controversy, and because of his defense of images he suffered exile on several occasions. He and his monks settled in the historic monastery of Saint John the Baptist in Studion, located in the capital. The monastery had been founded in the fifth century, but by Theodore's time it was abandoned. By virtue of his leadership and courage, Theodore transformed Studion into the most influential center of monasticism in the East for many centuries. His *Rule* was a principal resource for monasticism on Mount Athos, and in the twentieth century it was adopted by Andrey Sheptytsky for use by Ukrainian Catholic monks.

Sermon on the Adoration of the Cross (PG 99:691-99) (F 2 Easter)

Theodoret of Cyr (ca. 390-ca. 460)

Theodoret is the last great representative of the Antiochene school of patristic thought and was a friend and supporter of Nestorius at the Council of Ephesus and afterward. Like many other Fathers, he wrote commentaries on Scripture, dogmatic works, and polemical treatises against pagans, Jews, and various heresies. Theodoret also wrote a history of the monks of Syria and "updated" Eusebius' *Ecclesiastical History*. He was slow to accept the Decree of Union between Alexandria and Antioch after the Council of Ephesus, although he had helped to write it. At the Council of Chalcedon, he reluctantly condemned some of Nestorius' views as heretical. Given his opposition to Cyril of Alexandria, it is ironic that his treatise *On the Incarnation* was preserved under Cyril's name. The two excerpts in the *OR* reflect the emphasis on the humanity of Christ that was favored by Antioch.

On the Incarnation of the Lord 26-27 (M 19 OT)

On the Incarnation of the Lord 28 (Tu 19 OT)

Theophilus of Antioch (2nd cen.)

Theophilus was bishop of Antioch in the late second century and wrote several commentaries on biblical books and works of Christian apologetics. His only work to come down to us is a defense of Christianity addressed to a pagan friend named Autolycus sometime after 180. In this work he makes three major arguments: (1) the superiority of the Christian understanding of God the Creator as pure spirit over pagan idolatry and emperor-worship; (2) the superiority of the biblical description of the origin of the world, given by the prophets under the inspiration of the Holy Spirit, to the accounts by Greek poets (Theophilus presents the first Christian commentary on the early chapters of Genesis); and (3) the moral superiority of the Christian way of life. Unlike some contemporary Christian apologists, such as Justin, Theophilus takes the position that Greek philosophy offers nothing of permanent value.

To Autolycus 1.2, 7 (W 3 Lent)

Thérèse of Lisieux [Theresa of the Child Jesus] (1873-1897)

The biography of one of the most popular saints in modern times can be summed up very simply: Therese entered the Carmelite monastery at Lisieux when she was fifteen and died of tuberculosis at the age of twenty-four. (At the time of her death, one of the sisters wondered what could be said about her in the "circular" sent out when a Carmelite died.) However, toward the end of her life, Thérèse stated that she would spend her Heaven doing good on earth, and the astounding spread of devotion to her throughout the world bears witness to the truth of her prediction. Her popularity is connected to her autobiographical memoir, *The Story of a Soul*. Thérèse had written this at the request of her siblings in the community, simply as a private recollection of their childhood; it was not intended for publication. But the work was full of profound spiritual

insights and immediately became a best-seller when it was published posthumously.

Thérèse's zeal embraced the whole world, and although she spent her entire adult life in the obscurity of the cloister, in 1927 she was proclaimed (along with Saint Francis Xavier) patron of the missions. Her "little way" emphasizes childlike trust in God, but her doctrine possesses a depth that is a far cry from the sentimental representations of the "Little Flower". Just as her breadth of vision made her a fitting patron for the missions, so her profound insight has made her a secure spiritual guide, and in 1997 she was proclaimed a Doctor of the Church.

The passage chosen for the *OR* was written by Thérèse on September 8, 1896. It underscores several themes to be found throughout her writings: the zeal to serve God in every possible way; a strong sense of her place in the Church; and, above all, the centrality of love in our relationship to God and one another.

Autobiography, Ms. B, chap. 9 (Oct 1)

Thomas Aquinas (1225-1274)

The "Angelic Doctor" is synonymous with the flowering of scholastic theology in the thirteenth century. Many of his contemporaries were suspicious of the wave of Aristotelian philosophy invading the West; Thomas made it the basis of a synthesis of Christian belief. While Aquinas wrote learned philosophical and theological treatises, most notably his *Summa contra gentiles* (probably composed as a handbook for Dominicans preaching the gospel in non-Christian locales) and his *Summa Theologiae*, his writings were shaped not only by his towering intellect, but by his vocation as a friar. He eloquently defended the mendicant form of religious life, and the friars' penchant for being on the move meant that Thomas traveled several times between his native Italy and the intellectual center of the University of Paris. He died on his way to the Council of Lyons in 1274.

While Thomas is rightly celebrated for his profound theological writings, the selections of his works in the *OR* provide a corrective to a tendency to view him simply as a scholastic thinker. Most of his teaching was devoted to commentary on the Scriptures; indeed, Thomas understood theology to be concerned primarily with the interpretation of the word of God. He lived

at a time of renewed interest in Scripture, in part because heretical teachers, who lived exemplary lives of poverty, were preaching the gospel to the poor. The friars constituted a Catholic response to this movement, and we possess sets of notes taken during several of Thomas' lectures on Scripture. But Aquinas was as comfortable in the pulpit as he was at the rostrum; the same brilliant mind who lectured with such authority at the University of Paris could also preach to crowds in a church at Naples, and his conferences on the Apostles' Creed originated as popular sermons. Finally, we have Thomas the Poet of the Eucharist. Pope Urban asked Aquinas to compose the Office for the Feast of Corpus Christi, and his lesson, antiphons, and hymns are still used for that celebration.

Exposition on John, chap. 10, 3 (M 21 OT)

Exposition on John, chap. 14, 2 (Sa 9 OT)

On the Creed, conference 6 (Sa 33 OT)

On the Creed, conference 6b (Jan 28)

Opusculum 57, *For the feast of Corpus Christi*, 1-4 (Corpus Christi)

Thomas a Kempis: see ***Imitation of Christ***

Thomas Becket (1118-1170)

The story of the martyrdom of the Archbishop of Canterbury is well known; devotion to him is celebrated in Chaucer's *Canterbury Tales*, but veneration of the martyred bishop spread quickly far beyond England. Becket's correspondence gives an immediacy to the conflict that cost him his life. Letter writing was a highly developed art in the twelfth century, and Thomas used his correspondence to explain and defend the reasons for his opposition to his one-time friend, King Henry II. The letter in the *OR* was written to the bishops of the province of Canterbury.

Letter 74 (Dec 29)

Thomas More (1478-1535)

The life and death of the man who described himself as “the King’s good servant, but God’s first” is well known. Along with being a talented lawyer and astute statesman, More was a leading figure in the movement of Christian humanism at the beginning of the sixteenth century. He wrote in both Latin and English on a variety of topics. His *Utopia* was enormously popular in his lifetime and gave birth to a literary genre adopted many times over the centuries. While imprisoned in the Tower of London, More was permitted to correspond with his daughter Margaret. These letters are intensely human records of More’s personality and priorities, as the excerpt in the *OR* illustrates. In many of these letters, More also demonstrated his humanist and legal training, as he related verbatim accounts of his various interrogations. The care with which he composed them suggests that he intended them to be shown to others.

Letter to His Daughter Margaret (June 22)

Vincent de Paul (1580-1660)

The man whose name is synonymous with charity grew up in a peasant family and endured a stint as a galley slave on a pirate ship. Although providence brought Vincent into the highest circles of French nobility, he never forgot the plight of the unfortunate. His life was dedicated to assisting the needy, ministering to convicts serving as galley slaves, and preaching the gospel to the poor in the rural areas of France. Vincent realized that the good fruit produced by these preaching missions could be maintained only by the presence of zealous and well-trained priests, and he established a congregation to train the clergy. Together with Saint Louise de Marillac, he founded the Daughters of Charity, “whose convent is the sickroom, whose chapel is the parish church, whose cloister is the streets of the city”, and an association of wealthy women, the Ladies of Charity, to assist in serving the poor. The excerpt from his correspondence given in the *OR* demonstrates how fitting it is that Vincent de Paul is known as the “Apostle of Charity”.

Letter 2546 (Sept 27)

Vincent Ferrer (1350-1419)

Self-styled “Angel of the Judgment”, Vincent Ferrer enjoyed remarkable success as a Dominican preacher. His apocalyptic title reflected the tumultuous times in which he lived: the black plague was sweeping through Europe; France and England were engaged in the Hundred Years’ War; and rival popes claimed the chair of Peter. (Confusion about the latter divided the saints themselves: Vincent supported the claims of the Avignon pope, while his contemporary Catherine of Siena supported the Roman pope.) Most of Vincent’s life was spent on the road, traveling through Spain, France, and Italy, calling people to repentance. It is said that he possessed the gift of tongues, because his hearers understood him even though he did not speak their language. The selection from his *Treatise on the Spiritual Life* in the *OR* contains sound advice about preaching and hearing confessions. While Vincent’s counsel urges great gentleness, it seems that his own preaching prompted intense emotional reactions in his hearers.

On the Spiritual Life 13 (Apr 5)

Vincent of Lérins (d. ca. 445)

Vincent was a soldier-turned-monk, but little is known of his life. He is famous for his *Commonitorium* (“Memorial” or “Instruction”), in which he proposes a method for theology. His starting point is Scripture, but in dealing with conflicting interpretations of this, he enunciates three principles: universality, antiquity, and unanimous consent. He then demonstrates how various heresies have violated these principles. Vincent does not apply these criteria in a static way, as the selection from his work chosen for inclusion in the *OR* illustrates. (Part of this chapter of Vincent’s work was cited by the First Vatican Council in its constitution *Dei Filius*, chap. 4.)

First Instruction 23 (F 27 OT)

William of Saint-Thierry (ca. 1080-1148)

William received a thorough education in theology and as a young man entered a Benedictine monastery; around 1120 he was elected abbot of Saint-Thierry. He and Bernard became friends, passing a period of convalescence in the infirmary of Clairvaux discussing the Song of Songs. William wanted to join the Cistercians, but initially Bernard dissuaded him. He finally made the move in 1135 and spent the rest of his life at the Cistercian monastery at Signy. His *Mirror of Faith* is the second part of a work called *The Enigma of Faith*. The *Enigma* explores the path to God through the intellect ("I believe in order to understand"); the *Mirror* explores the path to God through love ("I believe in order to experience"). With his theological acumen, William gives his mystical theology a profound trinitarian foundation. His work *On Contemplation* was written in his Benedictine phase, but already (as the selection in the *OR* shows), the Holy Spirit has a central role in his thought. The passage from *The Mirror of Faith* speaks of the primacy of God's love: we can love him only because he has first loved us.

Mirror of Faith (PL 180:384)   (Com Doctors)

On the Contemplation of God 9-11   (M 3 Advent)

Zeno of Verona (d. ca. 375)

Perhaps North African by birth, Zeno was the Bishop of Verona in the late fourth century. Some ninety of his sermons have come down to us, which deal with Scripture, the sacraments, and the moral life. Zeno devotes many homilies to Old Testament figures, seeing in them models of faith and types of Christ. The *OR* selection of his comparison of Job with Christ is a characteristic example of his biblical interpretation.

Sermon 15 2   (Sa 8 OT)

A TOPICAL CONCORDANCE FOLLOWING THE *Catechism of the Catholic Church*

The primary purpose of *Witness of the Saints* is to present the rich treasury of writings by the great Fathers and saints on a variety of subjects. This concordance is organized according to the structure of the *Catechism of the Catholic Church*. It is hoped that this will enable the reader to locate topics easily and also to integrate the patristic writings in the Office of Readings with the wealth of source material presented in the Catechism itself. In addition, two indices are provided to help the reader find proper names and specific topics in the selections.

The location of each selection in the Liturgy of the Hours is given; the reader is encouraged to consult the appropriate text to see the selection in its context. (In order to keep the length of this book within bounds, some abbreviation of texts has been employed.) Should the reader wish to consult a work in its entirety, the section "For Further Reading" provides information on English translations of the writings of the Fathers and saints that appear in the Office of Readings.

PART ONE

THE PROFESSION OF FAITH

SECTION ONE
“I BELIEVE”—“WE BELIEVE”

CHAPTER ONE
MAN’S CAPACITY FOR GOD (CCC 27-49)

Alphonsus Liguori

1. All holiness and perfection of soul lies in our love for Jesus Christ our God, who is our redeemer and our supreme good. *Practice* (Aug 1)

Ambrose

2. Let your door stand open to receive him, unlock your soul to him, offer him a welcome in your mind, and then you will see the riches of

simplicity, the treasures of peace, the joy of grace. *Psalm 118* (Th 14 OT)

3. At present . . . all creation groans as it looks forward to the glory of adoption and redemption; it is already in labor with that spirit of salvation, and is anxious to be freed from its subjection to frustration. *Letter 35* (W 5 OT)

Anastasius of Sinai

4. Let us run with confidence and joy to enter into the cloud . . . caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. *Transfiguration* (Aug 6)

Anselm

5. Teach me to seek you, and when I seek you show yourself to me, for I cannot seek you unless you teach me, nor can I find you unless you show yourself to me. Let me seek you in desiring you and desire you in seeking you, find you in loving you and love you in finding you. *Proslogion* (F 1 Advent)

6. Tell my soul that so longs for you what else you are besides what it has already understood, so that it may see you clearly. It stands on tiptoe to see more, but apart from what it has seen already, it sees nothing but darkness. Of course it does not really see darkness, because there is no darkness in you, but it sees that it can see no further because of the darkness in itself. . . . The light in which you dwell, Lord, is beyond my understanding. It is so brilliant that I cannot bear it. . . . I am dazzled by its brightness, amazed by its grandeur, overwhelmed by its immensity, bewildered by its abundance. . . . O God, let me know you and love you so that I may find my joy in you. . . . While I am here on earth let me learn to know you better, so that in heaven I may know you fully; let my love for you grow deeper here, so that there I may love you fully. On earth then I shall have great

joy in hope, and in heaven complete joy in the fulfillment of my hope. *Proslogion* (Apr 21)

Augustine

7. Man, a tiny part of your creation, wishes to praise you. . . . For you have made us for yourself, and our heart is restless until it rests in you. Lord, help me to know and understand which is the soul's first movement, to call upon you for help or to praise you; or if it must first know you before it can call upon you. . . . *Those who seek the Lord will praise him*. Seeking the Lord they will find him, and finding him they will praise him. . . . How shall I call upon my God, my Lord and my God? For when I call upon him, I am really calling him into myself. Where within me can my God come? How can God who made heaven and earth come into me?. . . To what place do I call you to come, since I am in you?. . . So speak that I may hear you. The ears of my heart are turned to you, Lord; open them and say to my soul: *I am your salvation*. I will run after your voice and I will lay hold of you. *Confessions* (Su 9 OT)

8. Late have I loved you, O Beauty ever ancient, ever new, late have I loved you! You were within me, but I was outside, and it was there that I searched for you. . . . You were with me, but I was not with you. Created things kept me from you; yet if they had not been in you they would not have been at all. You called, you shouted, and you broke through my deafness. You flashed, you shone, and you dispelled my blindness. . . . You touched me, and I burned for your peace. *Confessions* (Aug 28)

9. As for the other things of this life [apart from knowing God], the less they deserve tears, the more likely will they be lamented; and the more they deserve tears, the less likely will men sorrow for them. *Confessions* (Tu 8 OT)

10. For the desire of your heart is itself your prayer. And if the desire is constant, so is your prayer. . . . Therefore, if you wish to pray without ceasing, do not cease to desire. The constancy of your desire

will itself be the ceaseless voice of your prayer. And that voice of your prayer will be silent only when your love ceases. *Psalm 37* (F 3 Advent)

11. His gift is very great indeed, but our capacity is too small and limited to receive it. . . . The deeper our faith, the stronger our hope, the greater our desire, the larger will be our capacity to receive that gift, which is very great indeed. *No eye has seen it*. it has no color. *No ear has heard it*; it has no sound. *It has not entered man's heart*. man's heart must enter into it. *Proba* (Su 29 OT)

12. That [when we see God face to face] will be the great joy, the supreme joy, joy in all its fullness. Then we shall no longer drink the milk of hope, but we shall feed on the reality itself. Nevertheless, even now, before that vision comes to us, or before we come to that vision, let us rejoice in the Lord; for it is no small reason for rejoicing to have a hope that will some day be fulfilled. . . . For we are drawing near to the one we love, and not only are we drawing near—we even have some slight feeling and taste of the banquet we shall one day eagerly eat and drink. *Sermon 21* (W 33 OT)

13. There is not one who does not love something, but the question is, what to love. The psalms do not tell us not to love, but to choose the object of our love. But how can we choose unless we are first chosen? We cannot love unless someone has loved us first. . . . Which of us would dare to pronounce the words of Scripture: *God is love*. He alone could say it who knew what it was to have God dwelling within him. God offers us a short route to the possession of himself. He cries out: Love me and you will have me for you would be unable to love me if you did not possess me already. *Sermon 34* (Tu 3 Easter)

14. As a man cannot serve two masters, so one cannot rejoice both in the world and in the Lord. Let joy in the Lord prevail, then, until joy in the world is no more. . . . So, brethren, *rejoice in the Lord*, not in the world. That is, rejoice in the truth, not in wickedness; rejoice in the hope of eternity, not in the fading flower of vanity. That is the way to rejoice. *Sermon 171* (May 26)

15. *No one comes to me unless the Father draws him*. Do not think that you are drawn against your will; the will is drawn also by love. . . . Show me one who loves; he knows what I mean. Show me one who is full of longing, one who is hungry, one who is a pilgrim and suffering from thirst in the desert of this world, eager for the fountain in the homeland of eternity; show me someone like that, and he knows what I mean. . . "Everyone is drawn by his own desire." This is a true saying, and earthly delights and pleasures, set before those who love them, succeed in drawing them. If this is so, are we to say that Christ, revealed and set before us by the Father, does not draw us? What does the soul desire more than truth? *John* (Th 28 OT)

16. If you love me, follow me. . . . "But how do I follow you?" If the Lord your God said to you: "I am the truth and the life," in your desire for truth, in your love for life, you would certainly ask him to show you the way to reach them. You would say to yourself: "Truth is a great reality, life is a great reality; if only it were possible for my soul to find them!" *John* (Su 4 Lent)

17. I implore you to love with me and, by believing, to run with me; let us long for our heavenly country, let us sigh for our heavenly home, let us truly feel that here we are strangers. What shall we then see?. . . Instead of the ray of light which was sent through slanting and winding ways into the heart of your darkness, you will see the light itself in all its purity and brightness. *John* (Tu 34 OT)

18. He will lead them to the goal that alone will satisfy them, where all their desires will be fulfilled. For when God is all in all, there will be nothing left to desire. *John* (Th 4 Easter)

19. The entire life of a good Christian is in fact an exercise of holy desire. . . . Simply by making us wait [God] increases our desire, which in turn enlarges the capacity of our soul, making it able to receive what is to be given to us. . . . God means to fill each of you with what is good; so cast out what is bad! If he wishes to fill you with honey and you are full of sour wine, where is the honey to go? The vessel must be emptied of its contents and then be cleansed. . . . We may go on speaking figuratively of honey, gold or wine—but whatever

we say we cannot express the reality we are to receive. The name of that reality is God. But who will claim that in that one syllable we utter the full expanse of our heart's desire? *1 John* (F 6 OT)

Baldwin of Canterbury

20. [Christ speaks:] "Love me as I love you. Keep me in your mind and memory, in your desires and yearnings, in your groans and sobs. . . . Remember . . . the dignity I conferred upon you; the glory and honor with which I crowned you. . . . Remember not only how much I have done for you but all the hardship and shame I have suffered for you. . . . Who loves you as I do? Who created and redeemed you but I?" *Treatise 10* (Th 18 OT)

Basil the Great

21. He is so good that he asks no recompense except our love: that is the only payment he desires. . . . When I reflect on all these blessings I am overcome by a kind of dread . . . at the very possibility of ceasing to love God and of bringing shame upon Christ because of my lack of recollection and my preoccupation with trivialities. *Rules* (Tu 3 OT)

22. Love of God is not something that can be taught. We did not learn from someone else how to rejoice in light or want to live, or to love our parents or guardians. It is the same—perhaps even more so—with our love for God: it does not come by another's teaching. As soon as the living creature (that is, man) comes to be, a power of reason is implanted in us like a seed, containing within it the ability and the need to love. . . . What desire is as urgent and overpowering as the desire implanted by God in a soul that is completely purified of sin and cries out in its love: *I am wounded by love? Rules* (Tu 1 OT)

Benedict of Nursia

23. What could be more delightful, dearest brothers, than the voice of our Lord's invitation to us? In his loving kindness he reveals to us the way of life. *Rule* (July 11)

Bernard

24. It is good for me to be sad, O Lord, as long as you are with me, rather than to be a king apart from you, to feast without you, to boast without you. It is better for me to embrace you in tribulation, to have you with me in the furnace, than to be without you in heaven. *Psalm 91* (May 12)

25. *I will fill him with length of days*. It is as if he said more clearly: I know what he desires, I know what he thirsts for, and what he likes. He likes neither silver nor gold, pleasure nor curiosity, nor any of the honors of the world. . . . He knows in whose image he has been made, of what greatness he is capable; he does not strive to raise himself up only to be cut down from the highest state. So *I will fill him with length of days*, for only the true light can refresh, only the eternal can fill him. *Psalm 91* (May 12)

26. Love is sufficient of itself, it gives pleasure by itself and because of itself. It is its own merit, its own reward. . . . Its profit lies in its practice. I love because I love, I love that I may love. . . . Of all the movements, sensations and feelings of the soul, love is the only one in which the creature can respond to the Creator and make some sort of similar return however unequal though it be. *Sermon 83* (Aug 20)

27. It is by faith that he dwells in our hearts, in our memory, our intellect and penetrates even into our imagination. What concept could man have of God if he did not first fashion an image of him in his heart? *"De Aquaeductu*" (Oct 7)

Bonaventure

28. This is a sacred mystical experience. It cannot be comprehended by anyone unless he surrenders himself to it; nor can he surrender himself to it unless he longs for it; nor can he long for it unless the Holy Spirit, whom Christ sent into the world, should come and inflame his innermost soul. . . . If you ask how such things can occur, seek the answer in God's grace, not in doctrine; in the longing of the will, not in the understanding; in the sighs of prayer, not in research; seek the bridegroom not the teacher; God and not man; darkness not daylight; and look not to the light but rather to the raging fire that carries the soul to God with intense fervor and glowing love. *Journey* (July 15)

Catherine of Siena

29. Eternal God. . . . You are a mystery as deep as the sea; the more I search, the more I find, and the more I find the more I search for you. But I can never be satisfied; what I receive will ever leave me desiring more. . . . Eternal Trinity, Godhead, mystery deep as the sea, you could give me no greater gift than the gift of yourself. . . . Yes, you are a fire that takes away the coldness, illuminates the mind with its light and causes me to know your truth. *Dialogue* (Apr 29)

Columban

30. *No one has ever seen him as he is*. No one must then presume to search for the unsearchable things of God: his nature, the manner of his existence, his selfhood. These are beyond telling, beyond scrutiny, beyond investigation. . . . Seek then the highest wisdom, not by arguments in words but by the perfection of your life, not by speech but by the faith that comes from simplicity of heart, not from the learned speculations of the unrighteous. *Instruction 1* (Th 7 OT)

31. How I wish he would awaken me, his humble servant, from the sleep of slothfulness, even though I am of little worth. . . . Loving Savior, be pleased to show yourself to us who knock, so that in knowing you we may love only you, love you alone, desire you alone,

contemplate only you day and night, and always think of you. *Instruction 12* (Tu 28 OT)

32. Therefore, we ask that we may know what we love, since we ask nothing other than that you give us yourself. For you are our all: our life, our light, our salvation, our food and our drink, our God. *Instruction 13* (Th 21 OT)

Gregory of Nyssa

33. *Tell me, you whom my soul loves*. This is how I address you, because your true name is above all other names; it is unutterable and incomprehensible to all rational creatures. And so the name I use for you is simply the statement of my soul's love for you, and this is an apt name for making your goodness known. *Song of Songs* (Th 33 OT)

34. Consider the feelings of a man who looks down into the depths of the sea from the top of a mountain. This is similar to my own experience when the voice of the Lord from high, as from a mountaintop, reached the unfathomable depths of my intellect. . . . If God is life, then he who does not see God does not see life. Yet God cannot be seen; the apostles and prophets, inspired by the Holy Spirit, have testified to this. Into what straits is man's hope driven! Yet God does raise and sustain our flagging hopes. . . . The hands of the Word of God are stretched out to us when we are out of our depth, buffeted and lost in speculation. Grasped firmly in his hands, we shall be without fear. *Beatitudes 6* (Th 12 OT)

35. When the mists of sin no longer cloud the eye of your soul, you see that blessed vision clearly in the peace and purity of your own heart. That vision is nothing else than the holiness, the purity, the simplicity and all the other glorious reflections of God's nature, through which God himself is seen. *Beatitudes 6* (Sa 12 OT)

Gregory the Great

36. At first she [Mary Magdalen] sought but did not find, but when she persevered it happened that she found what she was looking for. When our desires are not satisfied, they grow stronger, and becoming stronger they take hold of their object. . . . *Jesus says to her: Mary*. Jesus is not recognized when he calls her "woman"; so he calls her by name, as though he were saying: Recognize me as I recognize you; for I do not know you as I know others; I know you as yourself. *Gospels 25* (July 22)

Hilary

37. Unless it absorbs the gift of the Spirit through faith, the mind has the ability to know God but lacks the light necessary for that knowledge. This unique gift which is in Christ is offered in its fullness to everyone. It is everywhere available, but it is given to each man in proportion to his readiness to receive it. Its presence is the fuller, the greater a man's desire to be worthy of it. *Trinity* (F 7 Easter)

Ignatius of Antioch

38. He who died in place of us is the one object of my quest. He who rose for our sakes is my one desire. . . . My love of this life has been crucified, and there is no yearning in me for any earthly thing. Rather within me is the living water which says deep inside me: "Come to the Father." *Romans* (Oct 17)

Imitation of Christ

39. You have here no *lasting city*. For wherever you find yourself, you will always be a pilgrim from another city. Until you are united intimately with Christ, you will never find your true rest. *Imitation* (W 16 OT)

Jerome

40. These are the waters that the heart of the believer longs for, these are the waters that the heart of the newly baptized yearns for when he says: *My heart thirsts for God, the living fountain*. This is not a weak, faint desire to see God; rather the newly baptized actually burn with desire and thirst for God. Before they received baptism, they used to ask one another: *When shall I go and see the face of God*? Now their quest has been answered. *Psalm 41* (Th 13 OT)

John Chrysostom

41. So too, in being loved by Christ he [Paul] thought of himself as possessing life, the world, the angels, present and future, the kingdom, the promise and countless blessings. Apart from that love nothing saddened or delighted him; for nothing earthly did he regard as bitter or sweet. *Paul 2* (Jan 25)

John of the Cross

42. Though holy doctors have uncovered many mysteries and wonders, and devout souls have understood them in this earthly condition of ours, yet the greater part still remains to be unfolded by them, and even to be understood by them. *Canticle* (Dec 14)

Leo the Great

43. For the man who loves God it is sufficient to please the one he loves; and there is no greater recompense to be sought than the loving itself; for love is from God by the very fact that God himself is love. *Sermon 92* (M 34 OT)

Lives of the Saints

44. Then he understood his experience: thoughts of one kind [worldly fame] left him sad, the others [spiritual] full of joy. . . . Later on, when he began to formulate his spiritual exercises, he used this

experience as an illustration to explain the doctrine he taught his disciples on the discernment of spirits. *Ignatius Loyola* (July 31)

Maximus the Confessor

45. The Word of God, born once in the flesh . . . , is always willing to be born spiritually in those who desire him. . . . He reveals himself to the extent that he knows someone is capable of receiving him. He diminishes the revelation of his glory not out of selfishness but because he recognizes the capacity and resources of those who desire to see him. *Chapters* (W before Epi)

Peter Chrysologus

46. In all the events we have recalled, the flame of divine love enkindled human hearts and its intoxication overflowed into men's senses. Wounded by love, they longed to look upon God with their bodily eyes. Yet how could our narrow human vision apprehend God, whom the whole world cannot contain? But the law of love is not concerned with what will be, what ought to be, what can be. Love does not reflect; it is unreasonable and knows no moderation. . . . A love that desires to see God may not have reasonableness on its side, but it is the evidence of filial love. *Sermon 147* (Th 2 Advent)

Procopius of Gaza

47. Because the Word of God has mingled in man, as in a bowl, a spiritual and a physical nature, and has given him a knowledge both of creation and of himself as the Creator, it is natural for the things of God to have on man's mind the inebriating effect of wine. *Proverbs* (W 6 OT)

Theophilus of Antioch

48. If you say, "Show me your God," I will say to you, "Show me what kind of person you are, and I will show you my God." Show me then whether the eyes of your mind can see, and the ears of your heart hear. . . . God is seen by those who have the capacity to see him, provided that they keep the eyes of their mind open. . . . Because the blind cannot see it, it does not follow that the sun does not shine. *Autolycus* (W 3 Lent)

Thomas Aquinas

49. In this life no one can fulfill his longing, nor can any creature satisfy man's desire. Only God satisfies, he infinitely exceeds all other pleasures. That is why man can rest in nothing but God. *Creed* (Sa 33 OT)

Vatican II

50. The Lord is the final end of human history, the point toward which the aspirations of history and civilization are moving, the focus of the human race, the joy of all hearts and the fulfillment of their desires. *Gaudium et spes*, no. 45 (Sa 28 OT)

William of Saint-Thierry

51. When in your life of faith you are confronted with the deeper mysteries it is natural to become a little frightened. When this happens, take heart, faithful Christian. Do not raise objections, but ask with loving submission, "How can these things be?" Let your question be a prayer, an expression of love and self-surrender to God. *Mirror of Faith* (Com Doctors)

CHAPTER TWO
GOD COMES TO MEET MAN (CCC 50-141)

Article 1:

The Revelation of God

Augustine

52. You called, you shouted, and you broke through my deafness. You flashed, you shone, and you dispelled my blindness. You breathed your fragrance on me; I drew in breath and now I pant for you. I have tasted you; now I hunger and thirst for more. You touched me, and I burned for your peace. *Confessions* (W 8 OT)

Baldwin of Canterbury

53. Blessed surely in seed and blessed in the shoot, blessed in the flower, blessed in the gift, finally blessed in thanksgiving and praise, Christ, the seed of Abraham, was brought forth from the seed of David into the flesh. *Treatise 7* (Th 20 OT)

Barnabas

54. Now the Lord has made the past and present known to us through his prophets, and he has given us the ability to taste the fruits of the future beforehand. Thus, when we see prophecies fulfilled in their appointed order, we ought to grow more fully and deeply in awe of him. *Letter* (Su 18 OT)

Basil the Great

55. Then, when man was deceived by the serpent and fell into sin, which led to death and to all the sufferings associated with death, God still did not forsake him. He first gave man the law to help him; he set angels over him to guard him; he sent the prophets to denounce vice and to teach virtue; he restrained man's evil impulses by warnings and roused his desire for virtue by his promises. *Rules* (Tu 3 OT)

Bede

56. *The promise he made to our fathers, to Abraham and his children for ever*. This does not refer to the physical descendants of Abraham, but to his spiritual children. These are his descendants, sprung not from the flesh only, but who, whether circumcised or not, have followed him in faith. *Luke* (Dec 22)

Bernard

57. What concept could man have of God if he did not first fashion an image of him in his heart? By nature incomprehensible and inaccessible, he was invisible and unthinkable, but now he wished to be understood, to be seen and thought of. But how, you ask, was this done? He lay in a manger and rested on a virgin's breast, preached on a mountain, and spent the night in prayer. He hung on a cross, grew pale in death, and roamed free among the dead and ruled over those in hell. He rose again on the third day, and . . . he ascended to the sanctuary of heaven. "*De Aquaeductu*" (Oct 7)

Clement of Rome

58. It is through him [Christ] that we gaze on the highest heaven, through him we can see the reflection of God's pure and sublime countenance, through him the eyes of our hearts have been opened, through him our foolish and darkened understanding opens toward the light, and through him the Lord has willed that we should taste everlasting knowledge. *Corinthians* 36 (Nov 23)

Diognetus, Letter to

59. He devised a plan, a great and wonderful plan, and shared it only with his Son. As long as he preserved this secrecy and kept his own wise counsel he seemed to be neglecting us, to have no concern for us. But when through his beloved Son he revealed and made public what

he had prepared from the very beginning, he gave us all at once gifts such as we could never have dreamt of, even sight and knowledge of himself. *Letter* (Dec 18)

Gregory Nazianzen

60. Nothing gives such pleasure to God as the conversion and salvation of men, for whom his every word and every revelation exist. *Sermon 39* (Baptism of Lord)

61. We are soon going to share in the Passover, and although we still do so only in a symbolic way, the symbolism already has more clarity than it possessed in former times because, under the law, the Passover was, if I may dare to say so, only a symbol of a symbol. Before long, however, when the Word drinks the new wine with us in the kingdom of his Father, we shall be keeping the Passover in a yet more perfect way, and with deeper understanding. He will then reveal to us and make clear what he has so far only partially disclosed. For this wine, so familiar to us now, is eternally new. *Sermon 45* (Sa 5 Lent)

Irenaeus

62. No one can know the Father apart from God's Word, that is, unless the Son reveals him, and no one can know the Son unless the Father so wills. . . . The Father is beyond our sight and comprehension; but he is known by his Word, who tells us of him who surpasses all telling. In turn, the Father alone has knowledge of his Word. And the Lord has revealed both truths. . . . Through creation itself the Word reveals God the Creator. . . . Through the Son the Word reveals the Father who begot him as Son. . . . Through the law and the prophets the Word revealed himself and his Father in the same way. . . . The way to know the Father is the Son. Knowledge of the Son is in the Father, and is revealed through the Son. . . . The word "revealed" refers not only to the future—as though the Word began to reveal the Father only when he was born of Mary; it refers equally to all time.

From the beginning the Son is present to creation, reveals the Father to all. *Heresies* (W 1 OT)

63. From the beginning God created man out of his own generosity. He chose the patriarchs to give them salvation. He took his people in hand, teaching them, unteachable as they were, to follow him. He gave them prophets, accustoming man to bear his Spirit and to have communion with God on earth. . . . In so many ways he was training the human race to take part in the harmonious song of salvation. . . . He kept calling them to what was primary by means of what was secondary, that is, through foreshadowings to the reality, through things of time to the things of eternity, through things of the flesh to the things of the spirit, through earthly things to the heavenly things. *Heresies* (W 2 Lent)

64. From the beginning the word of God prophesied that God would be seen by men and would live among them on earth; he would speak with his own creation and be present to it, bringing it salvation and being visible to it. . . . By his own powers man cannot see God, yet God will be seen by men because he wills it. He will be seen by those he chooses, at the time he chooses, and in the way he chooses, for God can do all things. He was seen of old through the Spirit in prophecy; he is seen through the Son by our adoption as his children, and he will be seen in the kingdom of heaven in his own being as the Father. The Spirit prepares man to receive the Son of God, the Son leads him to the Father, and the Father, freeing him from change and decay, bestows the eternal life that comes to everyone from seeing God. *Heresies* (W 3 Advent)

65. He [the Word] revealed God to men and presented men to God. He safeguarded the invisibility of the Father to prevent man from treating God with contempt and to set before him a constant goal toward which to make progress. On the other hand, he revealed God to men and made him visible in many ways to prevent man from being totally separated from God and so cease to be. Life in man is the glory of God; the life of man is the vision of God. If the revelation of God through creation gives life to all who live upon the earth, much more

does the manifestation of the Father through the Word give life to those who see God. *Heresies* (June 28)

John Chrysostom

66. In those days Christ was present to the Israelites as he followed them, but he is present to us in a much deeper sense. The Lord was with them because of the favor he showed to Moses; now he is with us not simply because of Moses but also because of your obedience. After Egypt they dwelt in desert places; after your departure you will dwell in heaven. Their great leader and commander was Moses; we have a new Moses, God himself, as our leader and commander. *Catecheses 3* (M 2 Lent)

John of the Cross

67. He spoke to them at one time through words and visions and revelations, at another in signs and symbols. But however he responded and what he said and revealed were mysteries of our holy faith, either partial glimpses of the whole or sure movements toward it. But now that faith is rooted in Christ, and the law of the gospel has been proclaimed in this time of grace, there is no need to seek him in the former manner, nor for him so to respond. By giving us, as he did, his Son, his only Word, he has in that one Word said everything. There is no need for any further revelation. *Ascent* (M 2 Advent)

Leo the Great

68. No doubt the Son of God in his omnipotence could have taught and sanctified men by appearing to them in a semblance of human form as he did to the patriarchs and prophets. . . . But these appearances were only types, signs that mysteriously foretold the coming of one who would take a true human nature from the stock of the patriarchs who had gone before him. No mere figure, then, fulfilled

the mystery of our reconciliation with God, ordained from all eternity. *Letter 31* (Dec 17)

69. A promise had been made to the holy patriarch Abraham in regard to these nations. He was to have a countless progeny, born not from his body but from the seed of faith. . . . Let the full number of the nations now take their place in the family of the patriarchs. Let the children of the promise now receive the blessing in the seed of Abraham. . . . In the persons of the Magi let all people adore the Creator of the universe; let God be known, not in Judea only, but in the whole world, so that *his name may be great in all Israel. Epiphany 3* (Epi)

70. And so it was that he who had spoken to Moses spoke also to the apostles. Writing in the hearts of his disciples, the swift hand of the Word composed the ordinances of the new covenant. And this was not done as formerly, in the midst of dense clouds, amid terrifying sounds and lightning. . . . Instead, there was a tranquil discourse which clearly reached the ears of all who stood nearby so that the harshness of the law might be softened by the gentleness of grace, and the spirit of adoption might dispel the terror of slavery. *Beatitudes 95* (Th 22 OT)

71. What word could be more firmly established, more securely based, than the word which is proclaimed by the trumpets of both old and new testaments, sounding in harmony, and by the utterances of ancient prophecy and the teaching of the Gospel, in full agreement with each other? *Sermon 51* (Su 2 Lent)

Maximus the Confessor

72. He reveals himself to the extent that he knows someone is capable of receiving him. . . . A star glitters by day in the East and leads the wise men to the place where the incarnate Word lies, to show that the Word, contained in the Law and the Prophets, surpasses in a mystical way knowledge derived from the senses, and to lead the Gentiles to the full light of knowledge. For surely the word of the Law and the Prophets when it is understood with faith is like a star which

leads those who are called by the power of grace in accordance with his decree to recognize the Word incarnate. *Chapters* (W before Epi)

Paul VI

73. Jesus Christ is the beginning and the end, the alpha and the omega, Lord of the new universe, the great hidden key to human history and the part we play in it. *Manila* (Su 13 OT)

Peter Chrysologus

74. When God saw the world falling to ruin because of fear,. . . he invited it by his grace, preserved it by his love, and embraced it with compassion. . . . He called Noah to be the father of a new era, urged him with kind words, and showed that he trusted him. . . . The sense of loving fellowship thus engendered removed servile fear, and a mutual love could continue to preserve what shared labor had effected. . . . Favored with so many graces and drawn by such great sweetness of divine love, Abraham was to learn to love God rather than fear him, and love rather than fear was to inspire his worship. . . . God called Moses as a father would, and with fatherly affection invited him to become the liberator of his people. In all the events we have recalled, the flame of divine love enkindled human hearts and its intoxication overflowed into men's senses. Wounded by love, they longed to look upon God with their bodily eyes. Yet how could our narrow human vision apprehend God, whom the whole world cannot contain? But the law of love is not concerned with what will be, what ought to be, what can be. . . . A love that desires to see God may not have reasonableness on its side, but it is the evidence of filial love. *Sermon 147* (Th 2 Advent)

Vatican II

75. With the intention of opening up the way of salvation from above, he also revealed himself to our first parents from the very

beginning. . . . In his own good time God called Abraham, to make of him a mighty nation. After the patriarchs, he taught this nation through Moses and the prophets to acknowledge himself alone as the living and true God . . . and to look forward to the promised Savior. . . . He sent his Son, the eternal Word who enlightens all men, to dwell among men and make known to them the innermost things of God. . . . To see him is to see the Father also. By his whole presence and self-revelation, by words and actions, by signs and miracles, especially by his death and glorious resurrection from the dead, and finally by sending the Spirit of truth, he completes revelation and brings it to perfection. . . and no new public revelation is any longer to be looked for before the manifestation in glory of our Lord Jesus Christ. *Dei Verbum*, nos. 3-4 (Th 3 Advent)

76. The work of man's redemption and God's perfect glory was foreshadowed by God's mighty deeds among the people of the Old Covenant. It was brought to fulfillment by Christ the Lord, especially through the paschal mystery of his blessed passion, resurrection from the dead and ascension in glory. *Sacrosanctum concilium*, nos. 5-6 (Sa 2 Easter)

Zeno of Verona

77. The restoration of health and riches to Job prefigures the resurrection, which gives health and eternal life to those who believe in Christ. . . . And just as Job fathered other sons, so too did Christ, for the apostles, the sons of the Lord, succeeded the prophets. *Sermon 15* (Sa 8 OT)

Article 2:

The Transmission of Divine Revelation

Ambrose

78. Do not consider the merits of individuals but the office of the priests. If you do look at merits, consider the merits of Peter and also of Paul in the same way as you consider the merits of Elijah; they have handed on to us this sacrament [baptism] which they received from the Lord Jesus. *Mysteries* (W 15 OT)

Augustine

79. The disciples saw our Lord in the flesh, face to face; they heard the words he spoke, and in turn they proclaimed the message to us. So we also have heard, although we have not seen. *1 John* (Dec 27)

Cyril of Jerusalem

80. In learning and professing the faith, you must accept and retain only the Church's present tradition, confirmed as it is by the Scriptures. Although not everyone is able to read the Scriptures . . . still so that their souls will not be lost through ignorance, we have gathered together the whole of the faith in a few concise articles. . . . This summary of the faith was not composed at man's whim; the most important sections were chosen from the whole Scripture to constitute and complete a comprehensive statement of the faith. Just as the mustard seed contains in a small grain many branches, so this brief statement of the faith keeps in its heart, as it were, all the religious truth to be found in the Old and New Testament alike. *Catechetical 5* (Th 31 OT)

Hilary

81. We will study the sayings of your prophets and apostles with unflagging attention, and knock for admittance wherever the gift of understanding is safely kept. . . . Through the prophets and apostles we know about you, the one God the Father, and the one Lord Jesus Christ. *Trinity* (Jan 13)

Ignatius of Antioch

82. Our task is not one of producing persuasive propaganda; Christianity shows its greatness when it is hated by the world. *Romans* (M 10 OT)

Irenaeus

83. The Church, which has spread everywhere, even to the ends of the earth, received the faith from the apostles and their disciples. . . . Having one soul and one heart, the Church holds this faith, preaches and teaches it consistently as though by a single voice. For though there are different languages, there is but one tradition. . . . Just as God's creature, the sun, is one and the same the world over, so also does the Church's preaching shine everywhere to enlighten all men who want to come to a knowledge of the truth. Now of those who speak with authority in the churches, no preacher however forceful will utter anything different—for no one is above the Master—nor will a less forceful preacher diminish what has been handed down. Since our faith is everywhere the same, no one who can say more augments it, nor can anyone who says less diminish it. *Heresies* (Apr 25)

Tertullian

84. They [the apostles] then went out into the whole world and proclaimed to the nations the same doctrinal faith. They set up churches in every city. Other churches received from them a living transplant of faith and the seed of doctrine. . . . Every family has to be traced back to its origins. That is why we can say that all these great churches constitute that one original Church of the apostles; for it is from them that they all come. They are all primitive, all apostolic, because they are all one. . . . The principle on which these associations are based is common tradition by which they share the same sacramental bond. The only way in which we can prove what the apostles taught—that is to say, what Christ revealed to them—is through these same churches. They were founded by the apostles

themselves, who first preached to them by what is called the living voice and later by means of letters. *Prescription* (May 3)

Vatican II

85. Christ the Lord, in whom the whole revelation of the most high God is brought to completion, commanded the apostles to preach the Gospel to all mankind. . . . To ensure that the Gospel might remain always alive and whole within the Church, the apostles left bishops as their successors, and made over to them their own position of responsibility as teachers. What was handed on by the apostles comprises all that makes for holy living among God's people and the increase of their faith. . . . This tradition received from the apostles develops within the Church under the guiding presence of the Holy Spirit. Understanding of the realities and the words handed down grows through contemplation and study by the faithful as they ponder them in their hearts, through the deep insight into spiritual things that they come to experience, and through the preaching of those who, with succession in the episcopate, have received the sure charism of truth. Thus the Church throughout the ages is always advancing toward the fullness of divine truth, until the words of God are brought to completion within it. *Dei Verbum*, nos. 7-8 (Com Doctors)

86. Through the same tradition the complete canon of the sacred books is made known, and Holy Scripture itself is understood in greater depth and becomes continuously alive and active. In this way God, who spoke in times past, continues to converse for ever with the bride of his beloved Son; and the Holy Spirit, through whom the living voice of the Gospel reechoes in the Church, and through the Church into the world also, guides the faithful into all truth, and causes the word of Christ to dwell among them in all its abundance. *Dei Verbum*, no. 8 (Com Doctors)

87. The whole company of the faithful, who have an anointing by the Holy Spirit, cannot err in faith. . . . This instinct of faith is awakened and kept in being by the Spirit of truth. Through it the people of God hold indefectibly to *the faith once delivered to the saints*, penetrate it

more deeply by means of right judgment, and apply it more perfectly in their lives. They do all this under the guidance of the sacred teaching office: by faithful obedience to it they receive, not the word of men but in truth the word of God. *Lumen gentium*, nos. 4, 12 (W 7 Easter)

88. By an apostolic tradition taking its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day, the day that is rightly called the Lord's day. *Sacrosanctum concilium*, no. 106 (Su 3 OT)

Vincent of Lérins

89. Is there to be no development of religion in the Church of Christ? Certainly, there is to be development and on the largest scale. . . . But it must truly be development of the faith, not alteration of the faith. Development means that each thing expands to be itself, while alteration means that a thing is changed from one thing into another. The understanding, knowledge and wisdom of one and all, of individuals as well as of the whole Church, ought then to make great and vigorous progress with the passing of the ages and the centuries, but only along its own line of development, that is, with the same doctrine, the same meaning and the same import. . . . There is no doubt, then, that the legitimate and correct rule of development, the established and wonderful order of growth, is this: in older people the fullness of years always brings to completion those members and forms that the wisdom of the Creator fashioned beforehand in their earlier years. . . . In the same way, the doctrine of the Christian religion should properly follow these laws of development, that is, by becoming firmer over the years, more ample in the course of time, more exalted as it advances in age. *First Instruction* (F 27 OT)

Article 3:

Sacred Scripture

Ambrose

90. Though all Scripture is fragrant with God's grace, the Book of Psalms has a special attractiveness. . . . In the Book of Psalms there is profit for all, with healing power for our salvation. There is instruction from history, teaching from the law, prediction from prophecy, chastisement from denunciation, persuasion from moral preaching. . . . All with eyes to see can discover in it a complete gymnasium for the soul, a stadium for all the virtues, equipped for every kind of exercise; it is for each to choose the kind he judges best to help him gain the prize. If you wish to read and imitate the deeds of the past, you will find the whole history of the Israelites in a single psalm. . . . If you want to study the power of the law, which is summed up in the bond of charity . . . , [y]ou will find the glory of charity more than a match for the parade of power. What am I to say of the grace of prophecy? We see that what others hinted at in riddles was promised openly and clearly to the psalmist alone: the Lord Jesus was to be born of his seed. . . . In the psalms, then, not only is Jesus born for us, he also undergoes his saving passion in his body, he lies in death, he rises again, he ascends into heaven, he sits at the right hand of the Father. *Psalm 1* (F 10 OT)

91. Yes, a psalm is a blessing on the lips of the people, a hymn in praise of God, the assembly's homage, a general acclamation, a word that speaks for all, the voice of the Church, a confession of faith in song. . . . In a psalm instruction vies with beauty. We sing for pleasure. We learn for our profit. What experience is not covered by a reading of the psalms? I come across the words: *A song for the beloved*, and I am aflame with desire for God's love. I go through God's revelation in all its beauty, the intimations of resurrection, the gifts of his promise. I learn to avoid sin. I see my mistake in feeling ashamed of repentance for my sins. What is a psalm but a musical instrument to give expression to all the virtues? *Psalm 1* (Sa 10 OT)

Athanasius

92. Indeed, he [Saint Anthony] was so attentive when Scripture was read that nothing escaped him and because he retained all he heard, his memory served him in place of books. *Anthony* (Jan 17)

Augustine

93. Truly blessed Church! You have both heard and seen. You have heard the promises, and you see their fulfillment; you have heard in prophecy, and you see in the Gospel. *Psalm 47* (W 19 OT)

94. We contemplate his glory and divinity when we listen to these words: *In the beginning was the Word*. . . . Here we gaze on the divinity of the Son of God, something supremely great and surpassing all the greatness of his creatures. Yet in other parts of Scripture we hear him as one sighing, praying, giving praise and thanks. We hesitate to attribute these words to him because our minds are slow to come down to his humble level when we have just been contemplating him in his divinity. . . . Yet our minds find nothing in Scripture that does not go back to him, nothing that will allow us to stray from him. *Psalm 85* (W 5 Lent)

95. It was God who brought forth the mountains of Israel, that is to say, the authors of the divine Scriptures. Feed there that you may feed in safety. Whatever you hear from that source, you should savor. Whatever is foreign to it, reject. Hear the voice of the shepherd, lest you wander about in the mist. Gather at the mountains of holy Scripture. There, are the things that will delight your hearts; there, you will find nothing poisonous, nothing hostile; there the pastures are most plentiful. There, you will be healthy sheep; you will feed safely on the mountain of Israel. *Sermon 46* (Th 25 OT)

96. When, therefore, our Lord Jesus Christ shall come . . . then lamps will no longer be needed. When that day is at hand, the prophet will not be read to us, the book of the Apostle will not be opened, we shall not require the testimony of John, we shall have no need of the Gospel itself. Therefore all Scriptures will be taken away from us, those

Scriptures which in the night of this world burned like lamps so that we might not remain in darkness. *John* (Tu 34 OT)

Baldwin of Canterbury

97. The word of God is plainly shown in all its strength and wisdom to those who seek out Christ, who is the word, the power and the wisdom of God. . . . When this word is preached, in the very act of preaching it gives to its own voice which is heard outwardly a certain power which is perceived inwardly so much so that the dead are brought back to life and by these praises the sons of Abraham are raised from the dead. . . . Since this word is so truly alive, undoubtedly it is full of power. . . . When this word is spoken, its message pierces the heart like the sharp arrows of a strong man, like nails driven deep; it enters so deeply that it penetrates to the innermost recess. *Treatise 6* (F 30 OT)

Bernard

98. Keep God's word in this way. Let it enter into your very being, let it take possession of your desires and your whole way of life. Feed on goodness, and your soul will delight in its richness. . . . If you keep the word of God in this way, it will also keep you. *Advent 5* (W 1 Advent)

99. If you have found wisdom, you have found honey. But do not eat so much that you become too full and bring it all up. Eat so that you are always hungry. Wisdom says: *Those who eat me continue to hunger*. Do not think you have too much of it, but do not eat too much or you will throw it up. *Sermons 15* (M 6 OT)

Bonaventure

100. The outcome or the fruit of reading holy Scripture is by no means negligible: it is the fullness of eternal happiness. For these are

the books which tell us of eternal life, which were written not only that we might believe but also that we might have everlasting life. When we do live that life we shall understand fully, we shall love completely, and our desires will be totally satisfied. . . . The purpose of the Scriptures, which come to us from God, is to lead us to this fullness according to the truths contained in those sayings of the apostles to which I have referred. In order to achieve this, we must study holy Scripture carefully, and teach it and listen to it in the same way. If we are to attain the ultimate goal of eternal happiness by the path of virtue described in the Scriptures, we have to begin at the very beginning. We must come with a pure faith to the Father of Light and acknowledge him in our hearts. We must ask him to give us, through his Son and in the Holy Spirit, a true knowledge of Jesus Christ, and along with that knowledge a love of him. *Breviloquium* (M 5 OT)

Cyril of Jerusalem

101. In learning and professing the faith, you must accept and retain only the Church's present tradition, confirmed as it is by the Scriptures. *Catechetical 5* (Th 31 OT)

Ephrem

102. Lord, who can comprehend even one of your words? We lose more of it than we grasp, like those who drink from a living spring. For God's word offers different facets according to the capacity of the listener, and the Lord has portrayed his message in many colors, so that whoever gazes upon it can see in it what suits him. Within it he has buried manifold treasures, so that each of us might grow rich in seeking them out. The word of God is a tree of life that offers us blessed fruit from each of its branches. It is like that rock which was struck open in the wilderness, from which all were offered spiritual drink. . . . And so whenever anyone discovers some part of the treasure, he should not think that he has exhausted God's word. Instead he should feel that this is all that he was able to find of the wealth contained in it. . . . But precisely because he could not capture it all he

should give thanks for its riches. . . . So let this spring quench your thirst, and not your thirst the spring. . . . Be thankful then for what you have received, and do not be saddened at all that such an abundance still remains. *Diatessaron* (Su 6 OT)

Hippolytus

103. There is only one God, brethren, and we learn about him only from sacred Scripture. It is therefore our duty to become acquainted with what Scripture proclaims and to investigate its teachings thoroughly. We should believe them in the sense that the Father wills, thinking of the Son in the way the Father wills, and accepting the teaching he wills to give us with regard to the Holy Spirit. Sacred Scripture is God's gift to us and it should be understood in the way that he intends: we should not do violence to it by interpreting it according to our own preconceived ideas. *Noetus* (Dec 23)

Isidore of Seville

104. Reading the holy Scriptures confers two benefits. It trains the mind to understand them; it turns man's attention from the follies of the world and leads him to the love of God. Two kinds of study are called for here. We must first learn how the Scriptures are to be understood, and then see how to expound them with profit and in a manner worthy of them. . . . No one can understand holy Scripture without constant reading. . . . The more you devote yourself to the study of the sacred utterances, the richer will be your understanding of them, just as the more the soil is tilled, the richer the harvest. *Maxims* (Apr 4)

Jerome

105. For if, as Paul says, Christ is the power of God and the wisdom of God, and if the man who does not know Scripture does not know the power and wisdom of God, then ignorance of Scripture is

ignorance of Christ. Therefore, I will imitate the head of a household who brings out of his storehouse things both new and old. . . . In this way permit me to explain Isaiah, showing that he was not only a prophet, but an evangelist and an apostle as well. . . . It prophesies that Emmanuel is to be born of a virgin and accomplish marvelous works and signs. It predicts his death, burial and resurrection from the dead as the Savior of all men. *Isaiah* (Sept 30)

106. However, it is better to understand the text as referring to the man in Ecclesiastes, who is learned in the sacred Scripture, and knows that neither mouth nor spirit is satisfied so long as he still desires learning. *Ecclesiastes* (W 7 OT)

John Chrysostom (pseudo)

107. In an imperfect and transitory way, the types and images of the past prefigured the perfect and eternal reality which has now been revealed. The presence of what is represented makes the symbol obsolete: when the king appears in person no one pays reverence to his statue. How far the symbol falls short of the reality is seen from the fact that the symbolic Passover celebrated the brief life of the firstborn of the Jews, whereas the real Passover celebrates the eternal life of all mankind. *Easter Homily* (M 2 Easter)

Pius X

108. Indeed, who could fail to be moved by those many passages in the psalms which set forth so profoundly the infinite majesty of God, his omnipotence, his justice and goodness and clemency, too deep for words, and all the other infinite qualities of his that deserve our praise? Who could fail to be roused to the same emotions by the prayers of thanksgiving to God for blessings received, by the petitions, so humble and confident, for blessings still awaited, by the cries of a soul in sorrow for sin committed? Who would not be fired with love as he looks on the likeness of Christ, the redeemer, here so lovingly foretold? *Divino afflatu* (Aug 21)

Theodore the Studite

109. The wonders accomplished through this tree [the cross] were foreshadowed clearly even by the mere types and figures that existed in the past. Meditate on these, if you are eager to learn. Was it not the wood of a tree that enabled Noah, at God's command, to escape the destruction of the flood. . .? And surely the rod of Moses prefigured the cross when it changed water into blood,. . . divided the sea at one stroke and then restored the waters to their normal course, drowning the enemy and saving God's own people? Aaron's rod, which blossomed in one day in proof of his true priesthood, was another figure of the cross, and did not Abraham foreshadow the cross when he bound his son Isaac and placed him on the pile of wood? *Cross* (F 2 Easter)

CHAPTER THREE
MAN'S RESPONSE TO GOD (CCC 142-84)

Article 1:

I Believe

Augustine

110. Lord, let me seek you by calling upon you, and let me call upon you believing in you, for you have been preached to us. Lord, my faith calls upon you, the faith you have given me, the faith you have inspired in me by the incarnation of your Son and through the ministry of your preacher. *Confessions* (Su 9 OT)

111. Christ is formed in the believer by faith of the inner man, called to the freedom that grace bestows, meek and gentle, not boasting of nonexistent merits, but through grace making some beginning of merit. *Galatians* (Th 5 OT)

112. God had given a just law to unjust men in order to show them their sin, not to take it away. For sin is taken away only by the gift of faith that works through love. *Galatians* (Su 5 OT)

113. Faith sometimes falters because he does not reward us immediately. But hold out, be steadfast, endure, bear the delay, and you have carried the cross. *Sermon 96* (Com Holy Men)

114. John was born of a woman too old for childbirth; Christ was born of a youthful virgin. The news of John's birth was met with incredulity, and his father was struck dumb. Christ's birth was believed, and he was conceived through faith. *Sermon 293* (June 24)

115. She was astonished that a Jew should ask her for a drink of water. . . . But the one who was asking for a drink of water was thirsting for her faith. . . . He is in need, as one hoping to receive, yet he is rich, as one about to satisfy the thirst of others. *John* (Su 3 Lent)

116. The Lord gives light to the blind. Brethren, that light shines on us now, for we have had our eyes anointed with the eye-salve of faith. His saliva was mixed with earth to anoint the man born blind. We are of Adam's stock, blind from our birth; we need him to give us light. *John* (Su 4 Lent)

117. The Church recognizes two kinds of life as having been commended to her by God. One is a life of faith, the other a life of vision; one is a life passed on pilgrimage in time, the other in a dwelling place in eternity; one is a life of toil, the other of repose; one is spent on the road, the other in our homeland; one is active, involving labor, the other contemplative, the reward of labor. *John* (Sa 6 Easter)

Barnabas

118. The Lord has given us these three basic doctrines: hope for eternal life, the beginning and end of our faith; justice, the beginning and end of righteousness; and love, which bears cheerful and joyous witness to the works of righteousness. . . . When evil days are upon

us. . . , we must attend to our own souls and seek to know the ways of the Lord. In those times reverential fear and perseverance will sustain our faith, and we will find need of forebearance and self-restraint as well. *Letter* (Su 18 OT)

Basil the Great

119. Boasting of God is perfect and complete when we take no pride in our own righteousness but acknowledge that we are utterly lacking in true righteousness and have been made righteous only by faith in Christ. . . . Humanity, there is nothing left for you to boast of, for your boasting and hope lie in putting to death all that is your own and seeking the future life that is in Christ. *Homily 20* (M 3 Lent)

120. By nature the Spirit is beyond the reach of our mind, but we can know him by his goodness. The power of the Spirit fills the whole universe, but he gives himself only to those who are worthy, acting in each according to the measure of his faith. *Holy Spirit* (Tu 7 Easter)

Benedict XIV

121. What made the holy apostles and martyrs endure fierce agony and bitter torments, except faith, and especially faith in the resurrection? What is it that today makes true followers of Christ cast luxuries aside, leave pleasures behind, and endure difficulties and pain? It is living faith *that expresses itself through love*. . . . It is because of faith that we exchange the present for the future. *Saint Fidelis* (Apr 24)

Bernard

122. Though modest silence is pleasing, dutiful speech is now more necessary. Open your heart to faith, O blessed Virgin, your lips to praise, your womb to the Creator. See, the desired of all nations is at

your door, knocking to enter. . . . Arise in faith, hasten in devotion, open in praise and thanksgiving. *Virgin Mother* (Dec 20)

123. It is by faith that he dwells in our hearts, in our memory, our intellect and penetrates even into our imagination. What concept could man have of God if he did not first fashion an image of him in his heart? *"De Aquaeductu*" (Oct 7)

Bonaventure

124. From him [the Father of Light], through Jesus Christ his Son, the Holy Spirit enters into us. Then, through the Holy Spirit. . . , we receive the gift of faith, *and through faith Christ lives in our hearts*. . . . This faith is the foundation of the whole Bible, a lamp and a key to its understanding. As long as our earthly state keeps us from seeing the Lord, this same faith is the firm basis of all supernatural enlightenment, the light guiding us to it, and the doorway through which we enter upon it. What is more, the extent of our faith is the measure of the wisdom which God has given us. *Breviloquium* (M 5 OT)

Braulio of Saragossa

125. Our faith tells us that all who believe in Christ will never die; indeed faith assures us that Christ is not dead, nor shall we die. . . . By focusing our attention upon the glory of our Redeemer there is sufficient hope for our resurrection. Through faith we know that we are already risen from the dead. *Letter 19* (Office Dead)

Clement of Rome

126. God's blessing must be our objective, and the way to win it our study. Search the records of ancient times. Why was our father Abraham blessed? Was it not because his upright and straightforward conduct was inspired by faith? As for Isaac's faith, it was so strong

that, assured of the outcome, he willingly allowed himself to be offered in sacrifice. . . . We are not justified by our wisdom, intelligence, piety, or by any action of ours, however holy, but by faith, the one means by which God has justified men from the beginning. *Corinthians* (Sa 1 OT)

Columban

127. Seek then the highest wisdom, not by arguments in words but by the perfection of your life, not by speech but by the faith that comes from simplicity of heart. . . . If you search for him by faith, *wisdom will stand* where wisdom lives, *at the gates*. Where wisdom is, wisdom will be seen, at least in part. But wisdom is also to some extent truly attained when the invisible God is the object of faith, in a way beyond our understanding, for we must believe in God, invisible as he is, though he is partially seen by a heart that is pure. *Instruction 1* (Th 7 OT)

Cyprian

128. Banish the fear of death and think of the eternal life that follows it. That will show people that we really live our faith. *Mortality* (F 34 OT)

129. Dear brethren, we must endure and persevere if we are to attain the truth and freedom we have been allowed to hope for; faith and hope are the very meaning of our being Christians, but if faith and hope are to bear their fruit, patience is necessary. *Patience* (Sa 1 Advent)

Cyril of Alexandria

130. On the part of those who come to the vine, their union with him depends upon a deliberate act of the will; on his part, the union is effected by grace. Because we had good will, we made the act of faith

that brought us to Christ, and received from him the dignity of adoptive sonship. *John* (Tu 5 Easter)

Cyril of Jerusalem

131. The one word faith can have two meanings. One kind of faith concerns doctrines. It involves the soul's assent to and acceptance of some particular matter. . . . For if you believe that Jesus Christ is Lord and that God raised him from the dead, you will be saved and taken up to paradise by him, just as he brought the thief there. . . . The other kind of faith is given by Christ by means of a special grace. . . . Now this kind of faith, given by the Spirit as a special favor, is not confined to doctrinal matters, for it produces effects beyond any human capability. If a man who has this faith says to this mountain *move from here to there, it will move*. . . . Faith produces great effects in the soul instantaneously. Enlightened by faith, the soul pictures God and sees him as clearly as any soul can. It circles the earth; even before the end of this world it sees the judgment and the conferring of promised rewards. So may you have the faith which depends on you and is directed to God, that you may receive from him that faith too which transcends man's capacity. *Catechetical 5* (W 31 OT)

Gregory the Great

132. In plain words: those who love me are willing to follow me, for anyone who does not love the truth has not yet come to know it. . . . Ask yourselves whether you belong to his flock, whether you know him, whether the light of his truth shines in your minds. I assure you that it is not by faith that you will come to know him, but by love; not by mere conviction, but by action. *Gospels 14* (Su 4 Easter)

133. The disbelief of Thomas has done more for our faith than the faith of the other disciples. As he touches Christ and is won over to belief, every doubt is cast aside and our faith is strengthened. *Gospels 26* (July 3)

Hilary

134. In baptism, then, we profess faith in the Creator, in the only-begotten Son and in the gift which is the Spirit. . . . Since our weak minds cannot comprehend the Father or the Son, we have been given the Holy Spirit as our intermediary and advocate, to shed light on that hard doctrine of our faith, the incarnation of God. . . . Unless it absorbs the gift of the Spirit through faith, the mind has the ability to know God but lacks the light necessary for that knowledge. *Trinity* (F 7 Easter)

Ignatius of Antioch

135. These are the beginning and the end of life: faith the beginning, love the end. When these two are found together, there is God, and everything else concerning right living follows from them. . . . For the work we are about is not a matter of words here and now, but depends on the power of faith and on being found faithful to the end. *Ephesians* (M 2 OT)

136. Have a firm faith in the reality of the Lord's birth, and passion and resurrection which took place when Pontius Pilate was procurator. All these deeds were truly and certainly accomplished by Jesus Christ, who is our hope; may none of you ever be turned away from him! *Magnesians* (Tu 16 OT)

John Chrysostom

137. So you, the Lord is saying, must surrender everything but your faith: money, body, even life itself. For faith is the head and the root; keep that, and though you lose all else, you will get it back in abundance. *Matthew 33* (Th 34 OT)

Lawrence of Brindisi

138. But grace and love are nothing without faith, since without faith it is impossible to please God. And faith is not conceived unless the word of God is preached. *Faith comes through hearing, and what is heard is the word of Christ*. *Sermon 2* (July 21)

Leo the Great

139. The blessed apostles together with all the others had been intimidated by the catastrophe of the cross, and their faith in the resurrection had been uncertain; but now they were so strengthened by the evident truth that when their Lord ascended into heaven, far from feeling any sadness, they were filled with great joy. *Ascension 1* (W 6 Easter)

140. For such is the power of great minds, such the light of truly believing souls, that they put unhesitating faith in what is not seen with the bodily eye; they fix their desires on what is beyond sight. Such fidelity could never be born in our hearts, nor could anyone be justified by faith, if our salvation lay only in what was visible. And so our Redeemer's visible presence has passed into the sacraments. Our faith is nobler and stronger because sight has been replaced by a doctrine whose authority is accepted by believing hearts, enlightened from on high. . . . Even the blessed apostles, though they had been strengthened by so many miracles and instructed by so much teaching, took fright at the cruel suffering of the Lord's passion and could not accept his resurrection without hesitation. Yet they made such progress through his ascension that they now found joy in what had terrified them before. . . . A more mature faith enabled their minds to stretch upward to the Son in his equality with the Father; it no longer needed contact with Christ's tangible body, in which as man he is inferior to the Father. *Ascension 2* (F 6 Easter)

Maximus the Confessor

141. For surely the word of the Law and the Prophets when it is understood with faith is like a star which leads those who are called by

the power of grace in accordance with his decree to recognize the Word incarnate. . . . Faith alone grasps these mysteries. Faith alone is truly the substance and foundation of all that exceeds knowledge and understanding. *Chapters* (W before Epi)

Polycarp

142. By carefully studying these [Paul's] letters, you can strengthen yourselves in the faith that has been given to you. This faith is *the mother of us all*, followed by hope, preceded by love—love of God, of Christ, of our neighbor. *Philippians* (M 26 OT)

William of Saint-Thierry

143. In the darkness and ignorance of this life the Holy Spirit enlightens the poor in spirit. . . . From one degree of faith to the next he is ever revealing to believers the justice of God, so that grace follows grace, and the faith that comes from hearing yields to a faith enlightened by understanding. *Mirror of Faith* (Com Doctors)

Article 2:

We Believe

Ancient Homily

144. Chaste fathers and inviolate mothers accompany this new family, countless in number, born to new life through faith. As they emerge from the grace-giving womb of the font, a blaze of candles burns brightly beneath the tree of faith. *Easter Homily* (W Octave Easter)

Fulgentius of Ruspe

145. We bishops, then, are the servants of the householder, the stewards of the Master, and we have received the portion of food to dispense to you. . . . Hence what Christ calls the portion of food, Paul calls the measure of faith. We may therefore take this spiritual food to mean the venerable mystery of the Christian faith. *Sermon 1* (Com Pastors)

Gregory of Nyssa

146. A new birth has taken place, a new life has come, a new order of existence has appeared, our very nature has been transformed!. . . If you wonder how, I will explain in clear language. Faith is the womb that conceives this new life, baptism the rebirth by which it is brought forth into the light of day. The Church is its nurse; her teachings are its milk; the bread from heaven is its food. *Resurrection 1* (M 5 Easter)

Gregory the Great

147. Since the daybreak or the dawn is changed gradually from darkness into light, the Church, which comprises the elect, is fittingly styled daybreak or dawn. While she is being led from the night of infidelity to the light of faith, she is opened gradually to the splendor of heavenly brightness, just as dawn yields to the day after darkness. *Job* (Th 9 OT)

Irenaeus

148. The Church, which has spread everywhere, even to the ends of the earth, received the faith from the apostles and their disciples. . . . Having one soul and one heart, the Church holds this faith, preaches and teaches it consistently as though by a single voice. For though there are different languages, there is but one tradition. The faith and the tradition of the churches founded in Germany are no different from those founded among the Spanish and the Celts, in the East, in Egypt, in Libya and elsewhere in the Mediterranean world. Just as God's

creature, the sun, is one and the same the world over, so also does the Church's preaching shine everywhere to enlighten all men who want to come to a knowledge of the truth. *Heresies* (Apr 25)

Lives of the Saints

149. Build up your Church and gather all into unity. Make your people known for the unity and profession of their faith. *Cyril and Methodius* (Feb 14)

Maximus of Turin

150. But Christ the Lord does all these things: in the column of fire he went through the sea before the sons of Israel; so now, in the column of his body, he goes through baptism before the Christian people. At the time of the Exodus the column provided light for the people who followed; now it gives light to the hearts of believers. Then it made a firm pathway through the waters; now it strengthens the footsteps of faith in the bath of baptism. *Sermon 100* (F after Epi)

Pacian

151. And so, the seed of Christ, that is, the Spirit of God, brings forth the new man, nourished in the womb of his mother, welcomed at his birth at the font through the hands of the priests, while faith presides over the ceremony. *Baptism* (F 19 OT)

Tertullian

152. After receiving the power of the Holy Spirit . . . they [the apostles] first bore witness to their faith in Jesus Christ and established churches throughout Judea. Then they went out into the whole world and proclaimed to the nations the same doctrinal faith. They set up churches in every city. Other churches received from them a living

transplant of faith and the seed of doctrine, and through this daily process of transplanting they became churches. *Prescription* (May 3)

Thomas Becket

153. Everyone knows that the keys of the kingdom of heaven were given to Peter. Upon his faith and teaching the whole fabric of the Church will continue to be built until we all reach full maturity in Christ and attain to unity in faith and knowledge of the Son of God. . . . No matter who plants or waters, God gives no harvest unless what he plants is the faith of Peter, and unless he himself assents to Peter's teaching. *Letter 74* (Dec 29)

Vatican II

154. In the strength of the Spirit they [bishops] are to call men to faith, or confirm them in a living faith. They are to set before them the mystery of Christ in its entirety, that is, those truths which are necessary in order to know Christ, as well as the divinely revealed way of glorifying God and so attaining to eternal happiness. *Christus Dominus*, nos. 12-13, 16 (Mar 23)

155. The Church contemplates the depth of her holiness, imitates her charity and in fidelity brings to completion the Father's will; she herself becomes a mother through the word of God received in faith. . . . She imitates the mother of her Lord, and by the power of the Holy Spirit treasures with virginal purity faith in all its fullness, hope in all its certainty, love in all its sincerity. *Lumen gentium*, nos. 63-65 (BVM on Sa)

SECTION TWO
THE PROFESSION OF THE CHRISTIAN FAITH

CHAPTER ONE
I BELIEVE IN GOD THE FATHER

Article 1:

"I Believe in God, the Father Almighty, Creator of Heaven and Earth"

Paragraph 1. I Believe in God (CCC 199-231)

Anselm

156. Yet if you are everywhere, why do I not see you when you are present? But surely you dwell in "light inaccessible." And where is light inaccessible? How shall I approach light inaccessible? Or who will lead me and bring me into it that I may see you there? And then, by what signs and under what forms shall I seek you? *Proslogion* (F 1 Advent)

Augustine

157. We may go on speaking figuratively of honey, gold or wine—but whatever we say we cannot express the reality we are to receive. The name of that reality is God. But who will claim that in that one syllable we utter the full expanse of our heart's desire? Therefore, whatever we say is necessarily less than the full truth. *1 John* (F 6 OT)

Clement of Rome

158. Give us grace, Lord, to hope in your Name, to which all creatures owe their being. Open the eyes of our heart to know you alone, *the Most High in the highest heavens, the holy One, whose dwelling is in the holy. Corinthians 59* (M 1 OT)

Columban

159. God is everywhere in his immensity, and everywhere close at hand. As he says of himself: *I am a God close at hand, not a God far off*. The God we seek is not one who dwells at a distance from us, for we have him present within us, if only we are worthy. . . . Who, I ask, will search out the Most High in his own being, for he is beyond words or understanding? Who will penetrate the secrets of God? Who will boast that he knows the infinite God, who fills all things, yet encompasses all things, who pervades all things, yet reaches beyond all things, who holds all things in his hand, yet escapes the grasp of all things? *No one has ever seen him as he is*. No one must then presume to search for the unsearchable things of God: his nature, the manner of his existence, his selfhood. These are beyond telling, beyond scrutiny, beyond investigation. With simplicity, but also with fortitude, only believe that this is how God is and this is how he will be, for God is incapable of change. *Instruction 1* (Th 7 OT)

Cyprian

160. Hidden and secluded places, even our own rooms, give witness to our belief that God is present everywhere; that he sees and hears all; that in the fullness of his majesty, he penetrates hidden and secret places. *Lord's Prayer* (Su 11 OT)

Irenaeus

161. In his greatness and inexpressible glory *no one can see God and live*, for the Father is beyond our comprehension. But in his love and generosity and omnipotence he allows even this to those who love

him, that is, even to see God, as the prophets foretold. . . . By his own powers man cannot see God, yet God will be seen by men because he wills it. . . . As those who see light are in the light sharing its brilliance, so those who see God are in God sharing his glory, and that glory gives them life. To see God is to share in life. *Heresies* (W 3 Advent)

Justin Martyr

162. The person who leads the candidate for baptism to the font calls upon God by this name alone, for God so far surpasses our powers of description that no one can really give a name to him. Anyone who dares to say that he can must be hopelessly insane. *Apology* (W 3 Easter)

Paragraph 2. The Father (CCC 232-67)

Acts of the Martyrs

163. Looking up to heaven, he [Polycarp] said: "Lord, almighty God, Father of your beloved and blessed Son Jesus Christ, through whom we have come to the knowledge of yourself,. . . I bless you forjudging me worthy of this day . . . so that . . . I may share the cup of Christ, your anointed one, and so rise again to eternal life in soul and the power of body, immortal through the power of the Holy Spirit. . . . I glorify you through the eternal priest of heaven, Jesus Christ, your beloved Son. Through him be glory to you, together with him and the Holy Spirit, now and for ever. Amen." *Polycarp* (Feb 23)

164. Worship the God of the Christians. We hold him to be from the beginning the one creator and maker of the whole creation, of things seen and things unseen. We worship also the Lord Jesus Christ, the Son of God. *Justin* (June 1)

Ambrose

165. He [Christ] is the eternal splendor enlightening our minds and hearts. He was sent by the Father to shine on us in the glory of his face, and so enable us to see what is eternal and heavenly, where before we were imprisoned in the darkness of this world. *Psalm 43* (Th 16 OT)

Athanasius

166. For as the word we speak is an image of the Word who is God's Son, so also is the wisdom implanted in us an image of the Wisdom who is God's Son. It gives us the ability to know and understand and so makes us capable of receiving him who is the all-creative Wisdom, through whom we can come to know the Father. . . . Later, as John declares, that Wisdom, who is also the Word, became flesh, and after destroying the power of death and saving our race, he revealed himself and his Father through himself with greater clarity. *Arians* (Tu 6 OT)

167. The likeness of Wisdom has been stamped upon creatures in order that the world may recognize in it the Word who was its maker and through the Word come to know the Father. *Arians* (Th 30 OT)

168. He who is the good Word of the good Father produced the order in all creation, joining opposites together, and forming from them one harmonious sound. He is God, one and only-begotten, who proceeds in goodness from the Father as from the fountain of goodness, and gives order, direction and unity to creation. *Pagans* (Th 1 OT)

169. Even when the Word takes a body from Mary, the Trinity remains a Trinity, with neither increase nor decrease. It is for ever perfect. In the Trinity we acknowledge one Godhead, and thus one God, the Father of the Word, is proclaimed in the Church. *Epictetus* (Jan 1)

170. We acknowledge the Trinity, holy and perfect, to consist of the Father, the Son and the Holy Spirit. In this Trinity there is no intrusion of any alien element or of anything from outside, nor is the Trinity a blend of creative and created being. It is a wholly creative and

energizing reality, self-consistent and undivided in its active power, for the Father makes all things through the Word and in the Holy Spirit, and in this way the unity of the holy Trinity is preserved. Accordingly, in the Church, one God is preached, one God who is *above all things and through all things and in all things*. God is *above all things* as Father, for he is principle and source; he is *through all things* through the Word; and he is *in all things* in the Holy Spirit. . . . For all that belongs to the Father belongs also to the Son, and so the graces given by the Son in the Spirit are true gifts of the Father. . . . Just as grace is given from the Father through the Son, so there could be no communication of the gift to us except in the Holy Spirit. But when we share in the Spirit, we possess the love of the Father, the grace of the Son and the fellowship of the Spirit himself. *Serapion* (Trinity Su)

Augustine

171. We must not understand by this that the Holy Spirit of God pleads for the saints as if he were someone different from what God is: in the Trinity the Spirit is the unchangeable God and one God with the Father and the Son. *Proba* (F 29 OT)

Basil the Great

172. As the Father is seen in the Son, so the Son is seen in the Spirit. . . . As we speak of worship in the Son because the Son is the image of God the Father, so we speak of worship in the Spirit because the Spirit is the manifestation of the divinity of the Lord. Through the light of the Spirit we behold the Son, the splendor of God's glory, and through the Son, the very stamp of the Father, we are led to him who is the source both of his stamp, who is the Son, and of its seal, who is the Holy Spirit. *Holy Spirit* (M before Epi)

Catherine of Siena

173. Eternal Father, you have given me a share in your power and the wisdom that Christ claims as his own, and your Holy Spirit has given me the desire to love you. You are my Creator, eternal Trinity, and I am your creature. . . . Eternal Trinity, Godhead, mystery deep as the sea, you could give me no greater gift than the gift of yourself. *Dialogue* (Apr 29)

Clement of Rome (pseudo)

174. Great is the mercy that Jesus Christ has shown us. The first benefit that we owe to his mercy is that we who are living do not sacrifice to dead gods or worship them, but have, through Christ, attained a knowledge of the Father. What else is knowledge of the Father but the recognition of him through whom this knowledge comes to us? *2nd-cen. Homily* (M 32 OT)

Cyril of Jerusalem

175. Now real and true life is none other than the Father, who is the fountain of life and who pours forth his heavenly gifts on all creatures through the Son in the Holy Spirit, and the good things of eternal life are faithfully promised to us men also, because of his love for us. *Catechetical 18* (Th 17 OT)

Fulgentius of Ruspe

176. Notice, at the conclusion of our prayer we never say, "through the Holy Spirit," but rather, "through Jesus Christ, your Son, our Lord." Through the mystery of the Incarnation, Jesus Christ *became man, the mediator of God and man. . . . Even though he possessed equality with the Father, he became a little less than the angels*. Always equal to the Father, the Son became a little less because he became a man. . . . We do not, however, only say "your Son" when we conclude our prayer. We also say, "who lives and reigns with you in the unity of the Holy Spirit." In this way we commemorate the natural

unity of the Father, Son and Holy Spirit. It is clear, then, that the Christ who exercises a priestly role on our behalf is the same Christ who enjoys a natural unity and equality with the Father and the Holy Spirit. *Letter 14* (Th 2 OT)

177. We are right to pray that this [unity] may be brought about in us through the gift of the one Spirit of the Father and the Son. The holy Trinity, the one true God, is of its nature unity, equality and love, and by one divine activity sanctifies its adopted sons. *Monimus* (Tu 2 Easter)

Gregory Nazianzen

178. Jesus rises from the waters; the world rises with him. . . . The Spirit comes to him as to an equal, bearing witness to his Godhead. A voice bears witness to him from heaven, his place of origin. The Spirit descends in bodily form like the dove that so long ago announced the ending of the flood and so gives honor to the body that is one with God. *Sermon 39* (Baptism of Lord)

Hilary

179. [We profess that]. . . you are the eternal God, the Father of the eternal, only-begotten God; that you are one and not born from another; and that the Lord Jesus is also one, born of you from all eternity. We must not proclaim a change in truth concerning the number of gods. We must not deny that he is begotten of you who are the one God; nor must we assert that he is other than the true God, born of you who are truly God the Father. . . . Through the prophets and apostles we know about you, the one God the Father, and the one Lord Jesus Christ. May we have the grace, in the face of heretics who deny you, to honor you as God, who is not alone, and to proclaim this as truth. *Trinity* (Jan 13)

180. In baptism, then, we profess faith in the Creator, in the only-begotten Son and in the gift which is the Spirit. There is one Creator of

all things, for in God there is one Father from whom all things have their being. And there is one only-begotten Son, our Lord Jesus Christ, through whom all things exist. And there is one Spirit, the gift who is in all. . . . Nothing is wanting to this flawless union: in Father, Son and Holy Spirit, there is infinity of endless being, perfect reflection of the divine image, and mutual enjoyment of the gift. . . . Since our weak minds cannot comprehend the Father or the Son, we have been given the Holy Spirit as our intermediary and advocate, to shed light on that hard doctrine of our faith, the incarnation of God. *Trinity* (F 7 Easter)

181. This is why we are all one, because the Father is in Christ, and Christ is in us. . . . He is in the Father by reason of his divine nature, we are in him by reason of his human birth, and he is in us through the mystery of the sacraments. . . . Christ is in very truth in the Father by his eternal generation; we are in very truth in Christ, and he likewise is in us. *Trinity* (W 4 Easter)

Hippolytus

182. There is only one God, brethren, and we learn about him only from sacred Scripture. . . . We should believe them [the teachings of Scripture] in the sense that the Father wills, thinking of the Son in the way the Father wills, and accepting the teaching he wills to give us with regard to the Holy Spirit. . . . When the Word was hidden within God himself he was invisible to the created world, but God made him visible. . . . Visible before to God alone and not to the world, God made him visible so that the world could be saved by seeing him. This mind that entered our world was made known as the Son of God. All things came into being through him; but he alone is begotten by the Father. . . . The Son gave us the law and the prophets, and he filled the prophets with the Holy Spirit to compel them to speak out. Inspired by the Father’s power, they were to proclaim the Father’s purpose and his will. *Noetus* (Dec 23)

Irenaeus

183. No one can know the Father apart from God's Word, that is, unless the Son reveals him, and no one can know the Son unless the Father so wills. . . . The Father is beyond our sight and comprehension; but he is known by his Word, who tells us of him who surpasses all telling. In turn, the Father alone has knowledge of his Word. And the Lord has revealed both truths. . . . Knowledge of the Father consists in the self-revelation of the Son, for all is revealed through the Word. . . . Through the Son the Word reveals the Father who begot him as Son. . . . From the beginning the Son is present to creation, reveals the Father to all, to those the Father chooses, when the Father chooses, and as the Father chooses. So, there is in all and through all one God the Father, one Word and Son, and one Spirit, and one salvation for all who believe in him. *Heresies* (W 1 OT)

184. If a king were to paint a picture of his son, he could claim it as his own on two counts: because it is his son's picture, and because he himself made it. In the same way, the Father declares that the name of Jesus Christ, which is glorified in the Church throughout the world, is his own, because it is his Son's name and because he wrote it to save mankind. *Heresies* (Sa 18 OT)

185. He [God] was seen of old through the Spirit in prophecy; he is seen through the Son by our adoption as his children, and he will be seen in the kingdom of heaven in his own being as the Father. The Spirit prepares man to receive the Son of God, the Son leads him to the Father, and the Father, freeing him from change and decay, bestows the eternal life that comes to everyone from seeing God. *Heresies* (W 3 Advent)

186. Through his Word the whole creation learns that there is one God the Father, who holds all things together and gives them their being. . . . From the beginning the Son is the one who teaches us about the Father; he is with the Father from the beginning. . . . He revealed God to men and presented men to God. He safeguarded the invisibility of the Father to prevent man from treating God with contempt and to set before him a constant goal toward which to make progress. On the other hand, he revealed God to men and made him visible in many

ways to prevent man from being totally separated from God and so cease to be. *Heresies* (June 28)

Jerome

187. These springs are the Father, the Son and the Holy Spirit. Jeremiah testifies that the Father is like a fountain when he says: *They have forsaken me, the fountain of living water, to dig for themselves cisterns, broken cisterns that can hold no water*. In another passage we read about the Son: *They have forsaken the fountain of wisdom*. And again, John says of the Holy Spirit: *Whoever drinks the water I will give him, that water shall become in him a fountain of water, springing up into eternal life*. The evangelist explains that the Savior said this of the Holy Spirit. The testimony of these texts establishes beyond doubt that the three fountains of the Church constitute the mystery of the Trinity. *Psalm 41* (Th 13 OT)

Mary Magdalen de' Pazzi

188. You, the Word, are most wonderful, working through the Holy Spirit to fill the soul with yourself, so that it is joined to God, grasps God, tastes God and absorbs nothing but God. . . . This Spirit which moves in itself is the substance of the Father and of the Word, and it proceeds from the essence of the Father and the good will of the Word; it comes into the soul like a fountain, and the soul is immersed in it. . . . This Spirit, dispenser of the treasures which lay in the lap of the Father, and guardian of the deliberations which pass between the Father and the Son, flows into the soul so sweetly and imperceptibly that few esteem its greatness. . . . You do not, O Holy Spirit, stand still in the unmoved Father or in the Word, and yet you are always in the Father and in the Word and in yourself and in all blessed spirits and creatures. *Revelation, Trials* (May 25)

Maximus of Turin

189. The light of Christ is an endless day that knows no night. . . . The Son is that day to whom the day, which is the Father, communicates the mystery of his divinity. *Sermon 53* (Su 5 Easter)

Maximus the Confessor

190. The lamp set upon the lampstand is Jesus Christ, the true light from the Father, the light that enlightens every man who comes into the world. In taking our own flesh he has become, and is rightly called, a lamp, for he is the connatural wisdom and word of the Father. *Thalassius* (W 28 OT)

Polycarp

191. May God the Father of our Lord Jesus Christ and the eternal high priest himself, the Son of God, Jesus Christ, build you up in faith and in truth and in great gentleness. *Philippians* (Th 26 OT)

Paragraph 3. The Almighty (CCC 268-78)

Athanasius

192. The almighty and most holy Word of the Father pervades the whole of reality, everywhere unfolding his power and shining on all things visible and invisible. *Pagans* (Th 1 OT)

John Chrysostom

193. How the foolishness of God is wiser than men, and his weakness stronger than men! In what way is it stronger? It made its way throughout the world and overcame all men; countless men sought to eradicate the very name of the Crucified, but that name flourished and grew ever mightier. Its enemies lost out and perished;

the living who waged war on a dead man proved helpless. *1 Corinthians 4* (Aug 24)

Paragraph 4. The Creator (CCC 279-324)

Acts of the Martyrs

194. Worship the God of the Christians. We hold him to be from the beginning the one creator and maker of the whole creation, of things seen and things unseen. *Justin* (June 1)

Athanasius

195. The only-begotten Son, the Wisdom of God, created the entire universe. . . . Yet simply to be was not enough: God also wanted his creatures to be good. That is why he was pleased that his own wisdom should descend to their level and impress upon each of them singly and upon all of them together a certain resemblance to their Model. It would then be manifest that God's creatures shared in his wisdom and that his works were worthy of him. *Arians* (Tu 6 OT)

196. An impress of Wisdom has been created in us and in all his works. Therefore, the true Wisdom which shaped the world claims for himself all that bears his image, and rightly says: *The Lord created me in his works*. . . . Wisdom himself is not created, because he is the Creator, but by reason of the created image of himself found in his works, he speaks thus as though he were speaking of himself. *Arians* (Th 30 OT)

197. Think of a musician tuning his lyre. By his skill he adjusts high notes to low . . . and produces a series of harmonies. So too the wisdom of God holds the world like a lyre and joins things in the air to those on earth, and things in heaven to those in the air, and brings each part into harmony with the whole. By his decree and will he regulates them all to produce the beauty and harmony of a single, well-ordered

universe. While remaining unchanged with his Father, he moves all creation by his unchanging nature, according to the Father's will. . . . The Word of God has but to give a gesture of command and everything falls into place; each creature performs its own proper function, and all together constitute one single harmonious order. *Pagans* (F 1 OT)

Augustine

198. What any man is today, that man himself scarcely knows. Still in some way he does know what he is today. What he will be tomorrow, however, he does not know. Hence the Lord, who assigns to each what is owed to him, feeds his sheep with judgment, giving some things to one group, other things to another, and to each his due. *Sermon 46* (Th 25 OT)

Baldwin of Canterbury

199. The word of God is plainly shown in all its strength and wisdom to those who seek out Christ, who is the word, the power and the wisdom of God. . . . It is powerful in creation, powerful in the government of the universe, powerful in the redemption of the world. *Treatise 6* (F 30 OT)

Bernard

200. Of all the movements, sensations and feelings of the soul, love is the only one in which the creature can respond to the Creator and make some sort of similar return however unequal though it be. For when God loves, all he desires is to be loved in return; the sole purpose of his love is to be loved, in the knowledge that those who love him are made happy by their love of him. *Sermon 83* (Aug 20)

Catherine of Siena

201. Eternal Father, you have given me a share in your power and the wisdom that Christ claims as his own, and your Holy Spirit has given me the desire to love you. You are my Creator, eternal Trinity, and I am your creature. *Dialogue* (Apr 29)

Clement of Rome

202. By his direction the heavens are in motion, and they are subject to him in peace. Day and night fulfill the course he has established without interfering with each other. The sun, the moon and the choirs of stars revolve in harmony at his command in their appointed paths without deviation. By his will the earth blossoms in the proper seasons and produces abundant food for men and animals and all the living things on it without reluctance and without any violation of what he has arranged. Yet unexplored regions of the abysses and inexpressible realms of the deep are subject to his laws. . . . The seasons, spring, summer, autumn and winter, follow one another in harmony. . . . The great Creator and Lord of the universe commanded all these things to be established in peace and harmony, in his goodness to all, and in overflowing measure to us who seek refuge in his mercies through our Lord Jesus Christ; to him be glory and majesty for ever and ever. Amen. *Corinthians* (Su 30 OT)

203. Day and night show us a resurrection; the night lies in sleep, day rises again; the day departs, night takes its place. . . . The sower goes out and casts each seed onto the ground. Dry and bare, they fall into the earth and decay. Then the greatness of the Lord's providence raises them up again from decay, and out of one many are produced and yield fruit. *Corinthians* (Tu 30 OT)

204. Give us grace, Lord, to hope in your Name, to which all creatures owe their being. . . . You formed your creation with wisdom, established it with prudence. Everything we see proclaims your goodness. *Corinthians* (M 1 OT)

Gregory Nazianzen

205. Let me turn to what is of less importance: the visible world around us. What benefactor has enabled you to look out upon the beauty of the sky, the sun in its course, the circle of the moon, the countless number of stars, with the harmony and order that are theirs, like the music of a harp? Who has blessed you with rain . . . Who has given you dominion over animals, those that are tame and those that provide you with food?. . . Is it not God who asks you now in your turn to show yourself generous above all other creatures and for the sake of all other creatures? *Oration 14* (M 1 Lent)

Gregory the Great

206. *I make peace and create evil*, for peace with God is restored to us when those things which were rightly created for us, but are not ordinarily desired, are turned into scourges and become evil for us. . . . In this manner, when everything created for good is turned into a source of pain for us, the mind of the chastened man may be humbly renewed and restored to peace with his Creator. . . . It is a great comfort in tribulation if, in times of adversity, we recall the gifts our Creator has given us. Nor will overwhelming sorrow break us, if we quickly call to mind the gifts which have sustained us. *Job* (M 8 OT)

Hilary

207. There is one Creator of all things, for in God there is one Father from whom all things have their being. And there is one only-begotten Son, our Lord Jesus Christ, through whom all things exist. And there is one Spirit, the gift who is in all. *Trinity* (F 7 Easter)

Irenaeus

208. If man, without being puffed up or boastful, has a right belief regarding created things and their divine Creator, who, having given them being, holds them all in his power, and if man perseveres in

God’s love, and in obedience and gratitude to him, he will receive greater glory from him. *Heresies* (Dec 19)

Martin I

209. For the Lord himself will take care of this lowly body of mine as befits his providence, whether this means unending suffering or some small consolation. Why am I anxious? *The Lord is near. Letter 17* (Apr 13)

Maximus the Confessor

210. Charity is a right attitude of mind which prefers nothing to the knowledge of God. . . . For anyone who really loves God prefers to know and experience God rather than his creatures. The whole set and longing of his mind is ever directed toward him. For God is far superior to all his creation, since everything which exists has been made by God and for him. And so, in deserting God, who is beyond compare, for the inferior works of creation, a man shows that he values God, the author of creation, less than creation itself. *Chapters* (Su 7 OT)

Peter Chrysologus

211. Was not this entire visible universe made for your dwelling? It was for you that the light dispelled the overshadowing gloom;. . . for you were the heavens embellished with the varying brilliance of the sun, the moon and the stars. The earth was adorned with flowers, groves and fruit; and the constant marvelous variety of lovely living things was created in the air, the fields, and the seas for you, lest sad solitude destroy the joy of God’s new creation. And the Creator still works to devise things that can add to your glory. *Sermon 148* (July 30)

Thomas More

212. And, therefore, my own good daughter, do not let your mind be troubled over anything that shall happen to me in this world. Nothing can come but what God wills. And I am very sure that whatever that be, however bad it may seem, it shall indeed be the best. *Letter* (June 22)

Vatican II

213. If, on the other hand, the autonomy of the temporal order is understood to mean that created things do not depend on God, and that man may use them without reference to the Creator, all who believe in God will realize how false is this teaching. For creation without the Creator fades into nothingness. *Gaudium et spes*, nos. 35-36 (Sa 4 OT)

214. Man, redeemed by Christ and made a new creation in the Holy Spirit, can and must love the very things created by God. For he receives them from God, and sees and reveres them as coming from the hand of God. *Gaudium et spes*, nos. 37-38 (Sa 4 Lent)

Paragraph 5. Heaven and Earth (CCC 325-54)

Athanasius

215. For if the movement of the universe were irrational, and the world rolled on in random fashion, one would be justified in disbelieving what we say. But if the world is founded on reason, wisdom and science, and is filled with orderly beauty, then it must owe its origin and order to none other than the Word of God. *Pagans* (Th 1 OT)

216. Think of a musician tuning his lyre. By his skill he adjusts high notes to low . . . and produces a series of harmonies. So too the wisdom of God holds the world like a lyre and joins things in the air to those on earth, and things in heaven to those in the air, and brings each part into harmony with the whole. By his decree and will he regulates

them all to produce the beauty and harmony of a single, well-ordered universe. While remaining unchanged with his Father, he moves all creation by his unchanging nature, according to the Father's will. . . . The Word of God has but to give a gesture of command and everything falls into place; each creature performs its own proper function, and all together constitute one single harmonious order. *Pagans* (F 1 OT)

Bernard

217. And so, that nothing in heaven should be wanting in your concern for us, you send those blessed spirits to serve us, assigning them as our guardians and our teachers. *He has given his angels charge over you to guard you in all your ways*. These words should fill you with respect, inspire devotion and instill confidence; respect for the presence of angels, devotion because of their loving service, and confidence because of their protection. . . . So let us be devoted and grateful to such protectors; let us return their love and honor them as much as we can and should. Yet all our love and honor must go to him, for it is from him that they receive all that makes them worthy of our love and respect. We should then, my brothers, show our affection for the angels, for one day they will be our coheirs just as here below they are our guardians and trustees appointed and set over us by the Father. *Psalm 91* (Oct 2)

Clement of Rome

218. By his direction the heavens are in motion, and they are subject to him in peace. Day and night fulfill the course he has established without interfering with each other. The sun, the moon and the choirs of stars revolve in harmony at his command in their appointed paths without deviation. By his will the earth blossoms in the proper seasons and produces abundant food for men and animals and all the living things on it without reluctance and without any violation of what he has arranged. Yet unexplored regions of the abysses and inexpressible realms of the deep are subject to his laws. . . . The seasons, spring, summer, autumn and winter, follow one another in harmony. . . . The

great Creator and Lord of the universe commanded all these things to be established in peace and harmony, in his goodness to all, and in overflowing measure to us who seek refuge in his mercies through our Lord Jesus Christ; to him be glory and majesty for ever and ever. Amen. *Corinthians* (Su 30 OT)

Cyprian

219. Sitting at his side at the judgment seat, sharing in Christ's inheritance, we are on an equal footing with the angels and enjoy the possession of a heavenly kingdom. *Fortunatus* (Oct 14)

Gregory of Nyssa

220. If you try to outdo one another in showing respect, your life on earth will be like that of the angels. *Christian Formation* (Sa 26 OT)

Gregory the Great

221. You should be aware that the word "angel" denotes a function rather than a nature. Those holy spirits of heaven have indeed always been spirits. They can only be called angels when they deliver some message. Moreover, those who deliver messages of lesser importance are called angels; and those who proclaim messages of supreme importance are called archangels. . . . Some angels are given proper names to denote the service they are empowered to perform. In that holy city, where perfect knowledge flows from the vision of almighty God, those who have no names may easily be known. But personal names are assigned to some, not because they could not be known without them, but rather to denote their ministry when they come among us. Thus, Michael means "Who is like God?"; Gabriel is "The Strength of God"; and Raphael is "God's Remedy." Whenever some act of wondrous power must be performed, Michael is sent, so that his action and his name may make it clear that no one can do what God does by his superior power. . . . So too Gabriel, who is called God's

strength, was sent to Mary. . . . Thus God's strength announced the coming of the Lord of the heavenly powers, mighty in battle. Raphael means, as I have said, God's remedy, for when he touched Tobit's eyes in order to cure him, he banished the darkness of his blindness. *Gospels 34* (Sept 29)

Peter Chrysologus

222. Was not this entire visible universe made for your dwelling? It was for you that the light dispelled the overshadowing gloom; for your sake was the night regulated and the day measured, and for you were the heavens embellished with the varying brilliance of the sun, the moon and the stars. The earth was adorned with flowers, groves and fruit; and the constant marvelous variety of lovely living things was created in the air, the fields, and the seas for you, lest sad solitude destroy the joy of God's new creation. *Sermon 148* (July 30)

Paragraph 6. Man (CCC 355-84)

Alphonsus Liguori

223. Since God knew that man is enticed by favors, he wished to bind him to his love by means of his gifts. . . . He gave him a soul, made in his likeness, and endowed with memory, intellect and will; he gave him a body equipped with the senses; it was for him that he created heaven and earth and such an abundance of things. He made all these things out of love for man, so that all creation might serve man, and man in turn might love God out of gratitude for so many gifts. *Practice* (Aug 1)

Asterius of Amasea

224. You were made in the image of God. If then you wish to resemble him, follow his example. Since the very name you bear as

Christians is a profession of love for men, imitate the love of Christ. *Homily 13* (Th 1 Lent)

Columban

225. Moses wrote in the law: *God made man in his image and likeness*. Consider, I ask you, the dignity of these words. God is all-powerful. We cannot see or understand him, describe or assess him. Yet he fashioned man from clay and endowed him with the nobility of his own image. What has man in common with God? Or earth with spirit?—for *God is spirit*. It is a glorious privilege that God should grant man his eternal image and the likeness of his character. Man's likeness to God, if he preserves it, imparts high dignity. If man applies the virtues planted in his soul to the right purpose, he will be like God. . . . The image we depict must not be that of one who is unlike God; for one who is harsh and irascible and proud would display the image of a despot. *Instruction 11* (Nov 23)

Hippolytus

226. The saying "Know yourself" means therefore that we should recognize and acknowledge in ourselves the God who made us in his own image, for if we do this, we in turn will be recognized and acknowledged by our Maker. . . . In the beginning God made man in his image and so gave proof of his love for us. If we obey his holy commands and learn to imitate his goodness, we shall be like him and he will honor us. God is not beggarly, and for the sake of his own glory he has given us a share in his divinity. *Heresies* (Dec 30)

Irenaeus

227. In the beginning God created Adam, not because he needed man, but because he wanted to have someone on whom to bestow his blessings. . . . The reason why God requires service from man is this: because he is good and merciful he desires to confer benefits on those

who persevere in his service. In proportion to God's need of nothing is man's need for communion with God. This is the glory of man: to persevere and remain in the service of God. *Heresies* (Sa after Ash Wed)

Leo the Great

228. Rouse yourself, man, and recognize the dignity of your nature. Remember that you were made in God's image; though corrupted in Adam, that image has been restored in Christ. Use creatures as they should be used: the earth, the sea, the sky, the air, the springs and the rivers. Give praise and glory to their Creator for all that you find beautiful and wonderful in them. . . . If we are indeed the temple of God and if the Spirit of God lives in us, then what every believer has within himself is greater than what he admires in the skies. *Christmas 7* (F 5 OT)

Peter Chrysologus

229. Why do you ask how you were created and do not seek to know why you were made? Was not this entire visible universe made for your dwelling?. . . And the Creator still works to devise things that can add to your glory. He has made you in his image that you might in your person make the invisible Creator present on earth; he has made you his legate, so that the vast empire of the world might have the Lord's representative. *Sermon 148* (July 30)

230. The first Adam was made by the last Adam, from whom he also received his soul, to give him life. . . . The first Adam was formed from valueless clay, the second Adam came forth from the precious womb of the Virgin. In the case of the first Adam, earth was changed into flesh; in the case of the second Adam, flesh was raised up to God. What more need be said? The second Adam stamped his image on the first Adam when he created him. *Sermon 117* (Sa 29 OT)

Procopius of Gaza

231. God the Father's Power, himself a person, has fashioned as his dwelling-place the whole world in which he lives by his activity, and also man who, created to resemble God's own image and likeness, has a nature which is partly seen and partly hidden from our eyes. . . . To man who was made in the image of Christ when the rest of creation was completed, Wisdom gave the seven gifts of the Spirit to enable him to believe in Christ and keep his commandments. . . . Because the Word of God has mingled in man, as in a bowl, a spiritual and a physical nature, and has given him a knowledge both of creation and of himself as the Creator, it is natural for the things of God to have on man's mind the inebriating effect of wine. *Proverbs* (W 6 OT)

Vatican II

232. In man himself many elements are in conflict with each other. On one side, he has experience of his many limitations as a creature. On the other, he knows that there is no limit to his aspirations, and that he is called to a higher kind of life. *Gaudium et spes*, nos. 9-10 (Sa 1 Lent)

233. Man, created in God's image, has been commissioned to master the earth and all it contains, and so rule the world in justice and holiness. He is to acknowledge God as the creator of all, and to see himself and the whole universe in relation to God, in order that all things may be subject to man, and God's name be an object of wonder and praise over all the earth. *Gaudium et spes*, no. 34 (May 1)

234. If, on the other hand, the autonomy of the temporal order is understood to mean that created things do not depend on God, and that man may use them without reference to the Creator, all who believe in God will realize how false is this teaching. For creation without the Creator fades into nothingness. *Gaudium et spes*, no. 35 (Sa 4 OT)

235. Man's worth is greater because of what he is than because of what he has. *Gaudium et spes*, nos. 35-36 (Sa 4 OT)

Paragraph 7. The Fall (CCC 385-421)

Ambrose

236. Death must be active within us if life also is to be active within us. "Life" is life after death, a life that is a blessing. This blessing of life comes after victory, when the contest is over, when the law of our fallen nature no longer rebels against the law of our reason, when we no longer need to struggle against the body that leads to death, for the body already shares in victory. It seems to me that this "death" is more powerful than "life." *Death as Blessing* (Sa 31 OT)

Athanasius

237. God, the Word of the all-good Father, did not disregard the human race, his own creation, when it was sinking back into corruption, but rather by the offering of his own body he destroyed the death men had incurred, and by his teaching he corrected their negligence. So he restored by his power all that belongs to man's estate. *Incarnation* (Sa 23 OT)

Augustine

238. Man sinned and became guilty; God is born a man to free man from his guilt. Man fell, but God descended; man fell miserably, but God descended mercifully; man fell through pride, God descended with his grace. *Sermon 13* (Sa before Epi)

239. You may think past ages were good, but it is only because you are not living in them. It amazes me that you who have now been freed from the curse, who have believed in the Son of God, who have been instructed in the holy Scriptures—that *you* can think the days of Adam were good. And your ancestors bore the curse of Adam, of that Adam to whom the words were addressed: *With sweat on your brow you shall eat your bread*. . . . From the time of that first Adam to the time of his

descendants today, man’s lot has been labor and sweat, thorns and thistles. *Sermon Caillau* 2 (W 20 OT)

Imitation of Christ

240. *If you discovered iniquity in the angels* and did not spare them, what will become of me?. . . Those whose works seemed praiseworthy fell to the depths, and I have seen those who once were fed with the bread of angels delighting in the husks of swine. . . . For if you forsake us, we sink and perish; but if you visit us, we rise up and live again. *Imitation* (Tu 22 OT)

Irenaeus

241. His obedience on the tree of the cross reversed the disobedience at the tree in Eden; the good news of the truth announced by an angel to Mary, a virgin subject to a husband, undid the evil lie that seduced Eve, a virgin espoused to a husband. . . . That is why the Lord proclaims himself the Son of Man, the one who renews in himself that first man from whom the race born of woman was formed; as by a man’s defeat our race fell into the bondage of death, so by a man’s victory we were to rise again to life. *Heresies* (F 2 Advent)

John Chrysostom

242. The symbols of our fall were a virgin, a tree and death. The virgin was Eve (for she had not yet known man); then there was the tree; and death was Adam’s penalty. And again these three tokens of our destruction, the virgin, the tree, and death, became the tokens of our victory. Instead of Eve there was Mary; instead of the tree of knowledge of good and evil, the wood of the cross; instead of Adam’s death, the death of Christ. . . . The first death condemned those who were born afterward, but the second death raised up even those who were born before. *Grave and Cross* (BVM on Sa)

Vatican II

243. With the intention of opening up the way of salvation from above, he also revealed himself to our first parents from the very beginning. After their fall, he lifted them up to hope for salvation by the promise of redemption, and watched over mankind with unceasing care, in order that he might give eternal life to all who in persevering in good works seek out salvation. *Dei Verbum*, nos. 3-4 (Th 3 Advent)

CHAPTER TWO
I BELIEVE IN JESUS CHRIST,
THE ONLY SON OF GOD

Article 2:

"And in Jesus Christ, His Only Son, Our Lord"

Alphonsus Liguori

244. He did not wish to give us only beautiful creatures; the truth is that to win for himself our love, he went so far as to bestow upon us the fullness of himself. The eternal Father went so far as to give us his only Son. *Practice* (Aug 1)

Ambrose

245. When we speak about wisdom, we are speaking of Christ. When we speak about virtue, we are speaking of Christ. When we speak about justice, we are speaking of Christ. When we speak about peace, we are speaking of Christ. When we speak about truth and life and redemption, we are speaking of Christ. *Psalm 36* (Th 6 OT)

246. We know, then, the place where Christ is shining within us. He is the eternal splendor enlightening our minds and hearts. He was sent by the Father to shine on us in the glory of his face, and so enable us to

see what is eternal and heavenly, where before we were imprisoned in the darkness of this world. *Psalm 43* (Th 16 OT)

Augustine

247. The true Mediator was he whom you revealed to humble men in your secret mercy, and whom you sent so they might learn that same humility by following his example. . . . For our sake he became in your sight both victor and victim—victor, indeed, because he was victim. For our sake, too, he became before you both priest and sacrifice—priest, indeed, because he was a sacrifice, changing us from slaves to sons by being your Son and serving us. *Confessions* (F 16 OT)

248. Let us then follow Christ's paths which he has revealed to us, above all the path of humility, which he himself became for us. . . . The mighty one was brought low, the lowly one was slain, and after he was slain, he rose again and was exalted. *Sermon 23A* (Su 22 OT)

Barnabas

249. The prophets inspired by his grace foretold what he would do; he allowed himself to suffer because he had to be seen in the flesh, in order that he might destroy the power of death and manifest the resurrection from the dead. In this way he could carry out the promises that had been made to our forefathers, and while still on earth prepare for himself a new people; he would also show that, after the resurrection, he was to be our judge. Furthermore, by teaching Israel and working such great signs and wonders, he proclaimed the good news and showed the depths of his love for that people. *Letter* (Tu 18 OT)

Bernardine of Siena

250. The name of Jesus is the glory of preachers, because the shining splendor of that name causes his word to be proclaimed and heard. . . .

That is why our Lord said of Saint Paul: *He is a chosen instrument of mine . . . to carry my name before the Gentiles and kings and the sons of Israel*. . . . So when Paul's voice was raised to preach the Gospel to the nations, like a great clap of thunder in the sky, his preaching was a blazing fire carrying everything before it. It was the sun rising in full glory. Infidelity was consumed by it, false beliefs fled away, and the truth appeared like a great candle lighting the whole world with its brilliant flame. By word of mouth, by letters, by miracles and by the example of his own life, Saint Paul bore the name of Jesus wherever he went. *Sermon 49* (May 20)

Clement of Rome

251. Beloved, Jesus Christ is our salvation, he is the high priest through whom we present our offerings and the helper who supports us in our weakness. Through him our gaze penetrates the heights of heaven and we see, as in a mirror, the most holy face of God. *Corinthians* (F 4 Easter)

Columban

252. Jesus, our most loving Savior, be pleased to light our lanterns, so that they may burn for ever in your temple, receiving eternal light from you, the eternal light, to lighten our darkness and to ward off from us the darkness of the world. . . . May I ever see you only, look on you, long for you; may I gaze with love on you alone, and have my lantern shining and burning always in your presence. *Instruction 12* (Tu 28 OT)

253. The Lord himself, our God Jesus Christ, is the fountain of life, and accordingly he invites us to himself as to a fountain, that we may drink. . . . He drinks who is on fire with the love of wisdom. Consider the source of the fountain; bread comes down to us from the same place, since the same one is the bread and the fountain, the only-begotten Son. . . . If you thirst, drink of the fountain of life; if you are hungry, eat the bread of life. Blessed are they who hunger for this

bread and thirst for this fountain, for in so doing they will desire ever more to eat and drink. For what they eat and drink is exceedingly sweet and their thirst and appetite for more is never satisfied. Though it is ever tasted it is ever more desired. *Instruction 13* (W 21 OT)

Cyril of Alexandria

254. He therefore appointed a time for the Holy Spirit to come upon us: this was the time of Christ's coming. . . . Christ, as the firstfruits of our restored nature, was the first to receive the Spirit. . . . He receives it to renew our nature in its entirety and to make it whole again, for in becoming man he took our entire nature to himself. *John* (Th after Epi)

255. God had promised the Jewish patriarchs that he would bless their offspring and make it as numerous as the stars of heaven. This is why the divine Word himself, who as God holds all creation in being and is the source of its well-being, appeared in the flesh and became man. He came into this world in human flesh not to be served, but, as he himself said, to serve and to give his life as a ransom for many. *Romans* (Sa 4 Easter)

Faustinus Luciferanus

256. Our Savior, however, who is the Christ, was anointed by the Holy Spirit. . . . The difference . . . between the one Christ and the many christs is in the anointing, since he was anointed with the oil of gladness, which signifies nothing other than the Holy Spirit. . . . Peter, the prince of the apostles, also taught that the chrism which made the Savior a christ was the Holy Spirit; that is to say, the power of God. . . . Thus Jesus in his humanity truly became the Christ. By the anointing of the Holy Spirit, he was made both king and priest for ever. *Trinity* (Su 12 OT)

Gregory Nazianzen

257. The very Son of God, older than the ages, the invisible, the incomprehensible, the incorporeal, the beginning of beginning, the light of light, the fountain of life and immortality, the image of the archetype, the immovable seal, the perfect likeness, the definition and word of the Father: he it is who comes to his own image and takes our nature for the good of our nature. *Sermon 45* (Tu 1 Advent)

Gregory of Nyssa

258. We shall be blessed with clear vision if we keep our eyes fixed on Christ, for he, as Paul teaches, is our head, and there is in him no shadow of evil. . . . As no darkness can be seen by anyone surrounded by light, so no trivialities can capture the attention of anyone who has his eyes on Christ. The man who keeps his eyes upon the head and origin of the whole universe has them on virtue in all its perfection; he has them on truth, on justice, on immortality and on everything else that is good, for Christ is goodness itself. *Ecclesiastes* (M 7 OT)

259. Paul teaches us the power of Christ's name when he calls him the power and wisdom of God, our peace, the unapproachable light where God dwells, our expiation and redemption, our great high priest, our paschal sacrifice, our propitiation; when he declares him to be the radiance of God's glory, the very pattern of his nature, the creator of all ages, our spiritual food and drink, the rock and the water, the bedrock of our faith, the cornerstone, the visible image of the invisible God. He goes on to speak of him as the mighty God, the head of his body, the Church, the firstborn of the new creation, the firstfruits of those who have fallen asleep, the firstborn of the dead, the eldest of many brothers; he tells us that Christ is the mediator between God and man, the only-begotten Son crowned with glory and honor, the Lord of glory, the beginning of all things, the king of justice and of peace, the king of the whole universe, ruling a realm that has no limits. Paul calls Christ by many other titles too numerous to recall here. Their cumulative force will give some conception of the marvelous content of the name "Christ," revealing to us his inexpressible majesty, insofar as our minds and thoughts can comprehend it. *Christian Perfection* (M 12 OT)

Ignatius of Antioch

260. May nothing visible or invisible rob me of my prize, which is Jesus Christ! The fire, the cross, packs of wild beasts, lacerations, rendings, wrenching of bones, mangling of limbs, crushing of the whole body, the horrible tortures of the devil—let all these things come upon me, if only I may gain Jesus Christ! *Romans* (M 10 OT)

Irenaeus

261. So when the Son of God became the Son of Man, the Spirit also descended upon him, becoming accustomed in this way to dwelling with the human race, to living in men and to inhabiting God's creation. *Heresies* (Pentecost)

262. If a king were to paint a picture of his son, he could claim it as his own on two counts: because it is his son's picture, and because he himself made it. In the same way, the Father declares that the name of Jesus Christ . . . is his own, because it is his Son's name and because he wrote it to save mankind. *Heresies* (Sa 18 OT)

John of the Cross

263. In effect, Paul is saying that God has spoken so completely through his own Word that he chooses to add nothing. Although he had spoken but partially through the prophets he has now said everything in Christ. He has given us everything, his own Son. *Ascent* (M 2 Advent)

264. We must then dig deeply in Christ. He is like a rich mine with many pockets containing treasures: however deep we dig we will never find their end or their limit. Indeed, in every pocket new seams of fresh riches are discovered on all sides. *Canticle* (Dec 14)

Paul VI

265. All things, all history converges in Christ. A man of sorrow and hope, he knows us and loves us. As our friend he stays by us throughout our lives; at the end of time he will come to be our judge; but we also know that he will be the complete fulfillment of our lives and our great happiness for all eternity. I can never cease to speak of Christ for he is our truth and our light; *he is the way, the truth and the life*. He is our bread, our source of living water who allays our hunger and satisfies our thirst. He is our shepherd, our leader, our ideal, our comforter and our brother. He is like us but more perfectly human, simple, poor, humble, and yet, while burdened with work, he is more patient. He spoke on our behalf; he worked miracles; and he founded a new kingdom: in it the poor are happy; peace is the foundation of a life in common; where the pure of heart and those who mourn are uplifted and comforted; the hungry find justice; sinners are forgiven; and all discover that they are brothers. . . . Jesus Christ is the beginning and the end, the alpha and the omega, Lord of the new universe, the great hidden key to human history and the part we play in it. *Manila* (Su 13 OT)

Peter Damian

266. Frequently he [Romuald] was seized by so great a contemplation of divinity that he would be reduced to tears with the boiling, indescribable heat of divine love. In this condition he would cry out: Beloved Jesus, beloved, sweet honey, indescribable longing, delight of the saints, sweetness of the angels, and other things of this kind. We are unable to express the ecstasy of these utterances, dictated by the Holy Spirit. *Romuald* (June 19)

Thomas Aquinas

267. But we enter through him because through him we find happiness. Take heed: no one else is the gate but Christ. Others reflect his light, but no one else is the true light. *John* (M 21 OT)

Vatican II

268. He sent his Son, the eternal Word who enlightens all men, to dwell among men and make known to them the innermost things of God. . . . To see him is to see the Father also. By his whole presence and self-revelation, by words and actions, by signs and miracles, especially by his death and glorious resurrection from the dead, and finally by sending the Spirit of truth, he completes revelation and brings it to perfection. *Dei Verbum*, nos. 3-4 (Th 3 Advent)

269. The Church believes that Christ died and rose for all, and can give man light and strength through his Spirit to fulfill his highest calling; his is the only name under heaven in which man can be saved. So too the Church believes that the center and goal of all human history is found in her Lord and Master. *Gaudium et spes*, nos. 9-10 (Sa 1 Lent)

270. The Lord is the final end of human history, the point toward which the aspirations of history and civilization are moving, the focus of the human race, the joy of all hearts and the fulfillment of their desires. *Gaudium et spes*, no. 45 (Sa 28 OT)

William of Saint-Thierry

271. O Lord, salvation is your gift and your blessing is upon your people; what else is your salvation but receiving from you the gift of loving you or being loved by you? That, Lord, is why you willed that the Son at your right hand, the man whom you made strong for yourself, should be called Jesus, that is to say, Savior, *for he will save his people from their sins, and there is no other in whom there is salvation. Contemplation of God* (M 3 Advent)

Article 3:

"Who Was Conceived by the Holy Spirit, Born of the Virgin Mary"

Paragraph 1. The Son of God Became Man (CCC 456-83)

Alphonsus Liguori

272. But he did not wish to give us only beautiful creatures; the truth is that to win for himself our love, he went so far as to bestow upon us the fullness of himself. The eternal Father went so far as to give us his only Son. *Practice* (Aug 1)

Andrew of Crete

273. This is the revelation of the mystery, this is the emptying out of the divine nature, the union of God and man, and the deification of the manhood that was assumed. . . . Today this created world is raised to the dignity of a holy place for him who made all things. The creature is newly prepared to be a divine dwelling place for the Creator. *Discourse 1* (Sept 8)

274. He is coming who is everywhere present and pervades all things; he is coming to achieve in you his work of universal salvation. . . . Receive him who laid your foundations on the palms of his hands. Receive him, for he took upon himself all that belongs to us except sin, to consume what is ours in what is his. *Discourse 9* (Tu 33 OT)

Athanasius

275. The Word of God, incorporeal, incorruptible and immaterial, entered our world. . . . He therefore took to himself a body, no different from our own, for he did not wish simply to be in a body or only to be seen. If he had wanted simply to be seen, he could indeed have taken another, and nobler, body. Instead, he took our body in its reality. . . . This is the reason why the Word assumed a body that could die, so that this body, sharing in the Word who is above all, might satisfy death's requirement in place of all. Because of the Word dwelling in that body,

it would remain incorruptible, and all would be freed for ever from corruption by the grace of the resurrection. *Incarnation* (May 2)

276. By this he means that the task of bringing men back from the corruption into which they had fallen belonged to no other save God the Word who had made them in the beginning. Further, Scripture shows that the Word assumed a body for the purpose of offering it in sacrifice on behalf of other bodies like his own. *Incarnation* (Sa 23 OT)

277. Our Savior truly became man, and from this has followed the salvation of man as a whole. Our salvation is in no way fictitious, nor does it apply only to the body. The salvation of the whole man, that is, of soul and body, has really been achieved in the Word himself. What was born of Mary was therefore human by nature. . . . It was a true body because it was the same as ours. *Epictetus* (Jan 1)

Augustine

278. God could give no greater gift to men than to make his Word, through whom he created all things, their head and to join them to him as his members, so that the Word might be both Son of God and son of man, one God with the Father, and one man with all men. The result is that when we speak with God in prayer we do not separate the Son from him, and when the body of the Son prays it does not separate its head from itself: it is the one Savior of his body, our Lord Jesus Christ, the Son of God, who prays for us and in us and is himself the object of our prayers. He prays for us as our priest, he prays in us as our head, he is the object of our prayers as our God. *Psalm 85* (W 5 Lent)

279. But, brethren, because God's promises seemed impossible to men—equality with the angels in exchange for mortality, corruption, poverty, weakness, dust and ashes—God not only made a written contract with men, to win their belief, but also established a mediator of his good faith, not a prince or angel or archangel, but his only Son. He wanted, through his Son, to show us and give us the way he would lead us to the goal he has promised. It was not enough for God to make

his Son our guide to the way; he made him the way itself, that you might travel with him as leader, and by him as the way. Therefore, the only Son of God was to come among men, to take the nature of men, and in this nature to be born as a man. *Psalm 109* (W 2 Advent)

280. Beloved, our Lord Jesus Christ, the eternal creator of all things, today became our Savior by being born of a mother. . . . God became man so that man might become God. . . . Man sinned and became guilty; God is born a man to free man from his guilt. Man fell, but God descended; man fell miserably, but God descended mercifully; man fell through pride, God descended with his grace. My brethren, what miracles! What prodigies! The laws of nature are changed in the case of man. God is born. *Sermon 13* (Sa before Epi)

281. Martha welcomed him as travelers are welcomed. But in her case, the maidservant received her Lord, the invalid her Savior, the creature her Creator, to serve him bodily food while she was to be fed by the Spirit. For the Lord willed to put on the form of a slave, and under this form to be fed by his own servants, out of condescension and not out of need. *Sermon 103* (July 29)

282. Awake, mankind! For your sake God has become man. . . . You would have suffered eternal death, had he not been born in time. . . . Let us then rejoice in this grace. . . . For what greater grace could God have made to dawn on us than to make his only Son become the son of man, so that a son of man might in his turn become son of God? Ask if this were merited; ask for its reason, for its justification, and see whether you will find any other answer but sheer grace. *Sermon 185* (Dec 24)

283. The only Son of God became a son of man to make many men sons of God. He instructed slaves by showing himself in the form of a slave, and now he enables free men to see him in the form of God. . . . Since we can as yet form no conception of his generation by the Father before the daystar, let us keep the festival of his birth of a virgin in the hours of the night. . . . We cannot yet behold him as the only Son, abiding for ever in his Father, so let us recall *his coming forth like a bridegroom from his chamber*. We are not yet ready for the banquet of

our Father, so let us contemplate the manger of Jesus Christ our Lord. *Sermon 194* (Th before Epi)

284. Now this Word, whose flesh was so real that he could be touched by human hands, began to be flesh in the Virgin Mary's womb; but he did not begin to exist at that moment. . . . Life itself was therefore revealed in the flesh. In this way what was visible to the heart alone could become visible also to the eye, and so heal men's hearts. For the Word is visible to the heart alone, while flesh is visible to bodily eyes as well. We already possessed the means to see the flesh, but we had no means of seeing the Word. The Word was made flesh so that we could see it, to heal the part of us by which we could see the Word. *1 John* (Dec 27)

Bernard

285. The fullness of time brought with it the fullness of divinity. God's Son came in the flesh so that mortal men could see and recognize God's kindness. . . . How could he have shown his mercy more clearly than by taking on himself our condition? For our sake the Word of God became as grass. What better proof could he have given of his love?. . . The incarnation teaches us how much God cares for us and what he thinks and feels about us. . . . The lesser he became through his human nature the greater was his goodness; the more he lowered himself for me, the dearer he is to me. *Epiphany* (Dec 29)

286. *In the beginning was the Word*. The spring was gushing forth, yet still within himself. . . . Your thought was locked within you, and whatever you thought, we did not know; for who knew the mind of the Lord, or who was his counselor? And so the idea of peace came down to do the work of peace: *The Word was made flesh and* even now *dwells among us*. It is by faith that he dwells in our hearts, in our memory, our intellect and penetrates even into our imagination. What concept could man have of God if he did not first fashion an image of him in his heart? *"De Aquaeductu*" (Oct 7)

287. It was fitting that the Virgin should give birth only to God; and it was also fitting that God should be born only of the Virgin. . . . Thus she, who was to conceive and bring forth the holy of holies, must be sanctified physically and so she received the gift of virginity; that she might be sanctified spiritually, she received the gift of humility. The Virgin then, adorned like a queen with the jewels of virtue, shone with the glory of body and soul; and seen on high as radiantly beautiful, she so attracted the inhabitants of heaven that she moved the heart of the King with desire for her and brought down from above the heavenly message. Scripture says: *The angel was sent to a virgin*. For she was truly virgin in body, virgin in mind, a virgin by her special calling, sanctified, as the Apostle reminds us, in both mind and body. This came about by no unforeseen or accidental occurrence; she was chosen from eternity, foreknown and prepared by the Most High for himself, guarded by the angels, prefigured by the patriarchs, and promised by the prophets. *Virgin Mother* (Tu 20 OT)

Catherine of Siena

288. What an immeasurably profound love! Your Son went down from the heights of his divinity to the depths of our humanity. Can anyone’s heart remain closed and hardened after this? We image your divinity, but you image our humanity in that union of the two which you have worked in a man. You have veiled the Godhead in a cloud, in the clay of our humanity. Only your love could so dignify the flesh of Adam. *Dialogue* (Su 19 OT)

Charles Borromeo

289. In his infinite love for us, though we were sinners, he sent his only Son to free us from the tyranny of Satan, to summon us to heaven, to welcome us into its innermost recesses, to show us truth itself, to train us in right conduct, to plant within us the seeds of virtue, to enrich us with the treasures of his grace, and to make us children of God and heirs of eternal life. *Pastoral Letter* (M 1 Advent)

Cyril of Alexandria

290. The divinely inspired Scriptures affirm that the Word of God was made flesh, that is to say, he was united to a human body endowed with a rational soul. He undertook to help the descendants of Abraham, fashioning a body for himself from a woman and sharing our flesh and blood, to enable us to see in him not only God, but also, by reason of this union, a man like ourselves. It is held, therefore, that there are in Emmanuel two entities, divinity and humanity. Yet our Lord Jesus Christ is nonetheless one, the one true Son, both God and man; not a deified man on the same footing as those who share the divine nature by grace, but true God who for our sake appeared in human form. *Letter 1* (June 27)

Cyril of Jerusalem

291. His was a willing sacrifice. . . . He did not blush at the cross for by it he was to save the world. No, it was not a lowly man who suffered but God incarnate. *Catechetical 13* (Th 4 OT)

292. In general, what relates to our Lord Jesus Christ has two aspects. There is a birth from God before the ages, and a birth from a virgin at the fullness of time. . . . At the first coming he was wrapped in swaddling clothes in a manger. At his second coming he will be clothed in light as in a garment. *Catechetical 15* (Su 1 Advent)

Fulgentius of Ruspe

293. When we speak of Christ's priesthood, what else do we mean than the incarnation?. . . Always equal to the Father, the Son became a little less because he became a man. . . . By this condition, Christ, the only-begotten Son of God, though himself ever remaining God, became a priest. To him along with the Father, we offer our sacrifice. Yet, through him the sacrifice we now offer is holy, living and pleasing to God. *Letter 14* (Th 2 OT)

Gregory Nazianzen

294. The very Son of God, older than the ages, the invisible, the incomprehensible, the incorporeal, the beginning of beginning, the light of light, the fountain of life and immortality, the image of the archetype, the immoveable seal, the perfect likeness, the definition and word of the Father: he it is who comes to his own image and takes our nature for the good of our nature, and unites himself to an intelligent soul for the good of my soul, to purify like by like. . . . He comes forth as God, in the human nature he has taken, one being, made of two contrary elements, flesh and spirit. Spirit gave divinity, flesh received it. He who makes rich is made poor; he takes on the poverty of my flesh, that I might gain the riches of his divinity. . . . He takes on my flesh, to bring salvation to the image, immortality to the flesh. *Sermon 45* (Tu 1 Advent)

Gregory the Great

295. Thomas saw a human being, whom he acknowledged to be God, and said: *My Lord and my God*. Seeing, he believed; looking at one who was true man, he cried out that this was God, the God he could not see. *Gospels 26* (July 3)

Hippolytus

296. In the last days the Father sent the Word in person, commanding him to show himself openly so that the world could see him and be saved. We know that by taking a body from the Virgin he refashioned our fallen nature. We know that his manhood was of the same clay as our own; if this were not so, he would hardly have been a teacher who could expect to be imitated. . . . Without protest he endured his passion, he submitted to death and revealed his resurrection. In all these ways he offered his own manhood as the firstfruits of our race to keep us from losing heart when suffering comes our way, and to make us look forward to receiving the same reward as he did, since we know that we possess the same humanity. *Heresies* (Dec 30)

297. In his divine nature he is my only Son, though he was known as the son of Joseph. *This is my beloved Son*. Though hungry himself, he feeds thousands; though weary, he refreshes those who labor. He has no place to lay his head yet holds all creation in his hand. *Epiphany* (Tu after Epi)

Irenaeus

298. The Word of God became man, the Son of God became the Son of Man, in order to unite man with himself and make him, by adoption, a son of God. Only by being united to one who is himself immune could we be preserved from corruption and death, and how else could this union have been achieved if he had not first become what we are?. . . Therefore, the Son of God, our Lord, the Word of the Father, is also the son of man; he became the son of man by a human birth from Mary, a member of the human race. *Heresies* (Tu 4 OT)

299. He it was who took on the likeness of sinful flesh, to condemn sin and rid the flesh of sin, as now condemned. He wanted to invite man to take on his likeness, appointing man an imitator of God, establishing man in a way of life of obedience to the Father that would lead to the vision of God, and endowing man with power to receive the Father. He is the Word of God who dwelt with man and became the Son of Man to open the way for man to receive God, for God to dwell with man, according to the will of the Father. *Heresies* (Dec 19)

Isaac of Stella

300. The Son of God is the firstborn of many brothers. Although by nature he is the only-begotten, by grace he has joined many to himself and made them one with him. . . . He became the Son of man and made many men sons of God, uniting them to himself by his love and power, so that they became as one. *Sermon 51* (Sa 2 Advent)

Leo the Great

301. No doubt the Son of God in his omnipotence could have taught and sanctified men by appearing to them in a semblance of human form as he did to the patriarchs and prophets. . . . But these appearances were only types, signs that mysteriously foretold the coming of one who would take a true human nature from the stock of the patriarchs who had gone before him. . . . For unless the new man, by being made *in the likeness of sinful humanity*, had taken on himself the nature of our first parents, unless he had stooped to be one in substance with his mother while sharing the Father's substance and, being alone free from sin, united our nature to his, the whole human race would still be held captive under the dominion of Satan. The Conqueror's victory would have profited us nothing if the battle had been fought outside our human condition. *Letter 31* (Dec 17)

302. Dearly beloved, today our Savior is born; let us rejoice. Sadness should have no place on the birthday of life. . . . No one is shut out from this joy; all share the same reason for rejoicing. Our Lord, victor over sin and death, finding no man free from sin, came to free us all. Let the saint rejoice as he sees the palm of victory at hand. Let the sinner be glad as he receives the offer of forgiveness. Let the pagan take courage as he is summoned to life. In the fullness of time, chosen in the unfathomable depths of God's wisdom, the Son of God took for himself our common humanity in order to reconcile it with its creator. He came to overthrow the devil, the origin of death, in that very nature by which he had overthrown mankind. *Christmas 1* (Dec 25)

303. The Son of God who was *in the beginning with God*. . . became man to free him from eternal death. He stooped down to take up our lowliness without loss to his own glory. He remained what he was; he took up what he was not. He wanted to join the very nature of a servant to that nature in which he is equal to God the Father. He wanted to unite both natures in an alliance so wonderful that the glory of the greater would not annihilate the lesser, nor the taking up of the lower diminish the greatness of the higher. What belongs to each nature is preserved intact and meets the other in one person: lowliness is taken up by greatness, weakness by power, mortality by eternity. *Christmas 1* (July 16)

304. For every believer regenerated in Christ . . . is transformed into a new man. Henceforth he is reckoned to be of the stock, not of his earthly father, but of Christ, who became Son of Man precisely that men could become the sons of God; for unless in humility he had come down to us, none of us by our own merits could ever go up to him. *Christmas 6* (Dec 31)

305. Again, who cannot recognize in Christ his own infirmities? Who would not recognize that Christ's eating and sleeping, his sadness and his shedding tears of love are marks of the nature of a slave? It was this nature of a slave that had to be healed of its ancient wounds and cleansed of the defilement of sin. For that reason the only-begotten Son of God became also the son of man. He was to have both the reality of a human nature and the fullness of the godhead. *Sermon 15* (Th 4 Lent)

306. Lowliness is assumed by majesty, weakness by power, mortality by eternity. To pay the debt of our sinful state, a nature that is incapable of suffering was joined to one that could suffer. . . . He emptied himself; though invisible he made himself visible, though Creator and Lord of all things he chose to be one of us mortal men. Yet this was the condescension of compassion, not the loss of omnipotence. So he who in the nature of God had created man, became in the nature of a servant, man himself. . . . Lord of the universe, he hid his infinite glory and took the nature of a servant. Incapable of suffering as God, he did not refuse to be man, capable of suffering. Immortal, he chose to be subject to the laws of death. . . . As God does not change by his condescension, so man is not swallowed up by being exalted. Each nature exercises its own activity, in communion with the other. The Word does what is proper to the Word, the flesh fulfills what is proper to the flesh. . . . As the Word does not lose equality with the Father's glory, so the flesh does not leave behind the nature of our race. One and the same person—this must be said over and over again—is truly the Son of God and truly the son of man. *Letter 28* (Mar 25)

Maximus the Confessor

307. Christ is God, for he had given all things their being out of nothing. Yet he is born as man by taking to himself our nature, flesh endowed with intelligent spirit. . . . Here is the reason why God became a perfect man, changing nothing of human nature, except to take away sin (which was never natural anyway). His flesh . . . would be deadly for the dragon, for it would utterly destroy him by the power of the Godhead hidden within it. For human nature, however, his flesh was to be a remedy since the power of the Godhead in it would restore human nature to its original grace. . . . The great mystery of the divine incarnation remains a mystery for ever. How can the Word made flesh be essentially the same person that is wholly with the Father? How can he who is by nature God become by nature wholly man without lacking either nature, neither the divine by which he is God nor the human by which he became man? Faith alone grasps these mysteries. *Chapters* (W before Epi)

Melito of Sardis

308. For the sake of suffering humanity he came down from heaven to earth, clothed himself in that humanity in the Virgin's womb, and was born a man. Having then a body capable of suffering, he took the pain of fallen man upon himself; he triumphed over the diseases of soul and body that were its cause, and by his Spirit which was incapable of dying, he dealt man's destroyer, death, a fatal blow. *Easter Homily* (Th Holy Wk)

Pacian

309. In these times of salvation, Christ received body and soul from Mary. He came to save this soul, not to leave it in hell. He united it with his spirit and made it his own. *Baptism* (F 19 OT)

Peter Chrysologus

310. He who made man without generation from pure clay made man again and was born from a pure body. The hand that assumed clay to make our flesh deigned to assume a body for our salvation. That the Creator is in his creature and God is in the flesh brings dignity to man without dishonor to him who made him. *Sermon 148* (July 30)

311. Today the Magi gaze in deep wonder at what they see: heaven on earth, earth in heaven, man in God, God in man, one whom the whole universe cannot contain now enclosed in a tiny body. As they look, they believe and do not question, as their symbolic gifts bear witness: incense for God, gold for a king, myrrh for one who is to die. *Sermon 160* (M after Epi)

Proclus of Constantinople

312. He was as he now is, and he shall ever remain so. Yet he became man for our sake. Loving man he became a man, not being one before; but remaining God he became man without any change. And so he became like me for my sake, becoming what he was not, yet retaining all that he was. He became man, finally, to make our sufferings his own and thus prepare us for adoption as sons. *Nativity* (BVM on Sa)

Teresa of Avila

313. God desires that these graces must come to us from the hands of Christ, through his most sacred humanity, in which God takes delight. . . . I have definitely seen that we must enter by this gate if we wish his Sovereign Majesty to reveal to us great and hidden mysteries. A person should desire no other path, even if he is at the summit of contemplation; on this road he walks safely. *Life* (Oct 15)

Theodoret of Cyr

314. When a shepherd sees that his sheep have scattered, he keeps one of them under his control and leads it to the pastures he chooses, and thus he draws the other sheep back to him by means of this one. And so it was when God the Word saw that the human race had gone astray: he took the *form of a slave* and united it to himself, and by means of it won over the whole race of men to him, enticing the sheep that were grazing in bad pastures and exposed to wolves, and leading them to the pastures of God. *Incarnation* (Tu 19 OT)

Thomas Aquinas

315. Christ himself is the way, and therefore he says: *I am the way*. . . . Since this way is not separate from its end, but joined to it, he adds *the truth and the life*; thus he is himself at once both the way and the goal. In his human nature he is the way, and in his divine nature he is the goal. Therefore, speaking as man he says: *I am the way*. and speaking as God he adds: *the truth and the life*. *John* (Sa 9 OT)

William of Saint-Thierry

316. In many ways and on various occasions you spoke to our fathers through the prophets. Now in these last days you have spoken to us in the Son, your Word; by him the heavens were established and all their powers came to be by the breath of his mouth. . . . This, Lord, is your Word to us, this is your all-powerful message: while all things were in midnight silence (that is, were in the depths of error), he came from his royal throne, the stern conqueror of error and the gentle apostle of love. *Contemplation of God* (M 3 Advent)

Paragraph 2. "Conceived by the Holy Spirit,
Born of the Virgin Mary" (CCC 484-511)

Aelred

317. She, then, as mother of Christ, is the mother of our wisdom and justice, of our holiness and redemption. . . . *Praise the Lord in his holy ones*, say the Scriptures. If our Lord is to be praised in those holy ones through whom he brings to being deeds of power and miracles, how much more is he to be praised in her in whom he fashioned himself, who is wonderful beyond all wonders. *Nativity of Mary* (Com BVM)

Ambrose

318. When she hears this Mary sets out for the hill country. She does not disbelieve God's word; she feels no uncertainty over the message or doubt about the sign. She goes eager in purpose, dutiful in conscience, hastening for joy. . . . When John leaps for joy Elizabeth is filled with the Holy Spirit, but we know that though Mary's spirit rejoices she does not need to be filled with the Holy Spirit. Her son, who is beyond our understanding, is active in his mother in a way beyond our understanding. Elizabeth is filled with the Holy Spirit after conceiving John, while Mary is filled with the Holy Spirit before conceiving the Lord. *Luke* (Dec 21)

319. A cloud of blessing: it is with a cloud of blessing that the Holy Spirit overshadows those whom he comes to visit. The Holy Spirit came at last upon the Virgin Mary, and the power of the Most High overshadowed her, when she conceived for all mankind him who is redemption. *Mysteries* (Tu 15 OT)

320. Did the birth of the Lord Jesus from Mary come about in the course of nature? If we look at nature we regularly find that conception results from the union of man and woman. It is clear then that the conception by the Virgin was above and beyond the course of nature. And this body that we make present is the body born of the Virgin. . . . This is then in truth the sacrament of his flesh. *Mysteries* (Sa 15 OT)

Andrew of Crete

321. This radiant and manifest coming of God to men most certainly needed a joyful prelude to introduce the great gift of salvation to us. The present festival, the birth of the Mother of God, is the prelude, while the final act is the foreordained union of the Word with flesh. Today the Virgin is born, tended and formed, and prepared for her role as Mother of God, who is the universal King of the ages. . . . Today this created world is raised to the dignity of a holy place for him who made all things. The creature is newly prepared to be a divine dwelling place for the Creator. *Discourse 1* (Sept 8)

Anselm

322. Lady, full and overflowing with grace, all creation receives new life from your abundance. Virgin, blessed above all creatures, through your blessing all creation is blessed, not only creation from its Creator, but the Creator himself has been blessed by creation. To Mary God gave his only-begotten Son, whom he loved as himself. Through Mary God made himself a Son, not different but the same, by nature Son of God and Son of Mary. The whole universe was created by God, and God was born of Mary. . . . He who could create all things from nothing would not remake his ruined creation without Mary. God, then, is the Father of the created world and Mary the mother of the re-created world. God is the Father by whom all things were given life, and Mary the mother through whom all things were given new life. . . . Without God's Son, nothing could exist; without Mary's Son, nothing could be redeemed. *Discourse 52* (Dec 8)

Athanasius

323. Gabriel used careful and prudent language when he announced his birth. He did not speak of "what will be born *in* you" to avoid the impression that a body would be introduced into her womb from outside; he spoke of "what will be born *from you*," so that we might know by faith that her child originated within her and from her. *Epictetus* (Jan 1)

Augustine

324. My brethren, what miracles! What prodigies! The laws of nature are changed in the case of man. God is born. A virgin becomes pregnant with man. The Word of God marries the woman who knows no man. She is now at the same time both mother and virgin. She becomes a mother, yet she remains a virgin. *Sermon 13* (Sa before Epi)

325. Indeed the blessed Mary certainly did the Father's will, and so it was for her a greater thing to have been Christ's disciple than to have been his mother, and she was more blessed in her discipleship than in her motherhood. Hers was the happiness of first bearing in her womb him whom she would obey as her master. . . . Mary heard God's word and kept it, and so she is blessed. She kept God's truth in her mind, a nobler thing than carrying his body in her womb. The truth and the body were both Christ: he was kept in Mary's mind insofar as he is truth, he was carried in her womb insofar as he is man; but what is kept in the mind is of a higher order than what is carried in the womb. *Sermon 25* (Nov 21)

326. Since we can as yet form no conception of his generation by the Father before the daystar, let us keep the festival of his birth of a virgin in the hours of the night. *Sermon 194* (Th before Epi)

327. John was born of a woman too old for childbirth; Christ was born of a youthful virgin. The news of John's birth was met with incredulity, and his father was struck dumb. Christ's birth was believed, and he was conceived through faith. *Sermon 293* (June 24)

Bede

328. The Lord has exalted me by a gift so great, so unheard of, that language is useless to describe it, and the depths of love in my heart can scarcely grasp it. I offer then all the powers of my soul in praise and thanksgiving. As I contemplate his greatness, which knows no limits, I joyfully surrender my whole life, my senses, my judgment, for

my spirit rejoices in the eternal Godhead of that Jesus, that Savior, whom I have conceived in this world of time. *Luke* (Dec 22)

329. She alone was chosen, and she burned with spiritual love for the son she so joyously conceived. Above all other saints, [Mary] alone could truly rejoice in Jesus, her savior, for she knew that he who was the source of eternal salvation would be born in time in her body, in one person both her own son and her Lord. . . . Mary attributes nothing to her own merits. She refers all her greatness to the gift of the one whose essence is power and whose nature is greatness, for he fills with greatness and strength the small and the weak who believe in him. . . . Therefore it is an excellent and fruitful custom of holy Church that we should sing Mary's hymn at the time of evening prayer. By meditating upon the incarnation, our devotion is kindled, and by remembering the example of God's Mother, we are encouraged to lead a life of virtue. *Homily 4* (May 31)

Bernadette Soubiroux

330. . . . The lady appeared and told me to look for a stream and wash in it and to see that the priests build a chapel there. I must also pray, she said, for the conversion of sinners. I asked her many times what she meant by that, but she only smiled. Finally with outstretched arms and eyes looking up to heaven she told me she was the Immaculate Conception. *Letter* (Feb 11)

Bernard

331. It was fitting that the Virgin should give birth only to God; and it was also fitting that God should be born only of a Virgin. . . . And so he chose a sinless virgin, that he might be born sinless and free from all stain. He chose a humble virgin, from whom he might come forth meek and humble of heart, to display a most necessary and salutary model of these virtues for all mankind. Thus he allowed a virgin to conceive, in whom he had earlier inspired a vow of virginity, and required of her the merit of humility. Otherwise how could the angel

afterward pronounce her full of grace, if she had the slightest good quality which did not come from grace? Thus she, who was to conceive and bring forth the holy of holies, must be sanctified physically and so she received the gift of virginity; that she might be sanctified spiritually, she received the gift of humility. . . . For she was truly virgin in body, virgin in mind, a virgin by her special calling, sanctified, as the Apostle reminds us, in both mind and body. This came about by no unforeseen or accidental occurrence; she was chosen from eternity, foreknown and prepared by the Most High for himself, guarded by the angels, prefigured by the patriarchs, and promised by the prophets. *Virgin Mother* (Tu 20 OT)

332. You have heard, O Virgin, that you will conceive and bear a son; you have heard that it will not be by man but by the Holy Spirit. The angel awaits an answer; it is time for him to return to God who sent him. We too are waiting, O Lady, for your word of compassion. . . . On your word depends comfort for the wretched, ransom for the captive, freedom for the condemned, indeed, salvation for all the sons of Adam, the whole of your race. Answer quickly, O Virgin. . . . Speak your own word, conceive the divine Word. Breathe a passing word, embrace the eternal Word. . . . Let humility be bold, let modesty be confident. . . . In this matter alone, O prudent Virgin, do not fear to be presumptuous. Though modest silence is pleasing, dutiful speech is now more necessary. Open your heart to faith, O blessed Virgin, your lips to praise, your womb to the Creator. *Virgin Mother* (Dec 20)

Bernardine of Siena

333. Whenever the divine favor chooses someone to receive a special grace, or to accept a lofty vocation, God adorns the person chosen with all the gifts of the Spirit needed to fulfill the task at hand. This general rule is especially verified in the case of Saint Joseph, the foster-father of our Lord and the husband of the Queen of our world, enthroned above the angels. He was chosen by the eternal Father as the trustworthy guardian and protector of his greatest treasures, namely, his divine Son and Mary, Joseph's wife. . . . Holy Church in its entirety

is indebted to the Virgin Mother because through her it was judged worthy to receive Christ. But after her we undoubtedly owe special gratitude and reverence to Saint Joseph. *Sermon 2* (Mar 19)

Cyril of Alexandria

334. Mary, Mother of God, we salute you. Precious vessel, worthy of the whole world's reverence, you are an ever-shining light, the crown of virginity, the symbol of orthodoxy, an indestructible temple, the place that held him whom no place can contain, mother and virgin. . . . We salute you, for in your holy womb he, who is beyond all limitation, was confined. . . . Who can put Mary's high honor into words? She is both mother and virgin. I am overwhelmed by the wonder of this miracle. *Ephesus* (Aug 5)

335. That anyone could doubt the right of the holy Virgin to be called the Mother of God fills me with astonishment. Surely she must be the Mother of God if our Lord Jesus Christ is God, and she gave birth to him! Our Lord's disciples may not have used those exact words, but they delivered to us the belief those words enshrine, and this has also been taught us by the holy fathers. *Letter 1* (June 27)

Ephrem

336. Death could not devour our Lord unless he possessed a body . . . so he came in search of a chariot in which to ride to the underworld. This chariot was the body which he received from the Virgin; in it he invaded death's fortress, broke open its strongroom and scattered all its treasure. At length he came upon Eve, the mother of all the living. She was that vineyard whose enclosure her own hands had enabled death to violate, so that she could taste its fruit; thus the mother of all the living became the source of death for every living creature. But in her stead Mary grew up, a new vine in place of the old. Christ, the new life, dwelt within her. *Sermon* (F 3 Easter)

Gregory Nazianzen

337. He was conceived by the Virgin Mary, who had been first prepared in soul and body by the Spirit; his coming to birth had to be treated with honor, virginity had to receive new honor. He comes forth as God, in the human nature he has taken, one being, made of two contrary elements, flesh and spirit. Spirit gave divinity, flesh received it. *Sermon 45* (Tu 1 Advent)

Guerric of Igny

338. Mary bore only one Son. In heaven, he is the only-begotten of the Father; on earth, likewise, he is the only-begotten of his mother. She is the only virgin mother and glories in having borne the only-begotten of the Father, embracing that same only-begotten of hers in all his members. . . . The first Eve is not so much a mother as a stepmother, since she handed on to her children an inheritance of certain death rather than the beginning of light. . . . And as Eve was incapable of fulfilling the vocation of her title, Mary consummated the mystery. . . . She is in fact the mother of the life by which everyone lives, and when she brought it forth from herself she in some way brought to rebirth all those who were to live by that life. *Assumption 1* (BVM on Sa)

Ignatius of Antioch

339. Descended from David, he was truly born of Mary, he really ate and drank. He was really persecuted under Pontius Pilate, and truly died by crucifixion, while heavenly and earthly beings and those under the earth looked on. He truly rose from the dead, being raised by his Father. *Trallians* (W 27 OT)

340. In regard to the Lord, you firmly believe that he was *of the race of David according to the flesh*, but God's son by the will and power of God; truly born of the Virgin and baptized by John,. . . truly nailed to a cross in the flesh for our sake under Pontius Pilate and the Tetrarch

Herod, and of his most blessed passion we are the fruit. . . . He really suffered, and just as truly rose from the dead. *Smyrnaeans* (Su 4 OT)

Irenaeus

341. The Lord himself has given us a sign here below and in the heights of heaven, a sign that man did not ask for because he never dreamt that such a thing would be possible. A virgin was with a child and she bore a son who is called Emmanuel, which means “God with us.” *Heresies* (Tu 4 OT)

342. As Eve was seduced by the word of an angel and so fled from God after disobeying his word, Mary in her turn was given the good news by the word of an angel, and bore God in obedience to his word. As Eve was seduced into disobedience to God, so Mary was persuaded into obedience to God; thus the Virgin Mary became the advocate of the virgin Eve. *Heresies* (F 2 Advent)

Isaac of Stella

343. This is why Scripture says: *I will dwell in the inheritance of the Lord*. The Lord’s inheritance is, in a general sense, the Church; in a special sense, Mary; in an individual sense, the Christian. Christ dwelt for nine months in the tabernacle of Mary’s womb. He dwells until the end of the ages in the tabernacle of the Church’s faith. He will dwell for ever in the knowledge and love of each faithful soul. *Sermon 51* (Sa 2 Advent)

John Chrysostom

344. The symbols of our fall were a virgin, a tree and death. The virgin was Eve (for she had not yet known man); then there was the tree; and death was Adam’s penalty. And again these three tokens of our destruction . . . became the tokens of our victory. Instead of Eve there was Mary; instead of the tree of knowledge of good and evil, the

wood of the cross; instead of Adam's death, the death of Christ. *Grave and Cross* (BVM on Sa)

John Damascene

345. Joachim and Ann, how blessed and spotless a couple!. . . For by the chaste and holy life you led together, you have fashioned a jewel of virginity: she who remained a virgin before, during and after giving birth. She alone for all time would maintain her virginity in mind and soul as well as in body. . . . While leading a devout and holy life in your human nature, you gave birth to a daughter nobler than the angels, whose queen she now is. *Sermon 6* (July 26)

Lawrence Justinian

346. The heavenly mysteries were opened to her, and she was filled with joy; she became fruitful by the Spirit, was being directed toward God, and watched over protectively while on earth. . . . How entirely blessed was the mind of the Virgin which, through the indwelling and guidance of the Spirit, was always and in every way open to the power of the Word of God. She was not led by her own senses, nor by her own will; thus she accomplished outwardly through her body what wisdom from within gave to her faith. *Sermon 8* (Immaculate Heart of Mary)

Leo the Great

347. A royal virgin of the house of David is chosen. She is to bear a holy child, one who is both God and man. She is to conceive him in her soul before she conceives him in her body. . . . She believes that there will be no loss of virginity, she who is soon to be the mother of God. Why should she lose heart at this new form of conceiving when she has been promised that it will be effected through the power of the Most High?. . . It was fitting, therefore, that the birth which brings salvation brought no corruption to virginal integrity; the bringing forth

of Truth was at the same time the safeguarding of virginity. *Christmas 1* (July 16)

Maximus of Turin

348. At Christmas he was born a man;. . . today [Baptism of the Lord] he is born in mystery. When he was born a man, his mother Mary held him close to her heart; when he is born in mystery, God the Father embraces him with his voice when he says: *This is my beloved Son in whom I am well pleased: listen to him*. The mother caresses the tender baby on her lap; the Father serves his Son by his loving testimony. The mother holds the child for the Magi to adore; the Father reveals that his Son is to be worshiped by all the nations. *Sermon 100* (F after Epi)

Melito of Sardis

349. It is he who was made man of the Virgin, he who was hung on the tree; it is he who was buried in the earth, raised from the dead, and taken up to the heights of heaven. He is the mute lamb, the slain lamb, the lamb born of Mary, the fair ewe. *Easter Homily* (Th Holy Wk)

Peter Chrysologus

350. A virgin conceived, bore a son, and yet remained a virgin. This is no common occurrence, but a sign; no reason here, but God's power, for he is the cause, and not nature. It is a special event, not shared by others; it is divine, not human. Christ's birth was not necessity, but an expression of omnipotence, a sacrament of piety for the redemption of men. *Sermon 148* (July 30)

Pius XII

351. Above all, it must be noted that from the second century the holy Fathers present the Virgin Mary as the new Eve, most closely

associated with the new Adam, though subject to him in the struggle against the enemy from the nether world. *Munificentissimus* (Aug 15)

Proclus of Constantinople

352. On this day Eve's mistake was corrected and forgiven by the purity of the Virgin Mary and by the God-man born of her. . . . Thus the virgin became the mother of God. She is both virgin and mother, for she gave birth to the Word incarnate without knowledge of man; and she retained her virginity because of the miraculous way he chose to be born. *Nativity* (BVM on Sa)

Sophronius

353. *Hail, full of grace, the Lord is with you*. . . . What grace can excel that which God has granted to you alone?. . . Before the miracle we witness in you, all else pales; all else is inferior when compared with the grace you have been given. . . . Truly, *you are blessed among women*. For you have changed Eve's curse into a blessing; and Adam, who hitherto lay under a curse, has been blessed because of you. . . . Truly, you are blessed among women, for without seed you have borne, as your fruit, him who bestows blessings on the whole world and redeems it from that curse that made it sprout thorns. . . . Enclosed within your womb is God himself. *Annunciation 2* (Com BVM)

Paragraph 3. The Mysteries of Christ's Life (CCC 512-70)

I. Christ's Whole Life Is Mystery

Asterius of Amasea

354. Since the very name you bear as Christians is a profession of love for men, imitate the love of Christ. Reflect for a moment on the wealth of his kindness. Before he came as a man to be among men, he sent John the Baptist to preach repentance and lead men to practice it.

John himself was preceded by the prophets, who were to teach the people to repent, to return to God and to amend their lives. Then Christ came himself. . . . How did he receive those who listened to his call? He readily forgave them their sins; he freed them instantly from all that troubled them. *Homily 13* (Th 1 Lent)

Augustine

355. Jesus Christ is one man with head and body, the Savior of the body and the members of the body, two in one flesh, in one voice, in one passion, and, when wickedness has passed away, in one state of rest. *Psalm 61* (May 12)

Basil

356. When mankind was estranged from him by disobedience, God our Savior made a plan for raising us from our fall and restoring us to friendship with himself. According to this plan Christ came in the flesh, he showed us the gospel way of life, he suffered, died on the cross, was buried and rose from the dead. He did this so that we could be saved by imitation of him, and recover our original status as sons of God by adoption. *Holy Spirit* (Tu Holy Wk)

Bernard

357. By nature incomprehensible and inaccessible, he was invisible and unthinkable, but now he wished to be understood, to be seen and thought of. But how, you ask, was this done? He lay in a manger and rested on a virgin's breast, preached on a mountain, and spent the night in prayer. He hung on a cross, grew pale in death, and roamed free among the dead and ruled over those in hell. He rose again on the third day, and showed the apostles the wounds of the nails, the signs of victory; and finally in their presence he ascended to the sanctuary of heaven. *"De Aquaeductu*" (Oct 7)

Cyprian

358. Our Lord Jesus Christ came for all mankind. He gathered together male and female, the learned and the unlearned, the old and the young and taught them his saving doctrine. He did not want his disciples to be burdened by memorizing his teaching; he made a complete summary of his commands such as was necessary for a trusting faith, and could be quickly learned. *Lord's Prayer* (Sa 11 OT)

Gertrude

359. To make amends for the way I previously lived, I offer you, most loving Father, all the sufferings of your beloved Son, from that first infant cry as he lay on the hay in the manger, until that final moment when, bowing his head, with a mighty voice, Christ gave up his spirit. I think, as I make this offering, of all that he underwent, his needs as a baby, his dependence as a young child, the hardships of youth and the trials of early manhood. To atone for all my neglect I offer, most loving Father, all that your only-begotten Son did during his life, whether in thought, word or deed. *Revelations* (Nov 16)

John Eudes

360. We must strive to follow and fulfill in ourselves the various stages of Christ's plan as well as his mysteries, and frequently beg him to bring them to completion in us and in the whole Church. For the mysteries of Jesus are not yet completely perfected and fulfilled. They are complete, indeed, in the person of Jesus, but not in us, who are his members, nor in the Church, which is his mystical body. The Son of God wills to give us a share in his mysteries and somehow to extend them to us. . . . He desires us to perfect the mystery of his incarnation and birth by forming himself in us and being reborn in our souls through the blessed sacraments of baptism and the eucharist. He fulfills his hidden life in us, hidden with him in God. He intends to perfect the mysteries of his passion, death and resurrection, by causing us to suffer, die and rise again with him and in him. Finally, he wishes

to fulfill in us the state of his glorious and immortal life, when he will cause us to live a glorious, eternal life with him and in him in heaven. *Kingdom of Jesus* (F 33 OT)

Paul VI

361. [Christ] is like us but more perfectly human, simple, poor, humble, and yet, while burdened with work, he is more patient. He spoke on our behalf; he worked miracles; and he founded a new kingdom: in it the poor are happy; peace is the foundation of a life in common; where the pure of heart and those who mourn are uplifted and comforted; the hungry find justice; sinners are forgiven; and all discover that they are brothers. *Manila* (Su 13 OT)

Vatican II

362. To see him is to see the Father also. By his whole presence and self-revelation, by words and actions, by signs and miracles, especially by his death and glorious resurrection from the dead, and finally by sending the Spirit of truth, he completes revelation and brings it to perfection, sealing by divine testimony its message that God is with us to free from the darkness of sin and death, and to raise us up to eternal life. *Dei Verbum*, no. 4 (Th 3 Advent)

II. The Mysteries of Jesus' Infancy and Hidden Life

Ambrose

363. When she hears this Mary sets out for the hill country. She does not disbelieve God's word; she feels no uncertainty over the message or doubt about the sign. She goes eager in purpose, dutiful in conscience, hastening for joy. Filled with God, where would she hasten but to the heights? The Holy Spirit does not proceed by slow, laborious efforts. . . . Elizabeth is the first to hear Mary's voice, but John is the first to be aware of grace. She hears with the ears of the body, but he

leaps for joy at the meaning of the mystery. . . . The women speak of the grace they have received while the children are active in secret, unfolding the mystery of love with the help of their mothers, who prophesy by the spirit of their sons. The child leaps in the womb; the mother is filled with the Holy Spirit, but not before her son. Once the son has been filled with the Holy Spirit, he fills his mother with the same Spirit. John leaps for joy, and the spirit of Mary rejoices in her turn. *Luke* (Dec 21)

Augustine

364. Since we can as yet form no conception of his generation by the Father before the daystar, let us keep the festival of his birth of a virgin in the hours of the night. . . . We are not yet ready for the banquet of our Father, so let us contemplate the manger of Jesus Christ our Lord. *Sermon 194* (Th before Epi)

365. John, then, appears as the boundary between the two testaments, the old and the new. . . . As a representative of the past, he is born of aged parents; as a herald of the new era, he is declared to be a prophet while still in his mother's womb. For when yet unborn, he leapt in his mother's womb at the arrival of blessed Mary. In that womb he had already been designated a prophet, even before he was born; it was revealed that he was to be Christ's precursor, before they ever saw one another. . . . The silence of Zechariah is nothing but the age of prophecy lying hidden, obscured, as it were, and concealed before the preaching of Christ. At John's arrival Zechariah's voice is released, and it becomes clear at the coming of the one who was foretold. . . . The tongue is loosened because a voice is born. *Sermon 293* (June 24)

366. John is the voice, but the Lord *is the Word who was in the beginning*. John is the voice that lasts for a time; from the beginning Christ is the Word who lives for ever. . . . Because it is hard to distinguish word from voice, even John himself was thought to be the Christ. The voice was thought to be the word. But the voice acknowledged what it was, anxious not to give offense to the word. . . . We should take our lesson from John the Baptist. He is thought to be

the Christ; he declares he is not what they think. . . . He saw where his salvation lay. He understood that he was a lamp, and his fear was that it might be blown out by the wind of pride. *Sermon 293* (Su 3 Advent)

Baldwin of Canterbury

367. Blessed surely in seed and blessed in the shoot, blessed in the flower, blessed in the gift, finally blessed in thanksgiving and praise, Christ, the seed of Abraham, was brought forth from the seed of David into the flesh. . . . But what is our benefit from this fruit? What other than the fruit of blessing from the blessed fruit? From this seed, this shoot, this flower, surely the fruit of blessing comes forth. It has come even to us; first as a seed it is planted through the grace of pardon, then germinated with the increase of perfection, and finally it flowers in the hope or the attainment of glory. *Treatise 7* (Th 20 OT)

Bede

368. There is no doubt that blessed John suffered imprisonment and chains as a witness to our Redeemer, whose forerunner he was, and gave his life for him. His persecutors had demanded not that he should deny Christ, but only that he should keep silent about the truth. Nevertheless, he died for Christ. Does Christ not say: *I am the truth*? Therefore, because John shed his blood for the truth, he surely died for Christ. Through his birth, preaching and baptizing, he bore witness to the coming birth, preaching and baptism of Christ, and by his own suffering he showed that Christ also would suffer. . . . He preached the freedom of heavenly peace, yet was thrown into irons by ungodly men; he was locked away in the darkness of prison, though he came bearing witness to the Light of life and deserved to be called a bright and shining lamp by that Light itself, which is Christ. *Homily 23* (Aug 29)

Gregory Nazianzen

369. Christ, the light of all lights, follows John, the lamp that goes before him. The Word of God follows the voice in the wilderness; the bridegroom follows the bridegroom's friend, who prepares a worthy people for the Lord by cleansing them by water in preparation for the Spirit. *Sermon 45* (Tu 1 Advent)

Leo the Great

370. Although the state of infancy, which the majesty of the Son of God did not disdain to assume, developed with the passage of time into the maturity of manhood,. . . nevertheless today's feast of Christmas renews for us the sacred beginning of Jesus' life, his birth from the Virgin Mary. In the very act in which we are reverencing the birth of our Savior, we are also celebrating our own new birth. For the birth of Christ is the origin of the Christian people; and the birthday of the head is also the birthday of the body . . . The birthday of the Lord is the birthday of peace, as Paul the Apostle says: *For he is our peace, who has made us both one*; for whether we be Jew or Gentile, *through him we have access in one Spirit to the Father. Christmas 6* (Dec 31)

371. This is the day that David prophesied in the psalms, when he said. . . *in the sight of the nations he has revealed his justice*. This came to be fulfilled, as we know, from the time when the star beckoned the three wise men out of their distant country and led them to recognize and adore the King of heaven and earth. The obedience of the star calls us to imitate its humble service: to be servants, as best we can, of the grace that invites all men to find Christ. *Epiphany 3* (Epi)

372. To speak of our Lord, the son of the blessed Virgin Mary, as true and perfect man is of no value to us if we do not believe that he is descended from the line of ancestors set out in the Gospel. Matthew's gospel begins by setting out *the genealogy of Jesus Christ, son of David, son of Abraham*, and then traces his human descent by bringing his ancestral line down to his mother's husband, Joseph. On the other hand, Luke traces his parentage backward step by step to the actual father of mankind, to show that both the first and the last Adam share the same nature. *Letter 31* (Dec 17)

Paul VI

373. Nazareth is a kind of school where we may begin to discover what Christ's life was like and even to understand his Gospel. Here we can observe and ponder the simple appeal of the way God's Son came to be known, profound yet full of hidden meaning. And gradually we may even learn to imitate him. . . . And here we can sense and take account of the conditions and circumstances that surrounded and affected his life on earth: the places, the tenor of the times, the culture, the language, the religious customs, in brief everything which Jesus used to make himself known to the world. . . . The silence of Nazareth should teach us how to meditate in peace and quiet, to reflect on the deeply spiritual, and to be open to the voice of God's inner wisdom and the counsel of his true teachers. . . . Second, we learn about family life. May Nazareth serve as a model of what the family should be. . .: a community of love and sharing, beautiful for the problems it poses and the rewards it brings; in sum, the perfect setting for rearing children—and for this there is no substitute. Finally, in Nazareth, the home of a craftsman's son, we learn about work and the discipline it entails. I would especially like to recognize its value—demanding yet redeeming—and to give it proper respect. I would remind everyone that work has its own dignity. On the other hand, it is not an end in itself. Its value and free character, however, derive not only from its place in the economic system, as they say, but rather from the purpose it serves. *Nazareth* (Holy Family)

Peter Chrysologus

374. And so Christ is born that by his birth he might restore our nature. He became a child, was fed, and grew that he might inaugurate the one perfect age to remain for ever as he had created it. *Sermon 148* (July 30)

Quodvultdeus

375. Why are you afraid, Herod, when you hear of the birth of a king?. . . You destroy those who are tiny in body because fear is destroying your heart. You imagine that if you accomplish your desire you can prolong your own life, though you are seeking to kill Life himself. Yet your throne is threatened by the source of grace—so small, yet so great—who is lying in the manger. He is using you, all unaware of it, to work out his own purposes freeing souls from captivity to the devil. . . . The children die for Christ, though they do not know it. The parents mourn for the death of martyrs. The child makes of those as yet unable to speak fit witnesses to himself. . . . How great a gift of grace is here! To what merits of their own do the children owe this kind of victory? They cannot speak, yet they bear witness to Christ. They cannot use their limbs to engage in battle, yet already they bear off the palm of victory. *Creed* (Dec 28)

Sophronius

376. In honor of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light. . . . The Mother of God, the most pure Virgin, carried the true light in her arms and brought him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the true light as we hasten to meet him. . . . Let us be shining ourselves as we go together to meet and to receive with the aged Simeon the light whose brilliance is eternal. Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of light, who sent the true light to dispel the darkness and to give us all a share in his splendor. *Presentation 3* (Feb 2)

III. The Mysteries of Jesus' Public Life

Ambrose

377. The paralytic at the pool was waiting for someone. Who was this if not the Lord Jesus, born of a virgin? At his coming it is not a

question of a shadow healing an individual, but Truth himself healing the universe. *Mysteries* (W 15 OT)

378. Yet Zacchaeus, hearing that the Lord Jesus was passing by, climbed a tree, for he was small in stature and could not see him because of the crowd. He saw Christ and discovered the light. He saw Christ and gave up what was his own, though he was a man who took what belonged to others. *Psalm 43* (Th 16 OT)

Anastasius of Sinai

379. Upon Mount Tabor, Jesus revealed to his disciples a heavenly mystery. While living among them he had spoken of the kingdom and of his second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, he gave them on Mount Tabor a wonderful vision of his glory, a foreshadowing of the kingdom of heaven. . . . Let us listen, then, to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with the Lord's chosen disciples we may penetrate the deep meaning of these holy mysteries, so far beyond our capacity to express. . . . Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John. Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. . . . It is good to be with Jesus and to remain here for ever. What greater happiness or higher honor could we have than to be with God, to be made like him and to live in his light? *Transfiguration* (Aug 6)

Andrew of Crete

380. Let us go together to meet Christ on the Mount of Olives. Today he returns from Bethany . . . to make his journey to Jerusalem. He comes without pomp or ostentation. . . . He will be meek and humble, and he will make his entry in simplicity. Let us run to accompany him as he hastens toward his passion, and imitate those who met him then,

not by covering his path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before him by being humble and by trying to live as he would wish. . . . In his humility Christ entered the dark regions of our fallen world and he is glad that he became so humble for our sake, glad that he came and lived among us and shared in our nature in order to raise us up again to himself. . . . So let us spread before his feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in his grace, or rather, clothed completely in him. We who have been baptized into Christ must ourselves be the garments that we spread before him. *Discourse 9* (Palm Su)

Augustine

381. He made us one with him when he chose to be tempted by Satan. We have heard in the gospel how the Lord Jesus Christ was tempted by the devil in the wilderness. . . . In Christ you were tempted, for Christ received his flesh from your nature, but by his own power gained salvation for you; he suffered death in your nature, but by his own power gained life for you; he suffered insults in your nature, but by his own power gained glory for you; therefore, he suffered temptation in your nature, but by his own power gained victory for you. If in Christ we have been tempted, in him we overcome the devil. Do you think only of Christ's temptations and fail to think of his victory? See yourself as tempted in him, and see yourself as victorious in him. *Psalm 60* (Su 1 Lent)

382. Let us see why *a Samaritan woman came to draw water. . . . The fact that she came from a foreign people is part of the symbolic meaning, for she is a symbol of the Church. . . . We must then recognize ourselves in her words and in her person, and with her give our own thanks to God. She was a symbol, not the reality; she foreshadowed the reality, and the reality came to be. . . . She was astonished that a Jew should ask her for a drink of water, a thing that Jews would not do. But the one who was asking for a drink of water was thirsting for her faith. . . . He asks for a drink, and he promises a drink. He is in need, as one hoping to receive, yet he is rich, as one*

about to satisfy the thirst of others. He says: If you knew the gift of God. The gift of God is the Holy Spirit. . . . He was promising the Holy Spirit in satisfying abundance. She did not yet understand. . . . If only she could hear those words: *Come to me, all who labor and are burdened, and I will refresh* you. Jesus was saying this to her, so that her labors might be at an end; but she was not yet able to understand. *John* (Su 3 Lent)

383. The Lord gives light to the blind. Brethren, that light shines on us now, for we have had our eyes anointed with the eye-salve of faith. His saliva was mixed with earth to anoint the man born blind. We are of Adam's stock, blind from our birth; we need him to give us light. He mixed saliva with earth, and so it was prophesied: *Truth has sprung up from the earth. John* (Su 4 Lent)

Cyprian

384. However, my dear friends, it could also be that the kingdom of God whose coming we daily wish for is Christ himself, since it is his coming that we long for. He is our resurrection, since we rise again in him; so too he can be thought of as the kingdom of God because we are to reign with him. *Lord's Prayer* (W 11 OT)

Eusebius of Caesarea

385. It was in the wilderness that God's saving presence was proclaimed by John the Baptist, and there that God's salvation was seen. The words of this prophecy were fulfilled when Christ and his glory was made manifest to all: after his baptism the heavens opened, and the Holy Spirit in the form of a dove rested on him, and the Father's voice was heard, bearing witness to the Son. . . . The voice commands that a way be prepared for the Word of God: the rough and trackless ground is to be made level, so that our God may find a highway when he comes. . . . Who is the bearer of the good news but the company of the evangelists? What does it mean to bear the good

news but to preach to all nations, but first of all to the cities of Judah, the coming of Christ on earth? *Isaiah* (Su 2 Advent)

Faustus of Riez

386. *On the third day there was a wedding*. What wedding can this be but the joyful marriage of man's salvation, a marriage celebrated by confessing the Trinity or by faith in the resurrection. . . . To those who see only with the outward eye, all these events at Cana are strange and wonderful; to those who understand, they are also signs. For, if we look closely, the very water tells us of our rebirth in baptism. . . . There water was suddenly changed; later it will cause a change in man. By Christ's action in Galilee, then, wine is made, that is, the law withdraws and grace takes its place; the shadows fade and truth becomes present; fleshly realities are coupled with spiritual, and the old covenant with its outward discipline is transformed into the new. . . . The water in the jars is not less than it was before, but now begins to be what it had not been; so too the law is not destroyed by Christ's coming, but is made better than it was. *Sermon 5* (Sa after Epi)

Gregory Nazianzen

387. Christ is baptized; let us also go down with him, and rise with him. John is baptizing when Jesus draws near. Perhaps he comes to sanctify his baptizer; certainly he comes to bury sinful humanity in the waters. He comes to sanctify the Jordan for our sake and in readiness for us; he who is spirit and flesh comes to begin a new creation through the Spirit and water. . . . Jesus rises from the waters; the world rises with him. The heavens like Paradise with its flaming sword, closed by Adam for himself and his descendants, are rent open. The Spirit comes to him as to an equal, bearing witness to his Godhead. A voice bears witness to him from heaven, his place of origin. The Spirit descends in bodily form like the dove that so long ago announced the ending of the flood and so gives honor to the body that is one with God. *Sermon 39* (Baptism of Lord)

Hippolytus

388. That Jesus should come and be baptized by John is surely cause for amazement. To think of the infinite river that gladdens the city of God being bathed in a poor little stream of the eternal; the unfathomable fountainhead that gives life to all men being immersed in the shallow waters of this transient world!. . . The Father of immortality sent his immortal Son and Word into the world; he came to us men to cleanse us with water and the Spirit. . . . Now if we become immortal, we shall also be divine; and if we become divine after rebirth in baptism through water and the Holy Spirit, we shall also be coheirs with Christ after the resurrection of the dead. Therefore, in a herald's voice I cry: Let peoples of every nation come and receive the immortality that flows from baptism. *Epiphany* (Tu after Epi)

Leo the Great

389. Because human ignorance is slow to believe what it does not see, and equally slow to hope for what it does not know, those who were to be instructed in the divine teaching had first to be aroused by bodily benefits and visible miracles so that, once they had experienced his gracious power, they would no longer doubt the wholesome effect of his doctrine. In order, therefore, to transform outward healings into inward remedies, and to cure men's souls now that he had healed their bodies, our Lord separated himself from the surrounding crowds, climbed to the solitude of a neighboring mountain, and called the apostles to himself. . . . And so it was that he who had spoken to Moses spoke also to the apostles. Writing in the hearts of his disciples, the swift hand of the Word composed the ordinances of the new covenant. And this was not done as formerly . . . amid terrifying sounds and lightning, so that the people were frightened away from approaching the mountain. Instead, there was a tranquil discourse which clearly reached the ears of all who stood nearby so that the harshness of the law might be softened by the gentleness of grace, and the spirit of adoption might dispel the terror of slavery. *Beatitudes 95* (Th 22 OT)

390. The great reason for this transfiguration was to remove the scandal of the cross from the hearts of his disciples, and to prevent the humiliation of his voluntary suffering from disturbing the faith of those who had witnessed the surpassing glory that lay concealed. With no less forethought he was also providing a firm foundation for the hope of holy Church. The whole body of Christ was to understand the kind of transformation that it would receive as his gift. The members of that body were to look forward to a share in that glory which first blazed out in Christ their head. . . . The radiance of the transfiguration reveals clearly and unmistakably the one who had been promised by signs foretelling him under the veils of mystery . . . In him the promise made through the shadows of prophecy stands revealed, along with the full meaning of the precepts of the law. He is the one who teaches the truth of prophecy through his presence, and makes obedience to the commandments possible through grace. *Sermon 51* (Su 2 Lent)

Maximus of Turin

391. The Gospel tells us that the Lord went to the Jordan River to be baptized and that he wished to consecrate himself in the river by signs from heaven. . . . At Christmas he was born a man; today he is reborn sacramentally. . . . The mother caresses the tender baby on her lap; the Father serves his son by his loving testimony. The mother holds the child for the Magi to adore; the Father reveals that his Son is to be worshiped by all the nations. . . . Christ is baptized, not to be made holy by the water, but to make the water holy. . . . For when the Savior is washed all water for our baptism is made clean, purified at its source for the dispensing of baptismal grace to the people of future ages. Christ is the first to be baptized, then, so that Christians will follow after him with confidence. *Sermon 100* (F after Epi)

Maximus the Confessor

392. God’s will is to save us, and nothing pleases him more than our coming back to him with true repentance. . . . So it was that Christ proclaimed that he had come to call sinners to repentance, not the

righteous, and that it was not the healthy who required a doctor, but the sick. He declared that he had come to look for the sheep that was lost, and that it was to the lost sheep of the house of Israel that he had been sent. . . . To give the same lesson he revived the man who, having fallen into the hands of brigands, had been left stripped and half-dead from his wounds. . . . Again, he told of how that Father, who is goodness itself, was moved with pity for his profligate son who returned and made amends by repentance. . . . So too, when he found wandering in the mountains and hills the one sheep that had strayed from God's flock of a hundred, he brought it back to the fold, but he did not exhaust it by driving it ahead of him. Instead, he placed it on his own shoulders and so, compassionately, he restored it safely to the flock. *Letter 11* (W 4 Lent)

Peter Chrysologus

393. Today Christ enters the Jordan to wash away the sin of the world. . . . Today a servant lays his hand on the Lord, a man lays his hand on God, John lays his hand on Christ, not to forgive but to receive forgiveness. . . . Today the Holy Spirit hovers over the waters in the likeness of a dove. A dove announced to Noah that the flood had disappeared from the earth; so now a dove is to reveal that the world's shipwreck is at an end for ever. . . . Today Christ works the first of his signs from heaven by turning water into wine. But water [mixed with wine] has still to be changed into the sacrament of his blood, so that Christ may offer spiritual drink from the chalice of his body. *Sermon 160* (M after Epi)

Proclus of Constantinople

394. On the feast of the Savior's birth, the earth rejoiced because it bore the Lord in a manger; but on today's feast of the Epiphany it is the sea that is glad and leaps for joy; the sea is glad because it receives the blessing of holiness in the river Jordan. . . . At Christmas the King puts on the royal robe of his body; at Epiphany the very source enfolds and, as it were, clothes the river. Come then and see new and

astounding miracles: the Sun of righteousness washing in the Jordan, fire immersed in water, God sanctified by the ministry of man. . . . Come, consider this new and wonderful deluge, greater and more important than the flood of Noah's day. Then the water of the flood destroyed the human race, but now the water of baptism has recalled the dead to life by the power of the one who was baptized. In the days of the flood the dove with an olive branch in its beak foreshadowed the fragrance of the good odor of Christ the Lord; now the Holy Spirit, coming in the likeness of a dove reveals the Lord of mercy. *Epiphany 7* (W after Epi)

Article 4:

"Jesus Christ Suffered under Pontius Pilate, Was Crucified, Died, and Was Buried" (CCC 571-630)

Aelred

395. The perfection of brotherly love lies in the love of one's enemies. We can find no greater inspiration for this than grateful remembrance of the wonderful patience of Christ. He who is *more fair than all the sons of men* offered his fair face to be spat upon by sinful men; he allowed those eyes that rule the universe to be blindfolded by wicked men; he bared his back to the scourges; he submitted that head which strikes terror in principalities and powers to the sharpness of the thorns; he gave himself up to be mocked and reviled, and at the end endured the cross, the nails, the lance, the gall, the vinegar, remaining always gentle, meek and full of peace. . . . *Father*, he says, *forgive them*. Is any gentleness, any love, lacking in this prayer? Yet he put into it something more. It was not enough to pray for them: he wanted also to make excuses for them. *Father, forgive them, for they do not know what they are doing*. . . . They are nailing me to the cross, but they do not know who it is that they are nailing to the cross. *Mirror of Love* (F 1 Lent)

Ambrose

396. He alone will redeem man, showing love greater even than that of brothers. He poured out his blood for strangers, as no one is able to do for a brother. . . . But why will this man be the only redeemer? Because no one can equal him in the love he showed in laying down his life for his own poor servants. . . . He alone is chosen to redeem, for he alone cannot be subject to that age-old sin. So let us understand by "the man" the one who took upon himself the condition of man in order to crucify in his own flesh the sin of all, and to cancel by his own blood the debt owed by all: the Lord Jesus. *Psalm 48* (F 20 OT)

397. The Son sets free, a slave remains in his sin. Christ is therefore free of all sin, and does not pay the price of his own redemption. His blood could pay the ransom for all the sins of the whole world. The one who has no debt to pay for himself is the right person to set others free. . . . Is anyone great enough to make atonement for himself over and above the atonement which Christ has offered in himself, Christ who alone has reconciled the world to God by his blood? What greater victim, what more excellent sacrifice, what better advocate can there be than he who became the propitiation for the sins of all, and gave his life for us as our redemption? *Psalm 48* (Sa 20 OT)

398. It was by the death of one man that the world was redeemed. Christ did not need to die if he did not want to, but he did not look on death as something to be despised. . . . Thus his death is life for all. We are sealed with the sign of his death; when we pray we preach his death; when we offer sacrifice we proclaim his death. His death is victory; his death is a sacred sign; each year his death is celebrated with solemnity by the whole world. *Satyrus* (Nov 2)

Anastasius I of Antioch

399. These words bore out the predictions of the prophets, who had foretold the death he was to die in Jerusalem. From the beginning holy Scripture had foretold Christ's death, the sufferings that would precede it, and what would happen to his body afterward. Scripture also

affirmed that these things were going to happen to one who was immortal and incapable of suffering because he was God. *Discourse 4* (Tu Octave Easter)

400. It was necessary for Christ to suffer: his passion was absolutely unavoidable. He said so himself. . . . Because of us he was deprived of his glory for a little while, the glory that was his as the Father's only-begotten Son, but through the cross this glory is seen to have been restored to him in a certain way in the body that he had assumed. . . . The glorification he meant was his death upon the cross for which the Lord prayed to the Father before undergoing his passion, asking his Father to give him the glory that he had in his presence before the world began. *Discourse 4* (Tu Octave Easter)

Ancient Homily

401. See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree. I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you. *Holy Saturday* (Holy Sat)

Andrew of Crete

402. And what is this *glory of the Lord*. Clearly it is the cross on which Christ was glorified, he, the radiance of the Father's glory, even as he said when he faced his passion: *Now is the Son of Man glorified, and God is glorified in him, and will glorify him at once*. The glory of which he speaks here is his lifting up on the cross, for Christ's glory is his cross and his exaltation upon it. *Discourse 9* (Tu 33 OT)

403. Had there been no cross, life itself could not have been nailed to the tree. And if life had not been nailed to it, there would be no streams of immortality pouring from Christ's side, blood and water for the world's cleansing. . . . We should not have enjoyed the fruit of the tree of life and the gates of paradise would not stand open. Had there been no cross, death would not have been trodden underfoot, nor hell despoiled. . . . The cross is honorable because it is both the sign of God's suffering and the trophy of his victory. It stands for his suffering because on it he freely suffered unto death. But it is also his trophy because it was the means by which the devil was wounded and death conquered; the barred gates of hell were smashed, and the cross became the one common salvation of the whole world. *Discourse 10* (Sept 14)

Augustine

404. When day was fading into evening, the Lord laid down his life on the cross, to take it up again; he did not lose his life against his will. . . . The evening sacrifice is then the passion of the Lord, the cross of the Lord, the oblation of the victim that brings salvation, the holocaust acceptable to God. *Psalm 140* (Tu 2 Lent)

405. Therefore, if something happens that we did not pray for, we must have no doubt at all that what God wants is more expedient than what we wanted ourselves. Our great Mediator gave us an example of this. After he had said: *Father, if it is possible, let this cup be taken away from me*, he immediately added, *Yet not what I will, but what you will, Father*, so transforming the human will that was his through his taking a human nature. *Proba* (Th 29 OT)

406. Christians must imitate Christ's sufferings, not set their hearts on pleasures. He who is weak will be strengthened when told: "Yes, expect the temptations of this world, but the Lord will deliver you from them all if your heart has not abandoned him. For it was to strengthen your heart that he came to suffer and die, came to be spit upon and crowned with thorns, came to be accused of shameful things, yes, came to be fastened to the wood of the cross. All these things he

did for you, and you did nothing. He did them not for himself, but for you." *Sermon 46* (F 24 OT)

407. We were not good, but God had pity on us and sent his Son to die, not for good men but for bad ones, not for the just but for the wicked. . . . Perhaps someone can be found who will dare to die for a good man; but for the unjust man, for the wicked one, the sinner, who would be willing to die except Christ alone who is so just that he justifies even the unjust? *Sermon 23A* (Su 22 OT)

408. On the cross he made the great exchange. There the purse which held our price was opened, for when the soldier's spear opened his side, the price of the whole world flowed forth. Thus he purchased the faithful and the martyrs. . . . It is the cup of suffering, bitter yet healthful: the cup which, if the physician did not first drink it, the sick man would fear to touch. *Sermon 329* (Com One Martyr)

409. The passion of our Lord and Savior Jesus Christ is the hope of glory and a lesson in patience. . . . When Christ has already given us the gift of his death, who is to doubt that he will give the saints the gift of his own life?. . . He had no power of himself to die for us: he had to take from us our mortal flesh. . . . Accordingly, he effected a wonderful exchange with us, through mutual sharing: we gave him the power to die, he will give us the power to live. The death of the Lord our God should not be a cause of shame for us; rather, it should be our greatest hope, our greatest glory. . . . The apostle Paul saw Christ, and extolled his claim to glory. He had many great and inspired things to say about Christ, but he did not say that he boasted in Christ's wonderful works: in creating the world, since he was God with the Father, or in ruling the world, though he was also a man like us. Rather, he said: *Let me not boast except in the cross of our Lord Jesus Christ. Sermon Guelf*. 3 (M Holy Wk)

410. He gave *his own life as a ransom for many*; he ransomed us. But who of us is fit to ransom anyone? By his blood, by his death we were ransomed from death; and we who lay prostrate were raised up by his humiliation. And yet we, too, have a duty to contribute our

meager offerings to his members, for we have become his members. He is the head; we are the body. *Sermon Guelf*. 32 (Feb 3)

411. He, by dying, destroyed death in himself; we are freed from death only in his death. . . . He needed no help from us in saving us; without him we can do nothing. He gave himself to us as the vine to the branches; apart from him we cannot have life. Finally, even if brothers die for brothers, yet no martyr by shedding his blood brings forgiveness for the sins of his brothers, as Christ brought forgiveness to us. In this he gave us, not an example to imitate but a reason for rejoicing. *John* (W Holy Wk)

Barnabas

412. The Lord was willing to hand over his body for destruction so that by the shedding of his blood we might be made holy through the remission of our sins. . . . The Lord was ready to undergo suffering for our souls' sake, even though he is Lord of the whole earth. . . . The prophets inspired by his grace foretold what he would do; he allowed himself to suffer because he had to be seen in the flesh, in order that he might destroy the power of death and manifest the resurrection from the dead. *Letter* (Tu 18 OT)

Basil the Great

413. *He bore our infirmities and endured our sorrows*,. . . and he submitted to the most ignominious death in order to exalt us to the life of glory. Nor was he content merely to summon us back from death to life; he also bestowed on us the dignity of his own divine nature and prepared for us a place of eternal rest where there will be joy so intense as to surpass all human imagination. *Rules* (Tu 3 OT)

Bernard

414. Where can the weak find a place of firm security and peace, except in the wounds of the Savior? Indeed, the more secure is my place there the more he can do to help me. . . . I may have sinned gravely. My conscience would be distressed, but it would not be in turmoil, for I would recall the wounds of the Lord: *he was wounded for our iniquities*. What sin is there so deadly that it cannot be pardoned by the death of Christ? And so if I bear in mind this strong, effective remedy, I can never again be terrified by the malignancy of sin. . . . They pierced his hands and feet and opened his side with a spear. Through the openings of these wounds I may drink *honey from the rock and oil from the hardest stone*. . . . But the piercing nail has become a key to unlock the door, that I may see the good will of the Lord. And what can I see as I look through the hole? Both the nail and the wound cry out that God was in Christ reconciling the world to himself. *Song of Songs* (W 3 OT)

415. Notice that peace is not promised but sent to us; it is no longer deferred, it is given. . . . It is as if God the Father sent upon the earth a purse full of his mercy. This purse was burst open during the Lord's passion to pour forth its hidden contents—the price of our redemption. *Epiphany 1* (Dec 29)

416. Truly, O blessed Mother, a sword has pierced your heart. For only by passing through your heart could the sword enter the flesh of your Son. . . . The cruel spear, which was not withheld from his lifeless body, tore open his side. Clearly it did not touch his soul and could not harm him, but it did pierce your heart. . . . Perhaps someone will say: "Had she not known before that he would die?" Undoubtedly. "Did she not expect him to rise again at once?" Surely. "And still she grieved over her crucified Son?" Intensely. Who are you and what is the source of your wisdom that you are more surprised at the compassion of Mary than at the passion of Mary's Son? For if he could die in body, could she not die with him in spirit? He died in body through a love greater than anyone had known. She died in spirit through a love unlike any other since his. *Octave Assumption* (Sept 15)

Bonaventure

417. A man should turn his full attention to this throne of mercy, and should gaze at him hanging on the cross, full of faith, hope and charity, devoted, full of wonder and joy, marked by gratitude, and open to praise and jubilation. Then such a man will make with Christ a *pasch*, that is, a passing-over. Through the branches of the cross he will pass over the Red Sea, leaving Egypt and entering the desert. There he will taste the hidden manna, and rest with Christ in the sepulcher, as if he were dead to things outside. He will experience, as much as is possible for one who is still living, what was promised to the thief who hung beside Christ: *Today you will be with me in paradise. Journey* (July 15)

Bridget of Sweden

418. Glory be to you, my Lord Jesus Christ, for the mockery you endured when you stood clothed in purple and wearing a crown of sharp thorns. . . . Eternal praise be to you, my Lord Jesus Christ, for the time you endured on the cross the greatest torments and sufferings for us sinners. The sharp pain of your wounds fiercely penetrated even to your blessed soul and cruelly pierced your most sacred heart till finally you sent forth your spirit in peace, bowed your head, and humbly commended yourself into the hands of God your Father, and your whole body remained cold in death. . . . Blessed may you be, my Lord Jesus Christ. For our salvation you allowed your side and heart to be pierced with a lance; and from that side water and your precious blood flowed out abundantly for our redemption. *Prayer 2* (July 23)

Catherine of Siena

419. I attended to you with loving care—out of provident concern I handed over my only-begotten Son to make satisfaction for your needs. I demanded supreme obedience from him so that the human race might be freed of the poison which had infected the entire earth because of Adam's disobedience. With eager love he submitted to a shameful death on the cross and by that death he gave you life, not merely human but divine. *Dialogue* (Sa 30 OT)

Clare of Assisi,

420. Then, in the depths of this very mirror, ponder his unspeakable love which caused him to suffer on the wood of the cross and to endure the most shameful kind of death. . . . In this way, queen of the king of heaven, your love will burn with an ever brighter flame. *Letter* (Aug 11)

Cyril of Alexandria

421. "I am dying for all men," says the Lord. "I am dying to give them life through myself and to redeem the whole human race through my humanity. In my death, death itself will die and man's fallen nature will rise again with me. . . .". . . He was crucified for all, desiring his one death for all to give all of us life in him. . . . So Christ gave his own body for the life of all, and makes it the channel through which life flows once more into us. *John* (Sa 3 Easter)

Cyril of Jerusalem

422. The Catholic Church glories in every deed of Christ. Her supreme glory, however, is the cross. . . . Lazarus rose from the dead, but even this only affected Lazarus. . . . For us all, however, the cross is the crown of victory! It has brought light to those blinded by ignorance. It has released those enslaved by sin. Indeed, it has redeemed the whole of mankind! Do not, then, be ashamed of the cross of Christ; rather, glory in it. . . . He did not blush at the cross for by it he was to save the world. No, it was not a lowly man who suffered but God incarnate. He entered the contest for the reward he would win by his patient endurance. Certainly in times of tranquillity the cross should give you joy. But maintain the same faith in times of persecution. Otherwise you will be the friend of Jesus in times of peace and his enemy during war. *Catechetical 13* (Th 4 OT)

423. Jesus never sinned; yet he was crucified for you. Will you refuse to be crucified for him, who for your sake was nailed to the

cross? You are not the one who gives the favor; you have received one first. For your sake he was crucified on Golgotha. Now you are returning his favor; you are fulfilling your debt to him. *Catechetical 13* (Th 4 OT)

Diognetus, Letter to

424. He gave his own Son as the price of our redemption, the holy one to redeem the wicked, the sinless one to redeem sinners, the just one to redeem the unjust, the incorruptible one to redeem the corruptible, the immortal one to redeem mortals. For what else could have covered our sins but his sinlessness? Where else could we—wicked and sinful as we were—have found the means of holiness except in the Son of God alone? *Letter* (Dec 18)

Ephrem

425. Death trampled our Lord underfoot, but he in his turn treated death as a highroad for his own feet. . . . Death had its own way when our Lord went out from Jerusalem carrying his cross; but when by a loud cry from that cross he summoned the dead from the underworld, death was powerless to prevent it. . . . Concealed beneath the cloak of his manhood, his godhead engaged death in combat; but in slaying our Lord, death itself was slain. . . . We give glory to you, Lord, who raised up your cross to span the jaws of death like a bridge by which souls might pass from the region of the dead to the land of the living. . . . You are incontestably alive. Your murderers sowed your living body in the earth as farmers sow grain, but it sprang up and yielded an abundant harvest of men raised from the dead. *Sermon* (F 3 Easter)

Francis of Assisi

426. The Father willed that his blessed and glorious Son, whom he gave to us and who was born for us, should through his own blood offer himself as a sacrificial victim on the altar of the cross. This was

to be done not for himself through whom all things were made, but for our sins. It was intended to leave us an example of how to follow in his footsteps. *Letter* (Oct 4)

Francis of Paola

427. Fix your minds, then, on the passion of our Lord Jesus Christ. Inflamed with love for us, he came down from heaven to redeem us. For our sake he endured every torment of body and soul and shrank from no bodily pain. He himself gave us an example of perfect patience and love. We, then, are to be patient in adversity. *Letter* (Apr 2)

Fulgentius of Ruspe

428. He is the true God and the true high priest who for our sake entered once for all into the holy of holies, taking with him not the blood of bulls and goats but his own blood. . . . He is at once priest and sacrifice, God and temple. He is the priest through whom we have been reconciled, the sacrifice by which we have been reconciled, the temple in which we have been reconciled, the God with whom we have been reconciled. *Faith* (F 5 Lent)

Gregory Nazianzen

429. I will say more: we must sacrifice ourselves to God, each day and in everything we do, accepting all that happens to us for the sake of the Word, imitating his passion by our sufferings, and honoring his blood by shedding our own. We must be ready to be crucified. If you are a Simon of Cyrene, take up your cross and follow Christ. If you are crucified beside him like one of the thieves, now, like the good thief, acknowledge your God. . . . Worship him who was hung on the cross because of you, even if you are hanging there yourself. Derive some benefit from the very shame; purchase salvation with your death. Enter paradise with Jesus, and discover how far you have fallen.

Contemplate the glories there, and leave the other scoffing thief to die outside in his blasphemy. *Sermon 45* (Sa 5 Lent)

Gregory the Great

430. Christ suffered without sin on his hands, for he committed no sin and deceit was not found on his lips. Yet he suffered the pain of the cross for our redemption. . . . Is it possible to offer, or even imagine, a purer kind of prayer than that which shows mercy to one's torturers by making intercession for them? It was thanks to this kind of prayer that the frenzied persecutors who shed the blood of our Redeemer drank it afterward in faith and proclaimed him to be the Son of God. . . . The blood of Jesus calls out more eloquently than Abel's, for the blood of Abel asked for the death of Cain the fratricide, while the blood of the Lord has asked for, and obtained, life for his persecutors. *Job* (F 3 Lent)

Hippolytus

431. By his passion [inflicted on him by others], he frees us from the passions [unleashed by our disobedience]; by receiving a blow on the cheek he gives the world its liberty; by being pierced in the side he heals the wound of Adam. *Epiphany* (Tu after Epi)

Ignatius of Antioch

432. You are like men who have been nailed body and soul to the cross of Jesus Christ, confirmed in love by his blood. In regard to the Lord, you firmly believe that he was . . . truly nailed to a cross in the flesh for our sake under Pontius Pilate and the Tetrarch Herod, and of his most blessed passion we are the fruit. *Smyrnaeans* (Su 4 OT)

433. My spirit is given over to the humble service of the cross which is a stumbling block to unbelievers but to us salvation and eternal life. *Ephesians* (M 2 OT)

434. The cross of Christ's passion is his invitation to you who are the members of his body. The head cannot come to life without the members, since God, the very ground of unity, has foretold such a union. *Trallians* (W 27 OT)

Imitation of Christ

435. If you do not know how to contemplate the glory of heaven, take comfort in the passion of Christ, and dwell willingly in his sacred wounds. Endure with Christ, suffer for him, if you wish to reign with him. *Imitation* (W 16 OT)

John Chrysostom

436. Do you see then that the devil was defeated by the very means he used to conquer?. . . The first tree sent men to the world below, but the second called back those who had already gone down. The first tree buried man, already naked and a captive; the second revealed the victor naked to all the world. The first death condemned those who were born afterward, but the second death raised up even those who were born before. . . . Though dead we became immortal. Such is the great achievement of the cross. . . . All this was the glorious result of the cross. The cross is our trophy raised against the demons, our sword against sin, and the sword Christ used to pierce the serpent. The cross is the Father's will, the glory of the only-begotten, the joy of the Spirit, the pride of the angels, the guarantee of the Church, Paul's boast, the bulwark of the saints, the light of the entire world. *Grave and Cross* (BVM on Sa)

437. It was clear through unlearned men that the cross was persuasive, in fact, it persuaded the whole world. Their discourse was not of unimportant matters but of God and true religion, of the Gospel way of life and future judgment, yet it turned plain, uneducated men into philosophers. How the foolishness of God is wiser than men, and his weakness stronger than men! *1 Corinthians 4* (Aug 24)

John Chrysostom (pseudo)

438. The knowledge that Christ is the Passover lamb who was sacrificed for us should make us regard the moment of his immolation as the beginning of our own lives. As far as we are concerned, Christ's immolation on our behalf takes place when we become aware of this grace and understand the life conferred on us by this sacrifice. *Easter Homily* (M 2 Easter)

John Fisher

439. Our high priest is Christ Jesus, our sacrifice is his precious body which he immolated on the altar of the cross for the salvation of all men. The blood that was poured out for our redemption was. . . that of the most innocent lamb, Christ Jesus our Savior. The temple in which our high priest offered sacrifice was not one made by hands but built by the power of God alone. For he shed his blood in the sight of the world, a temple fashioned by the hand of God alone. . . . Christ first offered sacrifice here on earth, when he underwent his most bitter death. Then, clothed in the new garment of immortality, with his own blood he entered into the holy of holies, that is, into heaven. . . . This sacrifice is so pleasing and acceptable to God that as soon as he has seen it he must immediately have pity on us and extend clemency to all who are truly repentant. *Psalm 129* (M 5 Lent)

John of Avila

440. Shame turns into honor when we seek God's glory. Present affliction becomes the source of heavenly glory. To those who suffer wounds in fighting his battles God opens his arms in loving, tender friendship, which is more delightful by far than anything our earthly efforts might produce. . . . If you long for these festivals of heavenly joy,. . . there is no better way to reach them than the way of suffering. This is the way Christ and his disciples have always traveled. He calls it a narrow way, but it leads straight to life. . . . It is surely not right that the Son of God should go his way on the path of shame while the sons of men walk the way of worldly honor. . . . God grant that our

hearts may find no rest and seek no other food in this world, save in hardship and suffering beside the Lord's cross. *Letter 58* (May 18)

John of the Cross

441. Would that men might come at last to see that it is quite impossible to reach the thicket of the riches and wisdom of God except by first entering the thicket of much suffering, in such a way that the soul finds there its consolation and desire. The soul that longs for divine wisdom chooses first, and in truth, to enter the thicket of the cross. . . . The gate that gives entry into these riches of his wisdom is the cross; because it is a narrow gate, while many seek the joys that can be gained through it, it is given to few to desire to pass through it. *Canticle* (Dec 14)

Leo the Great

442. Our understanding, which is enlightened by the Spirit of truth, should receive with purity and freedom of heart the glory of the cross as it shines in heaven and on earth. . . . How marvelous the power of the cross; how great beyond all telling the glory of the passion: here is the judgment-seat of the Lord, the condemnation of the world, the supremacy of Christ crucified. . . . Through the cross the faithful receive strength from weakness, glory from dishonor, life from death. . . . God's compassion for us is all the more wonderful because Christ died, not for the righteous or the holy but for the wicked and the sinful. *Passion 8* (Tu 5 Lent)

443. True reverence for the Lord's passion means fixing the eyes of our heart on Jesus crucified and recognizing in him our own humanity. The earth—our earthly nature—should tremble at the suffering of its Redeemer. The rocks—the hearts of unbelievers—should burst asunder. . . . No one, however weak, is denied a share in the victory of the cross. No one is beyond the help of the prayer of Christ. His prayer brought benefit to the multitude that raged against him. How much

more does it bring to those who turn to him in repentance. *Passion 15* (Th 4 Lent)

444. No type of cruelty can tear down the religion established by the mystery of Christ's cross. The Church is not diminished by persecutions, but rather increased. *Sermon 82* (Nov 18)

Macarius

445. When a farmer prepares to till the soil he must put on clothing and use tools that are suitable. So Christ, our heavenly king, came to till the soil of mankind devastated by sin. He assumed a body and, using the cross as his plowshare, cultivated the barren soul of man. . . . And when he had plowed the soul with the wood of the cross, he planted in it a most lovely garden of the Spirit that could produce for its Lord and God the sweetest and most pleasant fruit of every kind. *Homily 28* (W 34 OT)

Melito of Sardis

446. Having then a body capable of suffering, he took the pain of fallen man upon himself; he triumphed over the diseases of soul and body that were its cause, and by his Spirit, which was incapable of dying, he dealt man's destroyer, death, a fatal blow. . . . It is he who endured every kind of suffering in all those who foreshadowed him. In Abel he was slain, in Isaac bound, in Jacob exiled, in Joseph sold, in Moses exposed to die. He was sacrificed in the Passover lamb, persecuted in David, dishonored in the prophets. *Easter Homily* (Th Holy Wk)

447. The lamb gives place to God, the sheep gives place to a man, and the man is Christ, who fills the whole creation. The sacrifice of the lamb, the celebration of the Passover, and the prescriptions of the Law have been fulfilled in Jesus Christ. . . . He suffered for the sake of those who suffer, he was bound for those in bonds, condemned for the

guilty, buried for those who lie in the grave. *Easter Homily* (M Octave Easter)

Methodius of Sicily

448. She [Agatha] meditated on the death of her eager lover. For her, Christ's death was recent, his blood was still moist. Her robe is the mark of her faithful witness to Christ. It bears the indelible marks of his crimson blood and the shining threads of her eloquence. *Agatha* (Feb 5)

Origen

449. For just as that physical body of Christ was crucified and buried, and afterward raised up, so in the same way the whole body of Christ's holy ones has been crucified and lives no longer with its own life. For each of them, like Paul, makes his boast of nothing else but the cross of our Lord Jesus Christ, by which he has himself been crucified to the world, and the world to him. *John* (W 22 OT)

450. To assure her escape when Jericho was destroyed, the harlot was given that most effective symbol of salvation, the scarlet cord. For it is by the blood of Christ that the entire Church is saved, in the same Jesus Christ our Lord, to whom belongs glory and dominion for ever and ever. Amen. *Joshua* (Th 10 OT)

451. God taught the people of the old covenant how to celebrate the ritual offered to him in atonement for the sins of men. But you have come to Christ, the true high priest. Through his blood he has made God turn to you in mercy and has reconciled you with the Father. You must not think simply of ordinary blood but you must learn to recognize instead the blood of the Word. Listen to him as he tells you: *This is my blood, which will be shed for you for the forgiveness of sins. Leviticus* (M 4 Lent)

452. Isaac himself carries the wood for his own holocaust: this is a figure of Christ. For he bore the burden of the cross, and yet to carry the wood for the holocaust is really the duty of the priest. He is then both victim and priest. . . . Therefore Christ himself is both victim and priest according to the spirit. For he offers the victim to the Father according to the flesh, and he is himself offered on the altar of the cross. *Genesis* (Tu 5 OT)

453. Abraham offered to God his mortal son who did not die, and God gave up his immortal Son who died for all of us. *Genesis* (Tu 5 OT)

Paul of the Cross

454. It is very good and holy to consider the passion of our Lord and to meditate on it, for by this sacred path we reach union with God. In this most holy school we learn true wisdom, for it was there that all the saints learned it. . . . Conceal yourselves in Jesus crucified, and hope for nothing except that all men be thoroughly converted to his will. When you become true lovers of the Crucified, you will always celebrate the feast of the cross in the inner temple of the soul, bearing all in silence and not relying on any creature. Since festivals ought to be celebrated joyfully, those who love the Crucified should honor the feast of the cross by enduring in silence with a serene and joyful countenance, so that their suffering remains hidden from men and is observed by God alone. For in this feast there is always a solemn banquet, and the food presented is the will of God, exemplified by the love of our crucified Christ. *Letters* (Oct 19)

Peter Chrysologus

455. Perhaps you are filled with shame for causing my bitter passion. Do not be afraid. This cross inflicts a mortal injury, not on me, but on death. These nails no longer pain me, but only deepen your love for me. I do not cry out because of these wounds, but through them I draw you into my heart. My body was stretched on the cross as a symbol,

not of how much I suffered, but of my all-embracing love. *Sermon 108* (Tu 4 Easter)

Polycarp

456. *For anyone who does not confess that Jesus has come in the flesh is the antichrist*. And anyone who refuses to admit the testimony of the cross is of the devil. Whoever perverts the Lord's words to suit his own desires and denies that there is a resurrection or a judgment is the firstborn of Satan. *Philippians* (Tu 26 OT)

Rose of Lima

457. Our Lord and Savior lifted up his voice and said with incomparable majesty: "Let all men know that grace comes after tribulation. Let them know that without the burden of afflictions it is impossible to reach the height of grace. . . . This is the only true stairway to paradise, and without the cross they can find no road to climb to heaven." *Letter* (Aug 23)

Theodore the Studite

458. How precious the gift of the cross, how splendid to contemplate! In the cross there is no mingling of good and evil, as in the tree of paradise: it is wholly beautiful to behold and good to taste. The fruit of this tree is not death but life, not darkness but light. This tree does not cast us out of paradise, but opens the way for our return. . . . This was the tree upon which the Lord, like a brave warrior wounded in hands, feet and side, healed the wounds of sin that the evil serpent had inflicted on our nature. . . . The wonders accomplished through this tree were foreshadowed clearly even by the mere types and figures that existed in the past. . . . Was it not the wood of a tree that enabled Noah, at God's command, to escape the destruction of the flood. . .? And surely the rod of Moses prefigured the cross when it changed water into blood,. . . divided the sea at one stroke and then

restored the waters to their normal course, drowning the enemy and saving God's own people? Aaron's rod, which blossomed in one day in proof of his true priesthood, was another figure of the cross, and did not Abraham foreshadow the cross when he bound his son Isaac and placed him on the pile of wood? By the cross death was slain and Adam was restored to life. The cross is the glory of all the apostles, the crown of the martyrs, the sanctification of the saints. *Cross* (F 2 Easter)

Theodoret of Cyr

459. Of his own free will Jesus ran to meet those sufferings that were foretold in the Scriptures concerning him. . . . By his cross he blotted out the decree of the ancient curse. . . . And by his crown of thorns he put an end to that punishment meted out to Adam, who after his sin had heard the sentence: *Cursed is the ground because of you; thorns and thistles shall it bring forth for you*. . . . By drinking the vinegar he made his own the degradation men had suffered, and in the same act gave us the grace to better our condition. . . . By taking the slap in the face, and thus suffering the violence, corrections and blows that were due to us, he proclaimed our freedom. His side was pierced as Adam's was; yet there came forth not a woman who, being beguiled, was to be the death-bearer, but a fountain of life that regenerates the world by its two streams: the one to renew us in the baptismal font and clothe us with the garment of immortality, the other to feed us, the reborn, at the table of God, just as babes are nourished with milk. *Incarnation* (M 19 OT)

Thomas Aquinas

460. Why did the Son of God have to suffer for us? There was a great need, and it can be considered in a twofold way: in the first place, as a remedy for sin, and secondly, as an example of how to act. It is a remedy, for, in the face of all the evils which we incur on account of our sins, we have found relief through the passion of Christ. Yet, it is no less an example, for the passion of Christ completely

suffices to fashion our lives. . . . If you seek the example of love: *Greater love than this no man has, than to lay down his life for his friends*. Such a man was Christ on the cross. . . . If you seek patience, you will find no better example than the cross. . . . If you seek an example of humility, look upon the crucified one, for God wished to be judged by Pontius Pilate and to die. If you seek an example of obedience, follow him who became obedient to the Father even unto death. . . . If you seek an example of despising earthly things, follow him who is *the King of kings*. . . . Upon the cross he was stripped, mocked, spat upon, struck, crowned with thorns, and given only vinegar and gall to drink. *Creed* (Jan 28)

461. He offered his body to God the Father on the altar of the cross as a sacrifice for our reconciliation. He shed his blood for our ransom and purification, so that we might be redeemed from our wretched state of bondage and cleansed from all sin. *Corpus Christi* (Corpus Christi)

Vatican II

462. In preaching the Gospel to the nations he [the missionary] must boldly proclaim the mystery of Christ, whose ambassador he is, so that in Christ he may have the courage to speak as he ought, and not be ashamed of the scandal of the cross. *Ad gentes*, nos. 23-24 (Feb 3)

William of Saint-Thierry

463. He taught us to love him by first loving us, *even to death on the cross*. . . . Everything he did and everything he said on earth, even enduring the insults, the spitting, the buffeting—the cross and the grave—all of this was actually you speaking to us in your Son, appealing to us by your love and stirring up our love for you. *Contemplation of God* (M 3 Advent)

Article 5:

“He Descended into Hell; On the Third Day He Rose Again”

Paragraph 1. Christ Descended into Hell (CCC 632-37)

Anastasius I of Antioch

464. This is why Christ descended into the underworld, with its imperishable prison-bars: *to shatter the doors of bronze and break the bars of iron* and, from decay, to raise our life to himself by giving us freedom in place of servitude. *Discourse 5* (Office Dead)

Ancient Homily

465. Something strange is happening—there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. . . . He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: “My Lord be with you all.” Christ answered him: “And with your spirit.” He took him by the hand and raised him up, saying, “Awake, O sleeper, and rise from the dead, and Christ will give you light.” I am your God, who for your sake have become your son. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. . . . Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. . . . The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity. *Holy Saturday* (Holy Sat)

Ephrem

466. Death could not devour our Lord unless he possessed a body, neither could hell swallow him up unless he bore our flesh; and so he came in search of a chariot in which to ride to the underworld. This chariot was the body which he received from the Virgin; in it he invaded death's fortress, broke open its strongroom and scattered all its treasure. At length he came upon Eve, the mother of all the living. . . . When death, with its customary impudence, came foraging for her mortal fruit, it encountered its own destruction in the hidden life that fruit contained. All unsuspecting, it swallowed him up, and in so doing released life itself and set free a multitude of men. He who was also the carpenter's glorious son set up his cross above death's all-consuming jaws, and led the human race into the dwelling place of life. . . . We give glory to you, Lord, who raised up your cross to span the jaws of death like a bridge by which souls might pass from the region of the dead to the land of the living. *Sermon* (F 3 Easter)

Leo the Great

467. By dying he submitted to the laws of the underworld; by rising again he destroyed them. He did away with the everlasting character of death so as to make death a thing of time, not of eternity. *Passion 8* (Tu 5 Lent)

Paragraph 2. On the Third Day He Rose Again from the Dead (CCC 638-58)

Anastasius I of Antioch

468. That is why the dead, now under the dominion of one who has risen to life, are no longer dead but alive. . . . There is no need to recall that the Lord rose from the dead with a spiritual body, since Paul in speaking of our bodies bears witness that they are *sown as animal bodies* and *raised as spiritual bodies*: that is, they are transformed in

accordance with the glorious transfiguration of Christ who goes before us as our leader. . . . Having brought this body to the Father as the firstfruits of our nature, he will also bring the whole body to fulfillment. For he promised this when he said: *I, when I am lifted up, will draw all men to myself. Discourse 5* (Office Dead)

Ancient Homily

469. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated. *Holy Saturday* (Holy Sat)

Athanasius

470. This is the reason why the Word assumed a body that could die. . . . Because of the Word dwelling in that body, it would remain incorruptible, and all would be freed for ever from corruption by the grace of the resurrection. *Incarnation* (May 2)

Augustine

471. The evening sacrifice is then the passion of the Lord, the cross of the Lord,. . . the holocaust acceptable to God. In his resurrection he made the evening sacrifice a morning sacrifice. *Psalm 140* (Tu 2 Lent)

Benedict XIV

472. What made the holy apostles and martyrs endure fierce agony and bitter torments, except faith, and especially faith in the resurrection? *Saint Fidelis* (Apr 24)

Braulio of Saragossa

473. But by focusing our attention upon the glory of our Redeemer there is sufficient hope for our resurrection. Through faith we know that we are already risen from the dead. *Letter 19* (Office Dead)

Bridget of Sweden

474. Unending honor be to you, my Lord Jesus Christ. On the third day you rose from the dead and appeared to those you had chosen. *Prayer 2* (July 23)

Clement of Rome

475. Consider, beloved, how the Lord keeps reminding us of the resurrection that is to come, of which he has made the Lord Jesus Christ the firstfruits by raising him from the dead. . . . Day and night show us a resurrection; the night lies in sleep, day rises again; the day departs, night takes its place. . . . The sower goes out and casts each seed onto the ground. Dry and bare, they fall into the earth and decay. Then the greatness of the Lord's providence raises them up again from decay, and out of one many are produced and yield fruit. *Corinthians* (Tu 30 OT)

Cyril of Alexandria

476. It was in this flesh that we knew him before, but we do so no longer. Even though he remains in the flesh, since he came to life again on the third day and is now with his Father in heaven, we know that he has passed beyond the life of the flesh. . . . Christ's coming to life again for our sake has put an end to the sovereignty of death. *2 Corinthians* (Su 6 Easter)

Ephrem

477. Sunrise marks the hour for men to begin their toil, but in our souls, Lord, prepare a dwelling for the day that will never end. . . . Through our unremitting zeal for you, Lord, set upon us the sign of your day that is not measured by the sun. . . . May your resurrection, Jesus, bring true greatness to our spiritual self and may your sacraments be the mirror wherein we may know that self. *Sermon 3* (June 9)

Gregory Nazianzen

478. What is this new mystery surrounding me? I am both small and great, both lowly and exalted, mortal and immortal, earthly and heavenly. I am to be buried with Christ and to rise again with him, to become a coheir with him, a son of God, and indeed God himself. *Sermon 7* (F 31 OT)

Gregory of Nyssa

479. This is the beginning of a new creation. On this day, as the prophet says, God makes a new heaven and a new earth. What is this new heaven? you may ask. It is the firmament of our faith in Christ. What is this new earth? A good heart, a heart like the earth, which drinks up the rain that falls on it and yields a rich harvest. In this new creation, purity of life is the sun, the virtues are the stars, transparent goodness is the air, and *the depths of the riches of wisdom and knowledge*, the sea. Sound doctrine, the divine teachings are the grass and plants that feed God's flock, the people whom he shepherds; the keeping of the commandments is the fruit borne by the trees. On this day is created the true man, the man made in the image and likeness of God. . . . But still we have not spoken of the greatest gift it has brought us. This day destroyed the pangs of death and brought to birth the firstborn of the dead. *Resurrection 1* (M 5 Easter)

Gregory the Great

480. The Lord came a second time; he offered his side for the disbelieving disciple to touch, held out his hands, and showing the scars of his wounds, healed the wound of his disbelief. . . . The disbelief of Thomas has done more for our faith than the faith of the other disciples. As he touches Christ and is won over to belief, every doubt is cast aside and our faith is strengthened. So the disciple who doubted, then felt Christ's wounds, becomes a witness to the reality of the resurrection. *Gospels 26* (July 3)

Ignatius of Antioch

481. As for myself, I am convinced that he was united with his body even after the resurrection. When he visited Peter and his companions, he said to them: *Take hold of me, touch me and see that I am not a spirit without a body*. Immediately they touched him and believed, clutching at his body and his very spirit. And for this reason they despised death and conquered it. In addition, after his resurrection, the Lord ate and drank with them like a real human being, even though in spirit he was united with his Father. *Smyrnaeans* (Su 4 OT)

Irenaeus

482. The Lord himself became the firstfruits of the resurrection of mankind, and when its time of punishment for disobedience is over the rest of the body, to which the whole human race belongs, will rise from the grave as the head has done. *Heresies* (Tu 4 OT)

John Chrysostom

483. How then account for the fact that these men, who in Christ's lifetime did not stand up to the attacks by the Jews, set forth to do battle with the whole world once Christ was dead—if, as you claim, Christ did not rise and speak to them and rouse their courage? Did they perhaps say to themselves: "What is this? He could not save himself but he will protect us? He did not help himself when he was alive, but

now that he is dead he will extend a helping hand to us? In his lifetime he brought no nation under his banner, but by uttering his name we will win over the whole world?”. . . It is evident, then, that if they had not seen him risen and had proof of his power, they would not have risked so much. *1 Corinthians 4* (Aug 24)

484. He [Peter] did not say “a witness of the rest of his actions” but only *a witness of the resurrection*! That witness would be more believable who could declare that he who ate and drank and was crucified also rose from the dead. He needed to be a witness not of the times before or after that event, and not of the signs and wonders, but only of the resurrection itself. For the rest happened by general admission, openly; but the resurrection took place secretly, and was known to these men only. *Acts of the Apostles 3* (May 14)

Leo the Great

485. Beloved, the days which passed between the Lord’s resurrection and his ascension were by no means uneventful; during them great sacramental mysteries were confirmed, great truths revealed. In those days the fear of death with all its horrors was taken away, and the immortality of both body and soul affirmed. It was then that the Lord breathed on all his apostles and filled them with the Holy Spirit; and after giving the keys of the kingdom to blessed Peter, whom he had chosen and set above all the others, he entrusted him with the care of his flock. During these days the Lord joined two of his disciples as their companion on the road, and by chiding them for their timidity and hesitant fears he swept away all the clouds of our uncertainty. . . . And as they shared their meal with him, their eyes were opened in the breaking of bread, opened far more happily to the sight of their own glorified humanity than were the eyes of our first parents to the shame of their sin. Throughout the whole period between the resurrection and ascension, God’s providence was at work to instill this one lesson into the hearts of the disciples, to set this one truth before their eyes, that our Lord Jesus Christ, who was truly born, truly suffered and truly died, should be recognized as truly risen from the dead. *Ascension 1* (W 6 Easter)

Maximus of Turin

486. Christ is risen! He has burst open the gates of hell and let the dead go free; he has renewed the earth through the members of his Church now born again in baptism, and has made it blossom afresh with men brought back to life. . . . Christ is risen. His rising brings life to the dead, forgiveness to sinners, and glory to the saints. . . . Let no one, conscious of his sinfulness, withdraw from our common celebration, nor let anyone be kept away from our public prayer by the burden of his guilt. Sinner he may indeed be, but he must not despair of pardon on this day which is so highly privileged; for if a thief could receive the grace of paradise, how could a Christian be refused forgiveness? *Sermon 53* (Su 5 Easter)

Melito of Sardis

487. I, he said, am the Christ; I have destroyed death, triumphed over the enemy, trampled hell underfoot, bound the strong one, and taken men up to the heights of heaven: I am the Christ. . . . I am the Passover that brings salvation. I am the lamb who was immolated for you. I am your ransom, your life, your resurrection, your light, I am your salvation and your king. I will bring you to the heights of heaven. With my own right hand I will raise you up, and I will show you the eternal Father. *Easter Homily* (M Octave Easter)

Origen

488. The Savior's reply combines a statement about the temple with a prophecy about his own body, for in answer to their question: *What sign can you give to justify your conduct*? he says: *Destroy this temple and in three days I will raise it up*. . . . So the resurrection of Christ, accomplished after his suffering on the cross, embraces the mystery of the resurrection of his whole body. . . . But each Christian . . . has been buried with Christ too, as Paul tells us: *We have been buried with Christ*. But as though already in possession of some pledge of the

resurrection, Paul goes on to say: *And we have risen with him. John* (W 22 OT)

Polycarp

489. Anyone who refuses to admit the testimony of the cross is of the devil. Whoever perverts the Lord's words to suit his own desires and denies that there is a resurrection or a judgment is the firstborn of Satan. *Philippians* (Tu 26 OT)

490. He who raised him from the dead will raise us too if we do his will and keep his commandments, loving what he loved, refraining from all wrongdoing, fraud, avarice, malice and slander. *Philippians* (Su 26 OT)

Theodoret of Cyr

491. Just as my human nature, which I took from you, has won its resurrection in virtue of the Godhead that dwelt in it and with which it is united, just as this nature has shed decay and suffering and passed over to incorruptibility and immortality; so, in the same way, you too will be set free from the grievous slavery of death; you too will cast aside your corruptible nature and your sufferings and you will be clothed with impassibility. *Incarnation* (Tu 19 OT)

Vatican II

492. Through Christ and in Christ light is thrown on the enigma of pain and death which overwhelms us without his Gospel to teach us. Christ has risen, destroying death by his own death; he has given us the free gift of life so that as sons in the Son we may cry out in the Spirit, saying: *Abba, Father! Gaudium et spes*, no. 22 (Sa 3 OT)

Zeno of Verona

493. The restoration of health and riches to Job prefigures the resurrection, which gives health and eternal life to those who believe in Christ. Regaining lordship over all the world, Christ says: *All things have been given to me by my Father. Sermon 15* (Sa 8 OT)

Article 6:

“He Ascended into Heaven, and Is Seated at the Right Hand of God the Father Almighty” (CCC 659-67)

Andrew of Crete

494. In his humility Christ entered the dark regions of our fallen world and he is glad that he became so humble for our sake, glad that he came and lived among us and shared in our nature in order to raise us up again to himself. And even though we are told that he has now ascended above the highest heavens—the proof, surely, of his power and godhead—his love for man will never rest until he has raised our earthbound nature from glory to glory, and made it one with his own in heaven. *Discourse 9* (Palm Su)

Augustine

495. Today our Lord Jesus Christ ascended into heaven; let our hearts ascend with him. . . . For just as he remained with us even after his ascension, so we too are already in heaven with him, even though what is promised us has not yet been fulfilled in our bodies. . . . Why do we on earth not strive to find rest with him in heaven even now, through the faith, hope and love that unites us to him? While in heaven he is also with us; and we while on earth are with him. He is here with us by his divinity, his power and his love. We cannot be in heaven, as he is on earth, by divinity, but in him, we can be there by love. He did not leave heaven when he came down to us; nor did he withdraw from us when he went up again into heaven. . . . Out of compassion for us he descended from heaven, and although he ascended alone, we also

ascend, because we are in him by grace. Thus, no one but Christ descended and no one but Christ ascended; not because there is no distinction between the head and the body, but because the body as a unity cannot be separated from the head. *Ascension* (Ascension)

496. See him reigning, whom they saw hanging upon the cross; see him enthroned in heaven, whom they despised when he walked on the earth. *Psalm 47* (W 19 OT)

Columban

497. Give your light to my lantern, I beg you, my Jesus, so that by its light I may see that holy of holies which receives you as the eternal priest entering the columns of your great temple. *Instruction 12* (Tu 28 OT)

Gregory of Nyssa

498. *I ascend to my Father and to your Father, to my God and to your God*. O what wonderful good news! He who for our sake became like us in order to make us his brothers, now presents to his true Father his own humanity in order to draw all his kindred up after him. *Resurrection 1* (M 5 Easter)

John Fisher

499. Christ first offered sacrifice here on earth, when he underwent his most bitter death. Then, clothed in the new garment of immortality, with his own blood he entered into the holy of holies, that is, into heaven. There he also displayed before the throne of the heavenly Father that blood of immeasurable price which he had poured out seven times on behalf of all men subject to sin. This sacrifice is so pleasing and acceptable to God that as soon as he has seen it he must immediately have pity on us and extend clemency to all who are truly repentant. *Psalm 129* (M 5 Lent)

Leo the Great

500. The blessed apostles together with all the others had been intimidated by the catastrophe of the cross, and their faith in the resurrection had been uncertain; but now they were so strengthened by the evident truth that when their Lord ascended into heaven, far from feeling any sadness, they were filled with great joy. Indeed that blessed company had a great and inexpressible cause for joy when it saw man's nature rising above . . . the ranks of angels, above the exalted status of archangels. Nor would there be any limit to its upward course until humanity was admitted to a seat at the right hand of the eternal Father, to be enthroned at last in the glory of him to whose nature it was wedded in the person of the Son. *Ascension 1* (W 6 Easter)

501. With all due solemnity we are commemorating that day on which our poor human nature was carried up, in Christ, above all the hosts of heaven . . . to the very throne of God the Father. It is upon this ordered structure of divine acts that we have been firmly established, so that the grace of God may show itself still more marvelous when, in spite of the withdrawal from men's sight of everything that is rightly felt to command their reverence, faith does not fail, hope is not shaken, charity does not grow cold. . . . Our faith is nobler and stronger because sight has been replaced by a doctrine whose authority is accepted by believing hearts, enlightened from on high. This faith was increased by the Lord's ascension and strengthened by the gift of the Spirit. . . . Even the apostles. . . could not accept his resurrection without hesitation. Yet they made such progress through his ascension that they now found joy in what had terrified them before. . . . The truth is that the Son of Man was revealed as Son of God in a more perfect and transcendent way once he had entered into his Father's glory; he now began to be indescribably more present in his divinity to those from whom he was further removed in his humanity. A more mature faith enabled their minds to stretch upward to the Son in his equality with the Father; it no longer needed contact with Christ's tangible body, in which as man he is inferior to the Father. For while his glorified body retained the same nature, the faith of those who believed in him was now summoned to heights where, as the Father's

equal, the only-begotten Son is reached not by physical handling but by spiritual discernment. *Ascension 2* (F 6 Easter)

Maximus of Turin

502. Because of Christ's resurrection the thief ascends to paradise, the bodies of the blessed enter the holy city, and the dead are restored to the company of the living. There is an upward movement in the whole of creation, each element raising itself to something higher. We see hell restoring its victims to the upper regions, earth sending its buried dead to heaven, and heaven presenting the new arrivals to the Lord. In one and the same movement, our Savior's passion raises men from the depths, lifts them up from the earth, and sets them in the heights. *Sermon 53* (Su 5 Easter)

Article 7:

"From There He Will Come to Judge the Living and the Dead" (CCC 668-82)

Augustine

503. *Hereafter you shall see the Son of Man coming upon the clouds*. What does he mean by *hereafter*? Does he not mean that the Lord will come at a future time when all the nations of the earth will be striking their breasts in grief? Previously he came through his preachers, and he filled the whole world. Let us not resist his first coming, so that we may not dread the second. . . . *But I wish you to be without anxiety*. He who is without anxiety waits without fear until his Lord comes. For what sort of love of Christ is it to fear his coming? Brothers, do we not have to blush for shame? We love him, yet we fear his coming. Are we really certain that we love him? Or do we love our sins more? Therefore let us hate our sins and love him who will exact punishment for them. . . . *He will judge the world with equity and the peoples in his truth*. . . . What is more equitable, what more true than that they should

not themselves expect mercy from the judge, who themselves were unwilling to show mercy before the judge's coming. Those, however, who were willing to show mercy will be judged with mercy. *Psalm 95* (Su 33 OT)

504. When, therefore, our Lord Jesus Christ shall come . . . then lamps will no longer be needed. When that day is at hand, the prophet will not be read to us, the book of the Apostle will not be opened, we shall not require the testimony of John, we shall have no need of the Gospel itself. Therefore all Scriptures will be taken away from us, those Scriptures which in the night of this world burned like lamps so that we might not remain in darkness. . . . Instead of the ray of light which was sent through slanting and winding ways into the heart of your darkness, you will see the light itself in all its purity and brightness. *John* (Tu 34 OT)

Bernard

505. In his first coming our Lord came in our flesh and in our weakness; in this middle coming he comes in spirit and in power; in the final coming he will be seen in glory and majesty. . . . In the first, Christ was our redemption; in the last, he will appear as our life; in this middle coming, he is our rest and consolation. *Advent 5* (W 1 Advent)

Cyprian

506. As we do battle and fight in the contest of faith, God, his angels and Christ himself watch us. How exalted is the glory, how great the joy of engaging in a contest with God presiding, of receiving a crown with Christ as judge. *Letter 58* (Apr 11)

Cyril of Jerusalem

507. We do not preach only one coming of Christ, but a second as well, much more glorious than the first. The first coming was marked

by patience; the second will bring the crown of a divine kingdom. . . . At the first coming he was wrapped in swaddling clothes in a manger. At his second coming he will be clothed in light as in a garment. In the first coming he endured the cross, despising the shame; in the second coming he will be in glory, escorted by an army of angels. . . . The Savior will not come to be judged again, but to judge those by whom he was judged. . . . His first coming was to fulfill his plan of love, to teach men by gentle persuasion. This time, whether men like it or not, they will be subjects of his kingdom by necessity. . . . Our Lord Jesus Christ will therefore come from heaven. He will come at the end of the world, in glory, at the last day. For there will be an end to this world, and the created world will be made new. *Catechetical 15* (Su 1 Advent)

Ephrem

508. If he had revealed the time of his coming, his coming would have lost its savor: it would no longer be an object of yearning for the nations and the age in which it will be revealed. He promised that he would come but did not say when he would come, and so all generations and ages await him eagerly. Though the Lord has established the signs of his coming, the time of their fulfillment has not been plainly revealed. These signs have come and gone with a multiplicity of change; more than that, they are still present. . . . He has not made it plain for this reason especially, that no one may think that he whose power and dominion rule all numbers and times is ruled by fate and time. *Diatessaron* (Th 1 Advent)

Paul VI

509. All things, all history converges in Christ. A man of sorrow and hope, he knows us and loves us. As our friend he stays by us throughout our lives; at the end of time he will come to be our judge; but we also know that he will be the complete fulfillment of our lives and our great happiness for all eternity. *Manila* (Su 13 OT)

CHAPTER THREE
I BELIEVE IN THE HOLY SPIRIT

Article 8:

"I Believe in the Holy Spirit"

Acts of the Martyrs

510. Looking up to heaven, he [Polycarp] said: "Lord, almighty God, Father of your beloved and blessed Son Jesus Christ, . . . I bless you for judging me worthy of this day . . . so that . . . I may share the cup of Christ, your anointed one, and so rise again to eternal life in soul and body, immortal through the power of the Holy Spirit." *Polycarp* (Feb 23)

Ambrose

511. The child leaps in the womb; the mother is filled with the Holy Spirit, but not before her son. Once the son has been filled with the Holy Spirit, he fills his mother with the same Spirit. . . . Elizabeth is filled with the Holy Spirit after conceiving John, while Mary is filled with the Holy Spirit before conceiving the Lord. *Luke* (Dec 21)

512. The person who puts to death by the Spirit the deeds of our sinful nature will live, says the Apostle. This is not surprising since one who has the Spirit of God becomes a child of God. So true is it that he is a child of God that he receives not a spirit that enslaves but the Spirit that makes us sons. So much so that the Holy Spirit bears witness with our spirit that we are sons of God. This is the witness of the Holy Spirit: he cries out in our hearts, *Abba, Father*, as we read in the letter to the Galatians. *Letter 35* (W 5 OT)

513. Consider how ancient the mystery [of baptism] is, prefigured as it was in the creation of the world itself. In the very beginning, when God made heaven and earth, *the spirit*, God tells us, *moved over the waters*. Was the spirit not active as he moved over the waters?. . . The dove is the one in whose likeness the Holy Spirit descended, as you have learned from the New Testament: the Spirit who breathes into you peace of soul, tranquillity of mind. *Mysteries* (M 15 OT)

514. You are taught that our fathers were covered by the cloud, a cloud of blessing that cooled the fire of bodily passions. A cloud of blessing: it is with a cloud of blessing that the Holy Spirit overshadows those whom he comes to visit. The Holy Spirit came at last upon the Virgin Mary, and the power of the Most High overshadowed her, when she conceived for all mankind him who is redemption. This great miracle was prefigured through Moses. If then the Spirit was prefigured, is he not now present in truth, for Scripture tells you that *the law was given through Moses, but grace and truth came through Jesus Christ*? *Mysteries* (Tu 15 OT)

Ancient Homily

515. The disciples spoke in the language of every nation. At Pentecost God chose this means to indicate the presence of the Holy Spirit: whoever had received the Spirit spoke in every kind of tongue. We must realize, dear brothers, that this is the same Holy Spirit by whom love is poured out in our hearts. It was love that was to bring the Church of God together all over the world. . . . So when the disciples were heard speaking in all kinds of languages, some people were not far wrong in saying: *They have been drinking too much new wine*. The truth is that the disciples had now become fresh wineskins, renewed and made holy by grace. The new wine of the Holy Spirit filled them, so that their fervor brimmed over and they spoke in manifold tongues. By this spectacular miracle they became a sign of the Catholic Church, which embraces the language of every nation. *6th-cen. African author* (Sa 7 Easter)

516. Those who have been considered worthy to go forth as the sons of God and to be born again of the Holy Spirit from on high, and who hold within them the Christ who renews them and fills them with light, are directed by the Spirit in varied and different ways and in their spiritual repose they are led invisibly in their hearts by grace. At times they are like men who mourn and lament over their fellow men. . . . At other times they are enkindled by the Spirit with such love and exultation that, were it possible, they would clasp in their embrace all mankind, without discrimination, good and bad alike. Sometimes they are cast down below all mankind in lowliness of spirit. . . . And sometimes they are held by the Spirit in ineffable joy. At one time they are like a brave man who puts on the king's full armor and goes down into battle. . . . At another time the soul is at rest in deepest silence, tranquillity and peace, existing in sheer spiritual pleasure and in ineffable repose and a perfect state. . . . We, too, therefore must make our prayer to God and entreat in love and in great hope that he may bestow upon us the heavenly grace of the gift of the Spirit. *4th-cen. author* (F 4 OT)

Anthony of Padua

517. The man who is filled with the Holy Spirit speaks in different languages. These different languages are different ways of witnessing to Christ, such as humility, poverty, patience and obedience; we speak in those languages when we reveal in ourselves these virtues to others. Actions speak louder than words. . . . It is useless for a man to flaunt his knowledge of the law if he undermines its teaching by his actions. But the apostles *spoke as the Spirit gave them the gift of speech*. Happy the man whose words issue from the Holy Spirit and not from himself!. . . We should speak, then, as the Holy Spirit gives us the gift of speech. Our humble and sincere request to the Spirit for ourselves should be that we may bring the day of Pentecost to fulfillment, insofar as he infuses us with his grace, by using our bodily senses in a perfect manner and by keeping the commandments. *Sermon 1* (June 13)

Athanasius

518. God is. . . *above all things and through all things and in all things*. God is *above all things* as Father, for he is principle and source; he is *through all things* through the Word; and he is *in all things* in the Holy Spirit. . . . Even the gifts that the Spirit dispenses to individuals are given by the Father through the Word. For all that belongs to the Father belongs also to the Son, and so the graces given by the Son in the Spirit are true gifts of the Father. Similarly, when the Spirit dwells in us, the Word who bestows the Spirit is in us too, and the Father is present in the Word. . . . Just as grace is given from the Father through the Son, so there could be no communication of the gift to us except in the Holy Spirit. But when we share in the Spirit, we possess the love of the Father, the grace of the Son and the fellowship of the Spirit himself. *Serapion* (Trinity Su)

Augustine

519. There is then within us a kind of instructed ignorance, instructed, that is, by the Spirit of God who helps our weakness. . . . *But the Spirit himself pleads with sighs too deep for words*. . . . We must not understand by this that the Holy Spirit of God pleads for the saints as if he were someone different from what God is: in the Trinity the Spirit is the unchangeable God and one God with the Father and the Son. *Proba* (F 29 OT)

520. The grace which makes any man a Christian from the first moment of his coming to believe is the same grace which made this man the Christ from his coming to be as man. The Spirit through whom men are reborn is the same Spirit through whom Christ was born. . . . Jesus then was predestined. He who was to be the son of David in his human nature was to be the Son of God in power through the action of the Spirit of holiness, for he was born of the Holy Spirit and of the Virgin Mary. *Predestination* (F 13 OT)

Basil the Great

521. The titles given to the Holy Spirit must surely stir the soul of anyone who hears them, and make him realize that they speak of nothing less than the supreme Being. Is he not called the Spirit of God, the Spirit of truth who proceeds from the Father, the steadfast Spirit, the guiding Spirit? But his principal and most personal title is the Holy Spirit. . . . The Spirit is the source of holiness, a spiritual light, and he offers his own light to every mind to help it in its search for truth. By nature the Spirit is beyond the reach of our mind, but we can know him by his goodness. The power of the Spirit fills the whole universe, but he gives himself only to those who are worthy, acting in each according to the measure of his faith. Simple in himself, the Spirit is manifold in his mighty works. The whole of his being is present to each individual; the whole of his being is present everywhere. Though shared in by many, he remains unchanged; his self-giving is no loss to himself. Like the sunshine, which permeates all the atmosphere . . . and yet is enjoyed by each person as though it were for him alone, so the Spirit pours forth his grace in full measure, sufficient for all, and yet is present as though exclusively to everyone who can receive him. To all creatures that share in him he gives a delight limited only by their own nature, not by his ability to give. The Spirit raises our hearts to heaven, guides the steps of the weak, and brings to perfection those who are making progress. . . . As clear, transparent substances become very bright when sunlight falls on them. . . , so also souls in whom the Spirit dwells, and who are enlightened by the Spirit, become spiritual themselves and a source of grace for others. From the Spirit comes foreknowledge of the future, understanding of the mysteries of faith, insight into the hidden meaning of Scripture, and other special gifts. Through the Spirit we become citizens of heaven. . . and abide in God. Through the Spirit we acquire a likeness to God; indeed, we attain what is beyond our most sublime aspirations—we become God. *Holy Spirit* (Tu 7 Easter)

522. This then is what it means to be born again of water and the Spirit: we die in the water, and we come to life again through the Spirit. . . . Through the Holy Spirit we are restored to paradise, we ascend to the kingdom of heaven, and we are reinstated as sons. Thanks to the Spirit we obtain the right to call God our Father, we

become sharers in the grace of Christ, we are called children of light, and we share in everlasting glory. In a word, every blessing is showered upon us, both in this world and in the world to come. . . . If this is the pledge, what will the perfection be? If these are the firstfruits, what will the full harvest be? *Holy Spirit* (M 4 Easter)

523. A spiritual man is one who no longer lives by the flesh but is led by the Spirit of God, one called a son of God, remade in the likeness of God's Son. As the power of sight is active in a healthy eye, so the Holy Spirit is active in a purified soul. . . . As the Father is seen in the Son, so the Son is seen in the Spirit. To worship in the Spirit, then, is to have our minds open to the light. . . . As we speak of worship in the Son because the Son is the image of God the Father, so we speak of worship in the Spirit because the Spirit is the manifestation of the divinity of the Lord. Through the light of the Spirit we behold the Son, the splendor of God's glory, and through the Son, the very stamp of the Father, we are led to him who is the source both of his stamp, who is the Son, and of its seal, who is the Holy Spirit. *Holy Spirit* (M before Epi)

Bernardine of Siena

524. There is a general rule concerning all special graces granted to any human being. Whenever the divine favor chooses someone to receive a special grace, or to accept a lofty vocation, God adorns the person chosen with all the gifts of the Spirit needed to fulfill the task at hand. *Sermon 2* (Mar 19)

Bonaventure

525. For this passover to be perfect, we must suspend all the operations of the mind and we must transform the peak of our affections, directing them to God alone. This is a sacred mystical experience. It cannot be comprehended by anyone unless he surrenders himself to it; nor can he surrender himself to it unless he longs for it; nor can he long for it unless the Holy Spirit, whom Christ sent into the

world, should come and inflame his innermost soul. Hence the Apostle says that this mystical wisdom is revealed by the Holy Spirit. *Journey* (July 15)

Catherine of Siena

526. Eternal Father, you have given me a share in your power and the wisdom that Christ claims as his own, and your Holy Spirit has given me the desire to love you. You are my Creator, eternal Trinity, and I am your creature. *Dialogue* (Apr 29)

Clement of Rome

527. Why are there strife and passion, schisms and even war among you? Do we not possess the same Spirit of grace which was given to us and the same calling in Christ? Why do we tear apart and divide the body of Christ? *Corinthians* (M 14 OT)

Cyril of Alexandria

528. In a plan of surpassing beauty the Creator of the universe decreed the renewal of all things in Christ. In his design for restoring human nature to its original condition, he gave a promise that he would pour out on it the Holy Spirit along with his other gifts, for otherwise our nature could not enter once more into the peaceful and secure possession of those gifts. He therefore appointed a time for the Holy Spirit to come upon us: this was the time of Christ's coming. . . . Christ "received the Spirit" in so far as he was man, and in so far as man could receive the Spirit. . . . The whole of our nature is present in Christ, in so far as he is man. So the Father can be said to give the Spirit again to the Son, though the Son possesses the Spirit as his own, in order that we may receive the Spirit in Christ. . . . The only-begotten Son receives the Spirit, but not for his own advantage. . . . He receives it to renew our nature in its entirety and to make it whole again, for in becoming man he took our entire nature to himself. If we reason

correctly, and use also the testimony of Scripture, we can see that Christ did not receive the Spirit for himself, but rather for us in him; for it is also through Christ that all gifts come down to us. *John* (Th after Epi)

529. After Christ had completed his mission on earth, it still remained necessary for us to become sharers in the divine nature of the Word. . . . This was something we could do only by sharing in the Holy Spirit. It was most fitting that the sending of the Spirit and his descent upon us should take place after the departure of Christ our Savior. As long as Christ was with them in the flesh, it must have seemed to believers that they possessed every blessing in him; but when the time came for him to ascend to his heavenly Father, it was necessary for him to be united through his Spirit to those who worshiped him, and to dwell in our hearts through faith. Only by his own presence within us in this way could he give us confidence to cry out, *Abba, Father*, make it easy for us to grow in holiness and, through our possession of the all-powerful Spirit, fortify us invincibly against the wiles of the devil and the assaults of men. It can easily be shown from examples both in the Old Testament and the New that the Spirit changes those in whom he comes to dwell; he so transforms them that they begin to live a completely new kind of life. . . . With the Spirit within them it is quite natural for people who had been absorbed by the things of this world to become entirely other-worldly in outlook, and for cowards to become men of great courage. *John* (Th 7 Easter)

530. By receiving the Holy Spirit, who is the bond of union between us and Christ our Savior, those who are joined to him, as branches are to a vine, share in his own nature. . . . From Christ and in Christ, we have been reborn through the Spirit in order to bear the fruit of life; not the fruit of our old, sinful life, but the fruit of a new life founded upon our faith in him and our love for him. . . . Eager to safeguard the blessing of our noble birth, we are careful not to grieve the Holy Spirit who dwells in us, and who makes us aware of God's presence in us. . . . Just as the trunk of the vine gives its own natural properties to each of its branches, so, by bestowing on them the Holy Spirit, the Word of God, the only-begotten Son of the Father, gives Christians a

certain kinship with himself and with God the Father because they have been united to him by faith and determination to do his will in all things. *John* (Tu 5 Easter)

531. With regard to our unity in the Spirit, we may say . . . that all of us who have received one and the same Spirit, the Holy Spirit, are united intimately, both with one another and with God. . . . If the one Spirit dwells in us, the one God and Father of all will be in us, and he, through his Son, will gather together into unity with one another and with himself all who share in the Spirit. There is another way of showing that we are made one by sharing in the Holy Spirit. If we have given up our worldly way of life and submitted once for all to the laws of the Spirit, it must surely be obvious to everyone that by repudiating, in a sense, our own life, and taking on the supernatural likeness of the Holy Spirit, who is united to us, our nature is transformed so that we are no longer merely men, but also sons of God, spiritual men, by reason of the share we have received in the divine nature. We are all one, therefore, in the Father and the Son and the Holy Spirit. We are one in mind and holiness, we are one through our communion in the sacred flesh of Christ, and through our sharing in the one Holy Spirit. *John* (Tu 6 Easter)

532. Those who have a sure hope, guaranteed by the Spirit, that they will rise again lay hold of what lies in the future as though it were already present. . . . Our lives are all controlled by the Spirit now, and are not confined to this physical world that is subject to corruption. *2 Corinthians* (Su 6 Easter)

Cyril of Jerusalem

533. Wash yourself clean, so that you may hold a richer store of grace. Sins are forgiven equally for all, but communion in the Holy Spirit is given in the measure of each one’s faith. If you have done little work, you will receive little; if you have achieved a great deal, great will be your reward. . . . You are drawing near to receive forgiveness for your own sins; you must yourself forgive those who have sinned against you. *Catechetical 1* (Sa 13 OT)

534. But why did Christ call the grace of the Spirit water? Because all things are dependent on water. . . . Water comes down from heaven as rain, and although it is always the same in itself, it produces many different effects. . . . It does not come down, now as one thing, now as another, but while remaining essentially the same, it adapts itself to the needs of every creature that receives it. In the same way the Holy Spirit, whose nature is always the same, simple and indivisible, apportions grace to each man as he wills. . . . Although the Spirit never changes, the effects of his action, by the will of God and in the name of Christ, are both many and marvelous. The Spirit makes one man a teacher of divine truth, inspires another to prophesy, gives another the power of casting out devils, enables another to interpret holy Scripture. The Spirit strengthens one man's self-control, shows another how to help the poor, teaches another to fast and lead a life of asceticism,. . . trains another for martyrdom. . . . The Spirit comes gently and makes himself known by his fragrance. He is not felt as a burden, for he is light, very light. . . . The Spirit comes with the tenderness of a true friend and protector to save, to heal, to teach, to counsel, to strengthen, to console. . . . As light strikes the eyes of a man who comes out of darkness into the sunshine and enables him to see clearly things he could not discern before, so light floods the soul of the man counted worthy of receiving the Holy Spirit and enables him to see things beyond the range of human vision, things hitherto undreamed of. *Catechetical 16* (M 7 Easter)

535. Now real and true life is none other than the Father, who is the fountain of life and who pours forth his heavenly gifts on all creatures through the Son in the Holy Spirit, and the good things of eternal life are faithfully promised to us men also, because of his love for us. *Catechetical 18* (Th 17 OT)

Diadochus of Photice

536. Only the Holy Spirit can purify the mind: unless the strong man enters and robs the thief, the booty will not be recovered. So by every means, but especially by peace of soul, we must try to provide the Holy Spirit with a resting place. . . . The Holy Spirit is the Spirit of

goodness: do not grieve him by your evil actions and thoughts, and so deprive yourself of the defense his light affords you. In his own being, which is eternal and life-giving, he is not stifled, but when he is grieved he turns away and leaves the mind in darkness, deprived of the light of knowledge. *Spiritual Perfection* (W 4 OT)

Didymus the Blind of Alexandria

537. Finding us in a state of deformity, the Spirit restores our original beauty and fills us with his grace, leaving no room for anything unworthy of our love. The Spirit frees us from sin and death, and changes us from the earthly men we were, men of dust and ashes, into spiritual men, sharers in the divine glory, sons and heirs of God the Father who bear a likeness to the Son and are his coheirs and brothers, destined to reign with him and to share his glory. . . . We need the Holy Spirit to perfect and renew us, for spiritual fire can cleanse us, and spiritual water can recast us as in a furnace and make us into new men. *Trinity* (M 6 Easter)

Faustinus Luciferanus

538. Those who had been anointed with the oil of kingship or priesthood . . . were called messiahs. Our Savior, however, who is the Christ, was anointed by the Holy Spirit. . . . The difference, then, between the one Christ and the many christs is in the anointing, since he was anointed with the oil of gladness, which signifies nothing other than the Holy Spirit. This we know to be true from the Savior himself. When he took the book of Isaiah, he opened it and read: *The Spirit of the Lord is upon me because he has anointed me*. He then said that the prophecy was fulfilled in the hearing of those listening. Peter, the prince of the apostles, also taught that the chrism which made the Savior a christ was the Holy Spirit; that is to say, the power of God. . . . Thus Jesus in his humanity truly became the Christ. By the anointing of the Holy Spirit, he was made both king and priest for ever. *Trinity* (Su 12 OT)

Francis of Assisi

539. We must not be wise and prudent according to the flesh. Rather we must be simple, humble and pure. We should never desire to be over others. Instead, we ought to be servants who are submissive to every human being for God's sake. The Spirit of the Lord will rest on all who live in this way and persevere in it to the end. He will permanently dwell in them. *Letter* (Oct 4)

Fulgentius of Ruspe

540. The Holy Spirit, who is the one Spirit of the Father and the Son, produces in those to whom he gives the grace of divine adoption the same effect as he produced among those whom the Acts of the Apostles describes as having received the Holy Spirit. We are told that *the company of those who believed were of one heart and soul*, because the one Spirit of the Father and the Son, who with the Father and the Son is one God, had created a single heart and soul in all those who believed. *Monimus* (Tu 2 Easter)

Gregory Nazianzen

541. The Spirit comes to him as to an equal, bearing witness to his Godhead. A voice bears witness to him from heaven, his place of origin. The Spirit descends in bodily form like the dove that so long ago announced the ending of the flood and so gives honor to the body that is one with God. *Sermon 39* (Baptism of Lord)

Gregory of Nyssa

542. Now by the "new creation" Paul means the indwelling of the Holy Spirit in a heart that is pure and blameless, free of all malice, wickedness or shamefulness. For when a soul has come to hate sin and has delivered itself as far as it can to the power of virtue, it undergoes a

transformation by receiving the grace of the Spirit. *Christian Formation* (Sa 26 OT)

543. As the Apostle says, they were to be bound together with the bonds of peace in the unity that comes from the Holy Spirit. . . . Now the bond that creates this unity is glory. That the Holy Spirit is called glory no one can deny if he thinks carefully about the Lord's words: *The glory you gave me, I have given to them*. In fact, he gave this glory to his disciples when he said to them: *Receive the Holy Spirit*. Although he had always possessed it, even before the world existed, he himself received this glory when he put on human nature. Then, when his human nature had been glorified by the Spirit, the glory of the Spirit was passed on to all his kin, beginning with his disciples. . . . Whoever has grown from infancy to manhood and attained to spiritual maturity possesses the mastery over his passions and the purity that makes it possible for him to receive the glory of the Spirit. *Song of Songs* (Su 7 Easter)

Hilary

544. As we spread our sails of trusting faith and public avowal before you, fill them with the breath of your Spirit, to drive us on as we begin this course of proclaiming your truth. *Trinity* (Jan 13)

545. Our Lord has described the purpose of the Spirit's presence in us. . . . *He will guide you into all the truth. . . . He will glorify me, for he will take what is mine*. From among many of our Lord's sayings, these have been chosen to guide our understanding, for they reveal to us the intention of the giver, the nature of the gift and the condition for its reception. Since our weak minds cannot comprehend the Father or the Son, we have been given the Holy Spirit as our intermediary and advocate, to shed light on that hard doctrine of our faith, the incarnation of God. We receive the Spirit of truth so that we can know the things of God. . . . Our eyes cannot fulfill their task without light. . .; our ears cannot react without sound vibrations. . . . Not that these senses would lose their own nature if they were not used; rather, they demand objects of experience in order to function. It is the same

with the human soul. Unless it absorbs the gift of the Spirit through faith, the mind has the ability to know God but lacks the light necessary for that knowledge. This unique gift which is in Christ is offered in its fullness to everyone. It is everywhere available, but it is given to each man in proportion to his readiness to receive it. Its presence is the fuller, the greater a man's desire to be worthy of it. . . . By the favors it bestows, it is the pledge of our hope for the future, the light of our minds, and the splendor that irradiates our understanding. *Trinity* (F 7 Easter)

546. The river of God is brimming with water; that is to say, we are inundated by the gifts of the Holy Spirit and from that fountain of life the river of God pours into us in full flood. . . . We who have been reborn through the sacrament of baptism experience intense joy when we feel within us the first stirrings of the Holy Spirit. We begin to have an insight into the mysteries of faith, we are able to prophesy and to speak with wisdom. We become steadfast in hope and receive the gift of healing. *Psalm 64* (Sa 25 OT)

Hippolytus

547. The Son gave us the law and the prophets, and he filled the prophets with the Holy Spirit to compel them to speak out. Inspired by the Father's power, they were to proclaim the Father's purpose and his will. *Noetus* (Dec 23)

Irenaeus

548. So when the Son of God became the Son of Man, the Spirit also descended upon him, becoming accustomed in this way to dwelling with the human race, to living in men and to inhabiting God's creation. The Spirit accomplished the Father's will in men who had grown old in sin, and gave them new life in Christ. Luke says that the Spirit came down on the disciples at Pentecost, after the Lord's ascension, with power to open the gates of life to all nations and to make known to them the new covenant. So it was that men of every language joined in

singing one song of praise to God, and scattered tribes, restored to unity by the Spirit, were offered to the Father as the firstfruits of all the nations. This is why the Lord had promised to send the Advocate: he was to prepare us as an offering to God. Like dry flour, which cannot become one lump of dough, one loaf of bread, without moisture, we who are many could not become one in Christ Jesus without the water that comes down from heaven. . . . *The Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of God* came down upon the Lord, and the Lord in turn gave this Spirit to his Church, sending the Advocate from heaven into all the world into which, according to his own words, the devil too had been cast down like lightning. If we are not to be scorched and made unfruitful, we need the dew of God. Since we have our accuser, we need an Advocate as well. *Heresies* (Pentecost)

549. Man was to receive the Spirit of God and so attain to the glory of the Father. . . . He was seen of old through the Spirit in prophecy; he is seen through the Son by our adoption as his children, and he will be seen in the kingdom of heaven in his own being as the Father. The Spirit prepares man to receive the Son of God, the Son leads him to the Father, and the Father, freeing him from change and decay, bestows the eternal life that comes to everyone from seeing God. *Heresies* (W 3 Advent)

Isaac of Stella

550. Through his Spirit, he gave men the power to become sons of God, so that all those he has chosen might be taught by the firstborn among many brothers to say: *Our Father, who are in heaven*. Again he says elsewhere: *I ascend to my Father and to your Father*. By the Spirit, from the womb of the Virgin, was born our head, the Son of Man; and by the same Spirit, in the waters of baptism, we are reborn as his body and as sons of God. *Sermon 42* (F 5 Easter)

John Chrysostom

551. Moses struck the rock and brought forth streams of water; Christ touches his table, strikes the spiritual rock of the new covenant and draws forth the living water of the Spirit. . . . Since this fountain, this source of life, this table surrounds us with untold blessings and fills us with the gifts of the Spirit, let us approach it with sincerity of heart and purity of conscience to receive grace and mercy in our time of need. *Catecheses 3* (M 2 Lent)

John Damascene

552. By the blessing of the Holy Spirit, you prepared my creation and my existence, not because man willed it or flesh desired it, but by your ineffable grace. . . . When I open my mouth, tell me what I should say. By the fiery tongue of your Spirit make my own tongue ready. . . . Do not let my heart lean either to the right or to the left, but let your good Spirit guide me along the straight path. *Statement of Faith* (Dec 4)

Leo the Great

553. The Conqueror's victory would have profited us nothing if the battle had been fought outside our human condition. But through this wonderful blessing the mystery of new birth shone upon us, so that through the same Spirit by whom Christ was conceived and brought forth we too might be born again in a spiritual birth; and in consequence the evangelist declares the faithful to *have been born not of blood, nor of the desire of the flesh, nor of the will of man, but of God. Letter 31* (Dec 17)

554. If we are indeed the temple of God and if the Spirit of God lives in us, then what every believer has within himself is greater than what he admires in the skies. *Christmas 7* (F 5 OT)

Mary Magdalen de' Pazzi

555. This Spirit which moves in itself is the substance of the Father and of the Word, and it proceeds from the essence of the Father and the good will of the Word; it comes into the soul like a fountain, and the soul is immersed in it. . . . This Spirit, dispenser of the treasures which lay in the lap of the Father, and guardian of the deliberations which pass between the Father and the Son, flows into the soul so sweetly and imperceptibly that few esteem its greatness. It moves itself by its own weight and lightness into all places that are fitting and disposed to receive it. Its word is heard by all in the most attentive silence; through the impetus of love, the unmoved yet most perfect mover infuses itself into all. You do not, O Holy Spirit, stand still in the unmoved Father or in the Word, and yet you are always in the Father and in the Word and in yourself and in all blessed spirits and creatures. You are the friend of the created because of the blood shed by the only-begotten Word, who in the greatness of his love made himself the friend of the created. . . . Come, Holy Spirit. Let the precious pearl of the Father and the Word's delight come. Spirit of truth, you are the reward of the saints, the comforter of souls, light in the darkness, riches to the poor, treasure to lovers, food for the hungry, comfort to those who are wandering; to sum up, you are the one in whom all treasures are contained. Come! As you descended upon Mary that the Word might become flesh, work in us through grace as you worked in her through nature and grace. Come! Food of every chaste thought, fountain of all mercy, sum of all purity. Come! Consume in us whatever prevents us from being consumed in you. *Revelation, Trials* (May 25)

Melito of Sardis

556. Having then a body capable of suffering, he took the pain of fallen man upon himself; he triumphed over the diseases of soul and body that were its cause, and by his Spirit, which was incapable of dying, he dealt man's destroyer, death, a fatal blow . . . He sealed our souls with his own Spirit, and the members of our body with his own blood. *Easter Homily* (Th Holy Wk)

Pacian

557. What is peculiar to man, and what Christ gives through his Spirit, is eternal life, but only if we sin no more. Thus death is acquired by sin but avoided by right living; life is lost through sin and preserved through good living. *Baptism* (Sa 19 OT)

Paulinus of Nola

558. Hence I give thanks and boast in the Lord, who, one and the same throughout the world, produces his love in his people through the Holy Spirit whom he pours out upon all flesh. With the flow of the river he gladdens his city among whose citizens he rightly established you to be the first *among the princes of his people* in your apostolic see. *Alypius* (June 22)

Peter Chrysologus

559. Today the Holy Spirit hovers over the waters in the likeness of a dove. A dove announced to Noah that the flood had disappeared from the earth; so now a dove is to reveal that the world's shipwreck is at an end for ever. The sign is no longer an olive-shoot of the old stock: instead, the Spirit pours out on Christ's head the full richness of a new anointing by the Father, to fulfill what the psalmist had prophesied: *Therefore God, your God, has anointed you with the oil of gladness above your fellows. Sermon 160* (M after Epi)

Proclus of Constantinople

560. In the days of the flood the dove with an olive branch in its beak foreshadowed the fragrance of the good odor of Christ the Lord; now the Holy Spirit, coming in the likeness of a dove reveals the Lord of mercy. *Epiphany 7* (W after Epi)

Procopius of Gaza

561. To man who was made in the image of Christ when the rest of creation was completed, Wisdom gave the seven gifts of the Spirit to enable him to believe in Christ and to keep his commandments. By means of these gifts the spiritual man grows and develops until, through firm faith and the supernatural graces he receives, he finally reaches maturity. Knowledge stimulates virtue and virtue reflects knowledge. The fear of the Lord, understanding and knowledge give the true orientation to his natural wisdom. Power makes him eager to seek understanding of the will of God as revealed in the laws by which the entire creation is governed. Counsel distinguishes these most sacred and eternal laws of God from anything opposed to them; for these laws are meant for man to ponder, to proclaim, and to fulfill. Insight disposes man to embrace these expressions of God's will and to reject whatever contravenes them. *Proverbs* (W 6 OT)

Vatican II

562. When the Son completed the work with which the Father had entrusted him on earth, the Holy Spirit was sent on the day of Pentecost to sanctify the Church unceasingly, and thus enable believers to have access to the Father through Christ in the one Spirit. He is the Spirit of life, the fountain of water welling up to give eternal life. Through him the Father gives life to men, dead because of sin, until he raises up their mortal bodies in Christ. The Spirit dwells in the Church and in the hearts of the faithful as in a temple. He prays in them and bears witness in them to their adoption as sons. He leads the Church into all truth and gives it unity in communion and in service. He endows it with different hierarchical and charismatic gifts, directs it by their means, and enriches it with his fruits. By the power of the Gospel he enables the Church to grow young, perpetually renews it, and leads it to complete union with its Bridegroom. For the Spirit and the Bride say to the Lord Jesus: "Come!" *Lumen gentium*, no. 4 (W 7 Easter)

William of Saint-Thierry

563. Hasten therefore to receive the Holy Spirit. He is with you when you call upon him; you can call upon him only because he is already present. . . . If when he comes he finds you humble, silent and trembling at the words of God, he will rest upon you and reveal what God the Father has hidden from the wise and the prudent of this world. You will then begin to understand the things holy Wisdom could have told his disciples on earth, but which they were unable to bear until the Spirit of truth came who was to teach them all truth. For this reason we cannot hope to learn from the lips of any man truths that Truth himself could not convey. . . . Those who wish to know him must seek the understanding of their faith and perception of its pure and simple truth only in the Holy Spirit. In the darkness and ignorance of this life the Holy Spirit enlightens the poor in spirit. He is the love that draws them on, the sweetness that attracts them, the way in which a man approaches God. He is the love of the lover. He is devotion. He is piety. From one degree of faith to the next he is ever revealing to believers the justice of God, so that grace follows grace, and the faith that comes from hearing yields to a faith enlightened by understanding. *Mirror of Faith* (Com Doctors)

564. Your love is your goodness, the Holy Spirit proceeding from the Father and the Son! From the beginning of creation it was he who hovered over the waters—that is, over the wavering minds of men, offering himself to all, drawing all things to himself. By his inspiration and holy breath, by keeping us from harm and providing for our needs, he unites God to us and us to God. *Contemplation of God* (M 3 Advent)

Article 9:

"I Believe in the Holy Catholic Church"

Paragraph 1. The Church in God's Plan (CCC 751-80)

Aphraates

565. Law and covenant have been entirely changed. God changed the first pact with Adam, and gave a new one to Noah. He gave another to Abraham, and changed this to give a new one to Moses. When the covenant with Moses was no longer observed, he gave another pact in this last age, a pact never again to be changed. . . . All these covenants were different from each other. Moreover, the circumcision that is approved by the giver of those covenants is the kind spoken of by Jeremiah: *Circumcise your hearts*. . . . Blessed, then, are those who are circumcised in heart, and have been reborn in water through the second circumcision. They will receive their inheritance with Abraham, the faithful leader and father of all nations, for his faith was credited to him for righteousness. *Demonstration 11* (W 1 Lent)

Augustine

566. The temple that Solomon built to the Lord was a type and figure of the future Church as of well as of the body of the Lord. . . . The true peacemaker brought together in himself two walls coming from different angles and himself became the cornerstone. One wall was formed of the circumcised believers and the other of the uncircumcised gentiles who had faith. And of these two peoples he made one Church, with himself as the cornerstone and, therefore, the true peacemaker. *Psalm 126* (Sa 14 OT)

567. Truly blessed Church! You have both heard and seen. You have heard the promises, and you see their fulfillment; you have heard in prophecy, and you see in the Gospel. . . . Raise up your eyes, then, and cast your gaze around the world. See God's people, your heritage, spread to the ends of the earth. . . . Deservedly then the Church is itself called from among the Gentiles. *Psalm 47* (W 19 OT)

Bonaventure

568. It was a divine decree that permitted one of the soldiers to open his sacred side with a lance. This was done so that the Church might be formed from the side of Christ as he slept the sleep of death on the

cross. . . . The blood and water which poured out at that moment were the price of our salvation. Flowing from the secret abyss of our Lord's heart as from a fountain, this stream gave the sacraments of the Church the power to confer the life of grace, while for those already living in Christ it became a spring of living water welling up to life everlasting. *Tree of Life* (Sacred Heart)

Chromatius of Aquileia

569. Since he is the Sun of Justice, he fittingly calls his disciples the light of the world. The reason for this is that through them, as through shining rays, he has poured out the light of the knowledge of himself upon the entire world. . . . Therefore, we must not hide this lamp of law and faith. Rather, we must set it up in the Church, as on a lampstand, for the salvation of many, so that we may enjoy the light of truth itself and all believers may be enlightened. *Matthew* (June 11)

Clement of Rome (pseudo)

570. Therefore, brothers, if we do the will of God the Father, we shall be members of the first spiritual Church that was created before the sun and the moon. . . . We must choose then, if we want to be saved, to be members of the Church of life. You surely cannot be ignorant of the fact that the living Church is the body of Christ; for Scripture says: *God made man male and female*. Now the male signifies Christ, and the female signifies the Church, which, according to both the Old and the New Testament, is no recent creation, but has existed from the beginning. At first the Church was purely spiritual, even as our Jesus was spiritual, but it appeared in the last days to save us. *2nd-cen. Homily* (Th 32 OT)

Cyril of Alexandria

571. Christ declared that his coming in visible form was to fulfill the promise made to Israel. . . . Paul was perfectly correct, then, in saying

that Christ became a servant of the circumcised in order to fulfill the promise made to the patriarchs and that God the Father had charged him . . . also with the task of bringing salvation to the Gentiles, so that they too might praise their Savior and Redeemer as the Creator of the universe. In this way God's mercy has been extended to all men, including the Gentiles, and it can be seen that the mystery of the divine wisdom contained in Christ has not failed in its benevolent purpose. In the place of those who fell away the whole world has been saved. *Romans* (Sa 4 Easter)

Cyril of Jerusalem

572. The Church is called Catholic or universal because it has spread throughout the entire world, from one end of the earth to the other. Again, it is called Catholic because it teaches fully and unfailingly all the doctrines which ought to be brought to men's knowledge, whether concerned with visible or invisible things. . . . Another reason for the name Catholic is that the Church brings under religious obedience all classes of men, rulers and subjects, learned and unlettered. Finally, it deserves the title Catholic because it heals and cures unrestrictedly every type of sin that can be committed in soul or in body, and because it possesses within itself every kind of virtue that can be named, whether exercised in actions or in words or in some kind of spiritual charism. It is most aptly called a church, which means an "assembly of those called out," because it "calls out" all men and gathers them together, just as the Lord says in Leviticus: *Assemble all the congregation at the door of the tent of meeting*. . . . But now the Savior has built a second holy assembly, our Christian Church, from the Gentiles. *Catechetical 18* (W 17 OT)

573. The Catholic Church is the distinctive name of this holy Church which is the mother of us all. She is the bride of our Lord Jesus Christ, the only-begotten Son of God. . . . She is the type and she bears the image of *the Jerusalem above that is free and is the mother of us all*, that Jerusalem which once was barren but now has many children. The first assembly, that is, the assembly of Israel, was rejected, and now in the second, that is, in the Catholic Church, *God has appointed first,*

apostles, second, prophets, third, teachers. . .; and together with these is found every sort of virtue—wisdom and understanding, self-control and justice, mercy and kindness, and invincible patience in persecution. *Catechetical 18* (Th 17 OT)

Eusebius of Caesarea

574. What does Zion mean if not the city previously called Jerusalem? This is the mountain referred to in that passage from Scripture: *Here is mount Zion, where you dwelt*. The Apostle says: *You have come to mount Zion*. Does this not refer to the company of the apostles, chosen from the former people of the circumcision? This is the Zion, the Jerusalem, that received God's salvation. It stands aloft on the mountain of God, that is, it is raised high on the only-begotten Word of God. *Isaiah* (Su 2 Advent)

Faustus of Riez

575. *Like a bridegroom coming from his marriage chamber* our God descended to earth in his incarnation, in order to be united to his Church which was to be formed of the pagan nations. To her he gave a pledge and a dowry: a pledge when God was united to man; a dowry when he was sacrificed for man's salvation. The pledge is our present redemption; the dowry, eternal life. *Sermon 5* (Sa after Epi)

Fulgentius of Ruspe

576. The spiritual building up of the body of Christ is achieved through love. . . . And there can be no more effective way to pray for this spiritual growth than for the Church, itself Christ's body, to make the offering of his body and blood in the sacramental form of bread and wine. . . . God makes the Church itself a sacrifice pleasing in his sight by preserving within it the love which his Holy Spirit has poured out. *Monimus* (Tu 2 Easter)

Hilary

577. Such a temple must be built by God; if it were constructed by human effort, it would not last; it is not held together by resting on merely worldly teachings, nor will it be protected by our own vain efforts or anxious concern. . . . Its foundations must be rooted in the prophets and apostles. . . . For many years now God has been watching over this city, ever on the alert. He cared for Abraham in his wanderings; he rescued Isaac. . . . Jacob he enriched in his time of servitude; it is he who set Joseph over Egypt. . .; who supported Moses against Pharaoh; chose Joshua to lead his nation in war; rescued David from every peril and endowed Solomon with wisdom. . . . He chose the apostles and prayed for them. . . . Finally after his passion, he promised us his eternal, watchful protection, in the words: *Behold, I am with you always until the end of the world*. Such is the never-failing protection given to this blessed and holy city, a city built for God, fashioned by the coming together of many, yet seen in each one of us. It is therefore the Lord who must build this city if it is to grow to its appointed size. A building just begun is not the perfect work; final perfection is brought about only in the very process of building. *Psalm 126* (Com Pastors)

Irenaeus

578. He led the people out of Egypt in power, so that man might once again become God's disciple and follower. . . . Through the Decalogue he prepared man for friendship with himself and for harmony with his neighbor. . . . These words remain with us as well; they were extended and amplified through his coming in the flesh, but not annulled. God gave to the people separately through Moses the commandments that enslave: these were precepts suited to their instruction or their condemnation. . . . The precepts that were given them to enslave and to serve as a warning have been cancelled by the new covenant of freedom. *Heresies* (F 2 Lent)

John Chrysostom

579. As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and water after his own death. *Catecheses 3* (Good Fri)

John Fisher

580. First God freed Israel from the bondage of Egypt by performing many signs and wonders. . . . Then he also took pity on us, *when we were pagans who went off to mute idols wherever we were led*. He severed us from the wild olive tree of paganism and, breaking our natural branches, he grafted us onto the true olive tree of Judaism and made us share in the root of his grace and its richness. *Psalm 101* (F 3 OT)

Maximus the Confessor

581. He has designated holy Church the lampstand, over which the word of God sheds light through preaching, and illumines with rays of truth whoever is in this house which is the world, and fills the minds of all men with divine knowledge. The word is most unwilling to be kept under a bushel; it wills to be set in a high place, upon the sublime beauty of the Church. *Thalassius* (W 28 OT)

Origen

582. All of us who believe in Christ Jesus are said to be living stones. . . . When we look at an earthly building, we can see that the larger and stronger stones are the first to be set in place as the foundation. . . . In the same way understand that some of the living stones become the foundation of the spiritual building. What are these living stones placed in the foundation? They are the apostles and prophets. . . . You, my hearers, must learn that Christ himself is also the foundation of the building we are now describing, so that you may

prepare yourselves more eagerly for the construction of this building and become stones that lie closer to the foundation. *Joshua* (Com Ded of Church)

Sophronius

583. By faith we too embraced Christ, the salvation of God the Father, as he came to us from Bethlehem. Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. *Presentation 3* (Feb 2)

Vatican II

584. The Church, foreshadowed even from the beginning of the world, so marvelously prepared in the history of the people of Israel, established in these last times and revealed by the outpouring of the Holy Spirit, will be made perfect in glory at the end of time. Then, as we read in the Fathers of the Church, all the righteous from Adam onward—from Abel, the righteous, to the last of the elect—will be gathered in the universal Church in the presence of the Father. *Lumen gentium*, no. 2 (W 2 OT)

585. It was Christ who established this new covenant, the new testament in his blood, calling into being, from Jews and Gentiles, a people that was to form a unity, not in human fashion but in the Spirit, as the new people of God. . . . This messianic people, then, though it does not in fact embrace all mankind and often seems to be a tiny flock, is yet the enduring source of unity, hope and salvation for the whole human race. It is established by Christ as a communion of life, of love and of truth; it is also used by him as an instrument for the redemption of all, and is sent out into the whole world as the light of the world and the salt of the earth. *Lumen gentium*, no. 9 (Th 5 Lent)

586. The Israel of old was already called the Church of God while it was on pilgrimage through the desert. So the new Israel . . . is also known as the Church of Christ, for he acquired it by his own blood, filled it with his Spirit, and equipped it with appropriate means to be a visible and social unity. God has called together the assembly of those who in faith look on Jesus, the author of salvation and the principle of unity and peace, and so has established the Church to be for each and all the visible sacrament of the unity which brings with it salvation. *Lumen gentium*, no. 9 (Th 5 Lent)

587. The Church, to which we are all called in Christ Jesus and in which we acquire holiness through the grace of God, will reach its perfection only in the glory of heaven, when the time comes for the renewal of all things, and the whole world, which is intimately bound up with man and reaches its perfection through him, will, along with the human race, be perfectly restored in Christ. . . . Rising from the dead, he sent his life-giving Spirit upon his disciples, and through the Spirit established his Body, which is the Church, as the universal sacrament of salvation. . . . The end of the ages is already with us. The renewal of the world has been established, and cannot be revoked. In our era it is in a true sense anticipated: the Church on earth is already sealed by a genuine, if imperfect, holiness. Yet, until a new heaven and a new earth are built as the dwelling place of justice, the pilgrim Church, in its sacraments and institutions belonging to this world of time, bears the likeness of this passing world. It lives in the midst of a creation still groaning and in travail as it waits for the sons of God to be revealed in glory. *Lumen gentium*, no. 48 (Tu 2 Advent)

Paragraph 2. The Church—People of God, Body of Christ, Temple of the Holy Spirit (CCC 781-810)

Ancient Homily

588. To you men of all nations, then, who make up the Church of Christ, you, the members of Christ, you, the body of Christ, you, the bride of Christ—to all of you the Apostle addresses these words: *Bear*

with one another in love. . . . This Church is the house of God, built up of living stones, whose master is almighty God. It is his delight to dwell here. *6th-cen. African author* (Sa 7 Easter)

Augustine

589. The one who cries from the ends of the earth is none other than the Son's inheritance. . . . This possession of Christ, this inheritance of Christ, this body of Christ, this one Church of Christ, this unity that we are cries from the ends of the earth. . . . The one who cries from the ends of the earth is in anguish, but is not left on his own. Christ chose to foreshadow us, who are his body, by means of his body, in which he has died, risen and ascended into heaven, so that the members of his body may hope to follow where their head has gone before. *Psalm 60* (Su 1 Lent)

590. The temple that Solomon built to the Lord was a type and figure of the future Church as well as of the body of the Lord. . . . For just as Solomon built the ancient temple, so the true Solomon, the true peacemaker, our Lord Jesus Christ, built a temple for himself. . . . The true peacemaker brought together in himself two walls coming from different angles and himself became the cornerstone. One wall was formed of the circumcised believers and the other of the uncircumcised gentiles who had faith. And of these two peoples he made one Church. *Psalm 126* (Sa 14 OT)

591. Jesus Christ is one man with head and body, the Savior of the body and the members of the body, two in one flesh, in one voice, in one passion, and, when wickedness has passed away, in one state of rest. The sufferings of Christ are therefore not in Christ alone; yes, but the sufferings of Christ are only in Christ. If by Christ you mean both head and body, the sufferings of Christ are only in Christ. But if by Christ you mean only the head, then the sufferings of Christ are not in Christ alone. . . . Do not then imagine, brethren, that all the just who suffered persecution at the hands of the wicked, even those who were sent to foretell the coming of the Lord before he came, did not belong to the members of Christ. God forbid that one who belongs to the city

which has Christ for king should not belong to the members of Christ. In the blood of Abel, the just one, the whole city speaks, and so on until the blood of Zechariah. From then, it is the same city that goes on speaking in the blood of John, in the blood of the apostles, in the blood of the martyrs, in the blood of Christ's faithful people. *Psalm 61* (May 12)

592. What was done when this church was being built is similar to what is done when believers are built up into Christ. When they first come to believe they are like timber and stone taken from woods and mountains. In their instruction, baptism and formation they are, so to speak, shaped, leveled and smoothed by the hands of carpenters and craftsmen. But Christians do not make a house of God until they are one in charity. The timber and stone must fit together in an orderly plan, must be joined in perfect harmony, must give each other the support as it were of love, or no one would enter the building. *Sermon 336* (Com Ded of Church)

593. From the entire human race throughout the world this love gathers together into one body a new people, to be the bride of God's only Son. . . . White indeed are her garments, for she has been made new; and the source of her renewal is none other than this new commandment. And so all her members make each other's welfare their common care. . . . They love one another as God loves them so that they may be brothers of his only Son. . . . By loving us himself, our mighty head has linked us all together as members of his own body, bound to one another by the tender bond of love. *John* (Th 4 Easter)

Bede

594. *You are a chosen race, a royal priesthood*. This praise was given long ago by Moses to the ancient people of God, and now the apostle Peter rightly gives it to the Gentiles, since they have come to believe in Christ who, as the cornerstone, has brought the nations together in the salvation that belonged to Israel. Peter calls them *a chosen race* because of their faith, to distinguish them from those who

by refusing to accept the living stone have themselves been rejected. They are *a royal priesthood* because they are united to the body of Christ, the supreme king and true priest. . . . The Egyptians who oppressed the people of God, and who can also stand for darkness or trials, are an apt symbol of the sins that once oppressed us but have now been destroyed in baptism. The deliverance of the children of Israel and their journey to the long-promised land correspond with the mystery of our redemption. *1 Peter* (M 3 Easter)

Cyril of Alexandria

595. When our Savior came, he appeared as a divine temple, glorious beyond any comparison, far more splendid and excellent than the older temple. . . . Furthermore, I might point out that originally there was just one temple at Jerusalem, in which one people, the Israelites, offered their sacrifices. . . . Now there are countless worshipers who honor the universal God with spiritual offerings and fragrant sacrifices. . . . With justice, therefore, do we say that the final temple, the Church, will be more glorious. *Haggai* (Su 28 OT)

596. The prophet Isaiah calls Christ the foundation, because it is upon him that we as living and spiritual stones are built into a holy priesthood to be a dwelling place for God in the Spirit. Upon no other foundation than Christ can this temple be built. Here Christ is teaching the same truth by calling himself the vine, since the vine is the parent of the branches, and provides their nourishment. *John* (Tu 5 Easter)

Fulgentius of Ruspe

597. The spiritual building up of the body of Christ is achieved through love. . . . And there can be no more effective way to pray for this spiritual growth than for the Church, itself Christ's body, to make the offering of his body and blood in the sacramental form of bread and wine. . . . And so we pray that, by the same grace which made the Church Christ's body, all its members may remain firm in the unity of that body through the enduring bond of love. *Monimus* (Tu 2 Easter)

Hilary

598. This is the house and temple of God, full of his doctrine and his power, a dwelling place holy enough to house the heart of God. . . . Such a temple must be built by God; if it were constructed by human effort, it would not last; it is not held together by resting on merely worldly teachings, nor will it be protected by our own vain efforts or anxious concern. . . . For many years now God has been watching over this city, ever on the alert. He cared for Abraham in his wanderings; he rescued Isaac. . . . Finally after his passion, he promised us his eternal, watchful protection, in the words: *Behold, I am with you always until the end of the world*. Such is the never-failing protection given to this blessed and holy city, a city built for God, fashioned by the coming together of many, yet seen in each one of us. *Psalm 126* (Com Pastors)

599. We read that when the apostles first preached, the chief instruction they gave lay in this saying: *The hearts and minds of all believers were one*. So it is fitting for the people of God to be brothers under one Father, to be united under one Spirit, to live in harmony under one roof, to be limbs of one body. *Psalm 132* (M 4 OT)

Irenaeus

600. The Lord himself became the firstfruits of the resurrection of mankind, and when its time of punishment for disobedience is over the rest of the body, to which the whole human race belongs, will rise from the grave as the head has done. By God's aid it will grow and be strengthened in all its joints and ligaments, each member having its own proper place in the body. There are many rooms in the Father's house because the body has many members. *Heresies* (Tu 4 OT)

Isaac of Stella

601. Just as the head and body of a man form one single man, so the Son of the Virgin and those he has chosen to be his members form a single man and the one Son of Man. . . . Therefore the whole body

with its head is Son of Man, Son of God, and God. . . . And so, according to this well-known reading of Scripture, neither the body without the head, nor the head without the body, nor the head and body without God make the whole Christ. When all are united with God they become one God. The Son of God is one with God by nature; the Son of Man is one with him in his person; we, his body, are one with him sacramentally. *Sermon 42* (F 5 Easter)

602. The whole Christ and the unique Christ—the body and the head—are one: one because born of the same God in heaven, and of the same mother on earth. They are many sons, yet one son. . . . In a way, every Christian is also believed to be a bride of God's Word, a mother of Christ, his daughter and sister, at once virginal and fruitful. These words are used in a universal sense of the Church, in a special sense of Mary, in a particular sense of the individual Christian. . . . The Lord's inheritance is, in a general sense, the Church; in a special sense, Mary; in an individual sense, the Christian. Christ dwelt for nine months in the tabernacle of Mary's womb. He dwells until the end of the ages in the tabernacle of the Church's faith. He will dwell for ever in the knowledge and love of each faithful soul. *Sermon 51* (Sa 2 Advent)

John Baptist de la Salle

603. Above all, let your charity and zeal show how you love the Church. Your work is for the Church, which is the body of Christ. By your diligence show your love for those whom God has given you, just as Christ loved the Church. Take care that your boys enter into the building up of this temple so that one day they may become worthy to stand, glorious and without spot or wrinkle, before the tribunal of Jesus Christ. *Meditation 201* (Apr 7)

John Chrysostom

604. It was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. . . . As God then took a rib from

Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. *Catecheses 3* (Good Fri)

John Eudes

605. For the mysteries of Jesus are not yet completely perfected and fulfilled. They are complete, indeed, in the person of Jesus, but not in us, who are his members, nor in the Church, which is his mystical body. . . . For this reason Saint Paul says that Christ is being brought to fulfillment in his Church and that all of us contribute to this fulfillment, and thus he achieves the fullness of life, that is, the mystical stature that he has in his mystical body, which will reach completion only on judgment day. *Kingdom of Jesus* (F 33 OT)

606. I ask you to consider that our Lord Jesus Christ is your true head and that you are a member of his body. He belongs to you as the head belongs to the body. All that is his is yours: breath, heart, body, soul and all his faculties. . . . You belong to the Son of God, but more than that, you ought to be in him as the members are in the head. All that is in you must be incorporated into him. *Heart of Jesus* (Aug 19)

Leo the Great

07. Christ is present, not only in the firstborn of all creation, but in all his saints as well. The head cannot be separated from the members, nor the members from the head. Not in this life, it is true, but only in eternity will God be all in all, yet even now he dwells, whole and undivided, in his temple the Church. . . . Born of a virgin mother by the action of the Holy Spirit, Christ keeps his Church spotless and makes her fruitful by the inspiration of the same Spirit. . . . In Christ Abraham's posterity is blessed, because in him the whole world receives the adoption of sons, and in him the patriarch becomes the father of all nations. . . . From every nation on earth, without exception, Christ forms a single flock of those he has sanctified. *Passion 12* (W 2 Easter)

608. With no less forethought he was also providing a firm foundation for the hope of holy Church. The whole body of Christ was to understand the kind of transformation that it would receive as his gift. The members of that body were to look forward to a share in that glory which first blazed out in Christ their head. *Sermon 51* (Su 2 Lent)

609. For the birth of Christ is the origin of the Christian people; and the birthday of the head is also the birthday of the body. Though each and every individual occupies a definite place in this body to which he has been called, and though all the progeny of the church is differentiated and marked with the passage of time, nevertheless as the whole community of the faithful, once begotten in the baptismal font, was crucified with Christ in the passion, raised up with him in the resurrection and at the ascension placed at the right hand of the Father, so too it is born with him in this Nativity, which we are celebrating today. *Christmas 6* (Dec 31)

Origen

610. Indeed I think that both the temple and the body of Jesus can be seen in a single perspective as a type of the Church. For the Church is being built out of living stones. . . . Hence it bears the name "temple." On the other hand, it is written: *You are the body of Christ, and individually members of it*. Thus even if the harmonious alignment of the stones should seem to be destroyed and fragmented and . . . all the bones which go to make up Christ's body should seem to be scattered . . . , nevertheless the temple will be rebuilt and the body will rise again on the third day. . . . So the resurrection of Christ, accomplished after his suffering on the cross, embraces the mystery of the resurrection of his whole body. *John* (W 22 OT)

611. Jesus our Lord *will come*, says Paul, and he will come with the sound of trumpets. He will save only the woman who received his spies, that is, his apostles, in faith and obedience, and hid them on the roof of her house; and he will join this harlot to the house of Israel. But let us not bring up her past sins again or impute them to her. She was a

harlot once, but now she is joined to Christ, chaste virgin to one chaste husband. . . . To assure her escape when Jericho was destroyed, the harlot was given that most effective symbol of salvation, the scarlet cord. For it is by the blood of Christ that the entire Church is saved, in the same Jesus Christ our Lord, to whom belongs glory and dominion for ever and ever. Amen. *Joshua* (Th 10 OT)

Pacian

612. In these times of salvation, Christ received body and soul from Mary. He came to save this soul, not to leave it in hell. He united it with his spirit and made it his own. And this is the marriage of the Lord, the union of two in one flesh, so that according to that great mystery, two become one flesh, Christ and his Church. From this marriage the Christian people are born, by the descent of the spirit of the Lord. *Baptism* (F 19 OT)

Sophronius

613. Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. . . . Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. *Presentation 3* (Feb 2)

Thérèse of Lisieux

614. I read that not everyone can be an apostle, prophet or teacher, that the Church is composed of a variety of members, and that the eye cannot be the hand. . . . When I had looked upon the mystical body of the Church, I recognized myself in none of the members which Saint Paul described, and what is more, I desired to distinguish myself more favorably within the whole body. Love appeared to me to be the hinge

for my vocation. Indeed I knew that the Church had a body composed of various members, but in this body the necessary and more noble member was not lacking; I knew that the Church had a heart and that such a heart appeared to be aflame with love. I knew that one love drove the members of the Church to action, that if this love were extinguished, the apostles would have proclaimed the Gospel no longer, the martyrs would have shed their blood no more. *Autobiography* (Oct 1)

Vatican II

615. The Holy Spirit gives to the whole Church at all times unity in communion and ministry. He endows it with a diversity of gifts, hierarchical and charismatic; he gives life to its institutions, becoming as it were their soul. *Ad gentes*, no. 4 (Com Pastors)

616. The Spirit dwells in the Church and in the hearts of the faithful as in a temple. He prays in them and bears witness in them to their adoption as sons. He leads the Church into all truth and gives it unity in communion and in service. He endows it with different hierarchical and charismatic gifts, directs it by their means, and enriches it with his fruits. *Lumen gentium*, no. 4 (W 7 Easter)

617. The Church contemplates the depth of her [Mary's] holiness, imitates her charity and in fidelity brings to completion the Father's will; she herself becomes a mother through the word of God received in faith. Through preaching and by baptism she brings forth to new and everlasting life children conceived by the Holy Spirit and born of God. She is herself a virgin, preserving with integrity and purity the faith she has reposed in her Spouse. She imitates the mother of her Lord, and by the power of the Holy Spirit treasures with virginal purity faith in all its fullness, hope in all its certainty, love in all its sincerity. *Lumen gentium*, no. 64 (BVM on Sa)

Paragraph 3. The Church Is One, Holy, Catholic, and Apostolic (CCC 811-70)

Ambrose

618. The Church of the Lord is built upon the rock of the apostles among so many dangers in the world; it therefore remains unmoved. The Church's foundation is unshakable and firm against the assaults of the raging sea. Waves lash at the Church but do not shatter it. *Letter 2* (Dec 7)

Ancient Homily

619. The disciples spoke in the language of every nation. At Pentecost God chose this means to indicate the presence of the Holy Spirit: whoever had received the Spirit spoke in every kind of tongue. We must realize, dear brothers, that this is the same Holy Spirit by whom love is poured out in our hearts. . . . Therefore if somebody should say to one us, "You have received the Holy Spirit, why do you not speak in tongues?" his reply should be, "I do indeed speak in the tongues of all men, because I belong to the body of Christ, that is, the Church, and she speaks all languages. What else did the presence of the Holy Spirit indicate at Pentecost, except that God's Church was to speak the language of every people?". . . Notice that when Paul urges us to bear with one another, he bases his argument on love, and when he speaks of our hope of unity, he emphasizes the bond of peace. This Church is the house of God. . . . Take care, then, that he never has the sorrow of seeing it undermined by schism and collapsing in ruins. *6th-cen. African author* (Sa 7 Easter)

Anthony Claret

620. Driven by the fire of the Holy Spirit, the holy apostles traveled throughout the earth. Inflamed with the same fire, apostolic missionaries have reached, are now reaching and will continue to reach the ends of the earth, from one pole to the other, in order to proclaim the word of God. They are deservedly able to apply to themselves those words of the apostle Paul: *The love of Christ drives us on. . . .* The man who burns with the fire of divine love is a son of the

Immaculate Heart of Mary, and wherever he goes, he enkindles that flame; he desires and works with all his strength to inflame all men with the fire of God's love. Nothing deters him. . . . He thinks only of how he might follow Jesus Christ and imitate him by his prayers, his labors, his sufferings, and by caring always and only for the glory of God and the salvation of souls. *L'Egoismo* (Oct 24)

Augustine

621. This possession of Christ, this inheritance of Christ, this body of Christ, this one Church of Christ, this unity that we are, cries from the ends of the earth. *Psalm 60* (Su 1 Lent)

622. We entreat you, brothers, as earnestly as we are able, to have charity, not only for one another, but also for those who are outside the Church. Of these some are still pagans, who have not yet made an act of faith in Christ. Others are separated, insofar as they are joined with us in professing faith in Christ, our head, but are yet divided from the unity of his body. . . . Whether they like it or not, they are our brothers; and they will only cease to be so when they no longer say *our Father*. . . . If they say, "Why do you seek us? What do you want of us?" we should reply: *You are our brothers*. They may say, "Leave us alone. We have nothing to do with you." But we have everything to do with you, for we are one in our belief in Christ; and so we should be in one body, under one head. . . . We entreat you then to pray for them. . . . They celebrate the same sacraments as we, not indeed with us, but still the same. They respond with the same Amen, not with us, but still the same. And so pour out your hearts for them in prayer to God. *Psalm 32* (Tu 14 OT)

623. They dwell in different places, but one mother, pride, has given birth to them all, just as one mother, our Catholic Church, has given birth to all faithful Christians scattered over the whole world. Small wonder that pride gives birth to division, and love to unity. But our catholic mother is herself a shepherd; she seeks the straying sheep everywhere, strengthens the weak, heals the sick, and binds up the

injured. They may not know one another, but she knows all of them because she reaches out to all her sheep. *Sermon 46* (Tu 25 OT)

624. But all good shepherds are one in the one good shepherd; they form a unity. If only they feed the sheep, Christ is feeding the sheep. . . . Christ is the one shepherd who is one with the other shepherds, and in whom they themselves are one. . . . All shepherds should therefore be one in the one good shepherd. . . . All should speak with one voice in Christ, not with different voices. . . . The sheep should hear this voice, a voice purified from all schism, freed from all heresy, and so follow their shepherd, who says: *My sheep hear my voice and follow me. Sermon 46* (F 25 OT)

625. Indeed, in the case of Peter he also commended the unity of the flock. There were many apostles, and yet to one only did he say: *Feed my sheep*. . . . When he entrusted his sheep to Peter as one person to another, Christ chose to make Peter one with himself. He wanted to entrust him with the sheep in such a way that he himself might be the head and Peter might represent the body, that is, the Church. As bridegroom and bride, Christ and the Church were to be two in one flesh. Accordingly, what does he say before he entrusts the sheep to Peter as to someone who is not separate from himself? *Peter, do you love me*?. . . He receives an assurance of love in order to establish unity. Christ is the one shepherd who is one with the other shepherds, and in whom they themselves are one. *Sermon 46* (F 25 OT)

626. After his resurrection our Lord asked: *Peter, do you love me*. And Peter replied: *I do love you*. The question and the answer were repeated three times. And each time the Lord added: *Feed my sheep*. In other words, if you want to show that you love me, then *feed my sheep*. . . . Three times Peter had denied in fear; three time he confessed out of love. By his replies and his profession of love, Peter condemned and wiped out his former fear. And so the Lord, after entrusting his sheep to him for the third time, immediately added:. . . *When you are old, another will gird you and take you where you do not wish to go*. . . . Thus he foretold Peter's own offerings and crucifixion.

By this the Lord suggested that *feed my sheep* meant suffer for my sheep. *Sermon Guelf. 32* (Feb 3)

Catherine of Siena

627. My sweet Lord, look with mercy upon your people and especially upon the mystical body of your Church. . . . It would be no consolation for me to enjoy your life if your holy people stood in death. For I see that sin darkens the life of your bride the Church—my sin and the sins of others. *Dialogue* (Su 19 OT)

Clement of Rome

628. Always it is the harmonious working together of its various parts that insures the well-being of the whole. Take our own body as an example: the head is helpless without the feet; and the feet can do nothing without the head. Even our least important members are useful and necessary to the whole body, and all work together for its well-being in harmonious subordination. Let us, then, preserve the unity of the body that we form in Christ Jesus, and let everyone give his neighbor the deference to which his particular gifts entitle him. Let the strong care for the weak and the weak respect the strong. Let the wealthy assist the poor and the poor man thank God for giving him someone to supply his needs. *Corinthians* (F 4 Easter)

629. Your division has led many astray, has made many doubt, has made many despair, and has brought grief upon us all. And still your rebellion continues. Pick up the letter of blessed Paul the apostle. What did he write to you at the beginning of his ministry? Even then you had developed factions. . . . But that division involved you in less sin because you were supporting apostles of high reputation and a person approved by them. We should put an end to this division immediately. Let us fall down before our master and implore his mercy with our tears. *Corinthians* (M 14 OT)

630. Who then among you is generous, who is compassionate, who is filled with love? He should speak out as follows: If I have been the cause of sedition, conflict and schisms, then I shall depart; I shall go away wherever you wish, and I shall do what the community wants, if only the flock of Christ live in peace with the presbyters who are set over them. Whoever acts thus would win great glory for himself in Christ, and he would be received everywhere. *Corinthians* (F 14 OT)

Cyprian

631. Our church stands firmly in the faith, although some have lapsed because they fear the loss of their outstanding positions or other personal sufferings. Although these have separated from us, we have not given them up; in the past we have urged them and now we continue to encourage them to do penance, in the hope that they may receive pardon from him who can give it; whereas if they were abandoned by us, they might become worse. And so you see, brothers, you should act in the same manner; in this way those who have lapsed, having changed their attitude because of your encouragement, might admit their Christianity if ever they are arrested again. *Letter 8* (Jan 20)

Cyril of Alexandria

632. Though many, we are one body, and members one of another, united by Christ in the bonds of love. . . . Paul says: *Accept one another as Christ accepted you, for the glory of God*. Now accepting one another means being willing to share one another's thoughts and feelings, bearing one another's burdens, and *preserving the unity of the Spirit in the bond of peace*. *Romans* (Sa 4 Easter)

633. If, in Christ, all of us, both ourselves and he who is within us by his own flesh, are members of the same body, is it not clear that we are one, both with one another and with Christ? He is the bond that unites us, because he is at once both God and man. With regard to our unity in the Spirit, we may say, following the same line of thought, that all of

us who have received one and the same Spirit, the Holy Spirit, are united intimately, both with one another and with God. *John* (Tu 6 Easter)

Cyril of Jerusalem

634. The Church is called Catholic or universal because it has spread throughout the entire world, from one end of the earth to the other. Again, it is called Catholic because it teaches fully and unfailingly all the doctrines which ought to be brought to men's knowledge, whether concerned with visible or invisible things, with the realities of heaven or the things of earth. Another reason for the name Catholic is that the Church brings under religious obedience all classes of men, rulers and subjects, learned and unlettered. Finally, it deserves the title Catholic because it heals and cures unrestrictedly every type of sin . . . and because it possesses within itself every kind of virtue that can be named. *Catechetical 18* (W 17 OT)

635. But now when God has favored us with times of peace, she receives her due honor from kings and men of high station, and from every condition and race of mankind. And while the rulers of the different nations have limits to their sovereignty, the holy Catholic Church alone has a power without boundaries throughout the entire world. For, as Scripture says: God *has made peace her border. Catechetical 18* (Th 17 OT)

Didache

636. "As this broken bread scattered on the mountains was gathered and became one, so too, may your Church be gathered together from the ends of the earth into your kingdom. . . . Remember, Lord, your Church and deliver her from all evil. Perfect her in your love; and, once she has been sanctified, gather her together from the four winds into the kingdom which you have prepared for her." *Teaching* (W 14 OT)

Eusebius of Caesarea

637. Then came the spectacle that we had prayed and hoped for: dedication festivals throughout the cities, and the consecration of newly erected houses of worship. For this there were convocations of bishops, gatherings of pilgrims from far distant lands, warm and loving contact between the different communities, as the members of Christ's body united in complete harmony. . . . All the members were filled with the grace of the one divine Spirit, all were of one mind, with the same enthusiasm for the faith, and on the lips of all there was one hymn of praise. *History* (Dec 31)

Francis Xavier

638. Many, many people hereabouts are not becoming Christians for one reason only: there is nobody to make them Christians. Again and again I have thought of going round the universities of Europe, especially Paris, and everywhere crying out like a madman, riveting the attention of those with more learning than charity: "What a tragedy: how many souls are being shut out of heaven and falling into hell, thanks to you!" I wish they would work as hard at this as they do at their books, and so settle their account with God for their learning and the talents entrusted to them. *Letter* (Dec 3)

Gregory the Great

639. Since the daybreak or the dawn is changed gradually from darkness into light, the Church, which comprises the elect, is fittingly styled daybreak or dawn. While she is being led from the night of infidelity to the light of faith, she is opened gradually to the splendor of heavenly brightness, just as dawn yields to the day after darkness. . . . It will be fully day for the Church of the elect when she is no longer darkened by the shadow of sin. It will be fully day for her when she shines with the perfect brilliance of interior light. . . . What is the place of the dawn but the perfect clearness of eternal vision? When

the dawn has been brought there, it will retain nothing belonging to the darkness of night. *Job* (Th 9 OT)

Ignatius of Antioch

640. Every one of you should form a choir, so that, in harmony of sound through harmony of hearts, and in unity taking the note from God, you may sing with one voice through Jesus Christ to the Father. . . . Let no one make any mistake: unless a person is within the sanctuary, he is deprived of God's bread. For if the prayer of one or two has such power, how much more has the prayer of the bishop and the whole Church. *Ephesians* (Su 2 OT)

641. Though I am still in chains I sing the praises of the churches, and pray that they be united with the flesh and spirit of Jesus Christ, who is our eternal life; a union in faith and love, to which nothing must be preferred; and above all a union with Jesus and the Father, for if in him we endure all the power of the prince of this world, and escape unharmed, we shall make our way to God. *Magnesians* (Su 16 OT)

642. In the persons I mentioned, I saw and loved in faith your whole community; and so I urge you to strive to do all things in the harmony of God. . . . Let there be nothing among you that could divide you, but live in accord with the bishop and those who are over you as a sign and a pattern of eternal life. . . . Do not attempt to persuade yourselves that what you do on your own account is right and proper, but when you meet together there must be one petition, one prayer, one mind, one hope in love and in holy joy, for Jesus Christ is one and perfect before all else. You must all be quick to come together, as to one temple of God, one altar, to the one Jesus Christ, who came forth from the one Father, while still remaining one with him, and returned to him. *Magnesians* (M 16 OT)

643. Hear your bishop, that God may hear you. My life is a sacrifice for those who are obedient to the bishop, the presbyters and the deacons; and may it be my lot to share with them in God. Work together in harmony, struggle together, run together, suffer together,

rest together, rise together, as stewards, advisors and servants of God. *Polycarp* (Sa 17 OT)

Irenaeus

644. The Church, which has spread everywhere, even to the ends of the earth, received the faith from the apostles and their disciples. . . . The Church, spread throughout the whole world, received this preaching and this faith and now preserves it carefully, dwelling as it were in one house. Having one soul and one heart, the Church holds this faith, preaches and teaches it consistently as though by a single voice. For though there are different languages, there is but one tradition. *Heresies* (Apr 25)

John Chrysostom

645. *You are the salt of the earth*. It is not for your own sake, he says, but for the world's sake that the word is entrusted to you. I am not sending you into two cities only or ten or twenty, not to a single nation, as I sent the prophets of old, but across land and sea, to the whole world. . . . Then he passes on to a more exalted comparison: *You are the light of the world*. Once again, "of the world": not of one nation or twenty cities, but of the whole world. . . . *A city set on a hill cannot be hidden; nor do men light a lamp and put it under a basket*. Here again he is urging them to a careful manner of life and teaching them to be watchful, for they live under eyes of all and have the whole world for the arena of their struggles. *Matthew 15* (Su 20 OT)

646. After Andrew had stayed with Jesus and had learned much from him, he did not keep this treasure to himself, but hastened to share it with his brother. . . . Andrew's words reveal a soul waiting with the utmost longing for the coming of the Messiah, looking forward to his appearing from heaven, rejoicing when he does appear, and hastening to announce so great an event to others. To support one another in the things of the spirit is the true sign of good will between brothers, of loving kinship and sincere affection. . . . He brought his brother to the

very source of light, and Peter was so joyful and eager that he would not delay even for a moment. *John 19* (Nov 30)

647. There was nothing more capacious than the heart of Paul, for he loved all the faithful with as intimate a love as any lover could have for a loved one, his love not being divided and lessened but remaining whole and entire for each of them. And what marvel is it that his love for the faithful was such, since his heart embraced the unbelievers, too, throughout the whole world? *2 Corinthians 13* (Sa 16 OT)

648. Again Paul turns to speak of love, softening the harshness of his rebuke. . . . He asks for a favor which will be no burden to them but will be more profitable to the giver than to the receiver. And he did not use the word "love" but said, more appealingly: *Open your hearts to us*. . . . For nothing so much wins love as the knowledge that one's lover desires most of all to be himself loved. *2 Corinthians 14* (Su 17 OT)

649. Paul, more than anyone else, has shown us what man really is, and in what our nobility consists, and of what virtue this particular animal is capable. Each day he aimed ever higher; each day he rose up with greater ardor and faced with new eagerness the dangers that threatened him. . . . This is why he was far more eager for the shameful abuse that his zeal in preaching brought upon him than we are for the most pleasing honors, more eager for death than we are for life, for poverty than we are for wealth; he yearned for toil far more than others yearn for rest after toil. The one thing he feared, indeed dreaded, was to offend God; nothing else could sway him. Therefore, the only thing he really wanted was always to please God. *Paul*. (Jan 25)

650. The most important thing of all to him, however, was that he knew himself to be loved by Christ. Enjoying this love, he considered himself happier than anyone else; were he without it, it would be no satisfaction to be the friend of principalities and powers. He preferred to be thus loved and be the least of all, or even to be among the damned, than to be without that love and be among the great and honored. To be separated from that love was, in his eyes, the greatest and most extraordinary of torments; the pain of that loss would alone

have been hell, and endless, unbearable torture. So too, in being loved by Christ he thought of himself as possessing life, the world, the angels, present and future, the kingdom, the promise and countless blessings. . . . Death itself and pain and whatever torments might come were but child's play to him, provided that thereby he might bear some burden for the sake of Christ. *Paul 2* (Jan 25)

651. In thinking of Paul we should not consider only his noble and lofty virtues or the strong and ready will that disposed him for such great graces. We should also realize that he shares our nature in every respect. If we do, then even what is very difficult will seem to us easy and light; we shall work hard during the short time we have on earth and someday we shall wear the incorruptible, immortal crown. This we shall do by the grace and mercy of our Lord Jesus Christ, to whom all glory and power belongs now and always through endless ages. Amen. *Paul 2* (Jan 26)

652. See how imperfect they all are: the two who tried to get ahead of the other ten, and the ten who were jealous of the two! But . . . show them to me at a later date in their lives, and you will see that all these impulses and feelings have disappeared. Read how John, the very man who here asks for first place, will always yield to Peter when it comes to preaching and performing miracles in the Acts of the Apostles. James, for his part, was not to live very much longer; for from the beginning he was inspired by great fervor and, setting aside all purely human goals, rose to such splendid heights that he straightway suffered martyrdom. *Matthew 65* (July 25)

John the Serene

653. The Lord then is our light, the sun of justice and righteousness, who has shone on his Catholic Church spread throughout the world. *Sermon 7* (Th 3 OT)

Lives of the Saints

654. “O Lord, my God. . . . Build up your Church and gather all into unity. Make your people known for the unity and profession of their faith. Inspire the hearts of your people with your word and your teaching.” *Cyril and Methodius* (Feb 14)

Origen

655. What are those stones? Perhaps those uncut and undefiled stones are the holy apostles, all making a single altar, because of their unity of mind and heart. For it was known that with one accord they all opened their lips to pray: *You, Lord, know the hearts of all*. Therefore, these who were able to pray with one mind, one voice and one spirit, are perhaps worthy to form together one altar, where Jesus may offer his sacrifice to the Father. *Joshua* (Com Ded of Church)

Patrick

656. He answered my prayer in such a way that *in the last days*, ignorant though I am, I might be bold enough to take up so holy and so wonderful a task, and imitate in some degree those whom the Lord had so long ago foretold as heralds of his Gospel, *bearing witness to all nations*. . . . He makes this promise in the Gospel: *They shall come from the east and west, and sit down with Abraham, Isaac and Jacob*. This is our faith: believers are to come from the whole world. *Confession* (Mar 17)

Polycarp

657. Be steadfast, then, and follow the Lord’s example, strong and unshaken in faith, loving the community as you love one another. United in the truth, show the Lord’s own gentleness in your dealings with one another, and look down on no one. *Philippians* (W 26 OT)

Tertullian

658. They [the apostles] set up churches in every city. Other churches received from them a living transplant of faith and the seed of doctrine, and through this daily process of transplanting they became churches. They therefore qualify as apostolic churches by being the offspring of churches that are apostolic. Every family has to be traced back to its origins. That is why we can say that all these great churches constitute that one original Church of the apostles; for it is from them that they all come. They are all primitive, all apostolic, because they are all one. They bear witness to this unity by the peace in which they all live, the brotherhood which is their name, the fellowship to which they are pledged. The principle on which these associations are based is common tradition by which they share the same sacramental bond. *Prescription* (May 3)

Vatican II

659. The Lord, having received all power in heaven and on earth, before he was taken up into heaven, founded his Church as the sacrament of salvation, and sent the apostles into the whole world, just as he himself had been sent by the Father. . . . From then onward there is a duty laid on the Church of spreading the faith and salvation that come from Christ. . . . The mission of the Church is therefore fulfilled by that activity by which the Church, in obedience to Christ's command and under the impulse of the grace and love of the Holy Spirit, becomes fully and actively present to all men and to all peoples. *Ad gentes 5* (Com Pastors)

660. God resolved to gather into holy Church all who believe in Christ. The Church, foreshadowed even from the beginning of the world,. . . will be made perfect in glory at the end of time. Then, as we read in the Fathers of the Church, all the righteous from Adam onward —from Abel, the righteous, to the last of the elect—will be gathered in the universal Church in the presence of the Father. Finally, those who have not yet received the Gospel are in their different ways related to God's people. . . . [The selection then speaks of Jews, Muslims, and those who seek God.] Eternal salvation is open to all those who, through no fault of their own, do not know Christ and his Church but

seek God with a sincere heart, and under the inspiration of grace try in their lives to do his will, made known to them by the dictates of their conscience. *Lumen gentium*, no. 16 (W 2 OT)

661. The renewal of the world has been established, and cannot be revoked. In our era it is in a true sense anticipated: the Church on earth is already sealed by genuine, if imperfect, holiness. Yet, until a new heaven and a new earth are built as the dwelling place of justice, the pilgrim Church, in its sacraments and institutions belonging to this world of time, bears the likeness of this passing world. It lives in the midst of a creation still groaning and in travail as it waits for the sons of God to be revealed in glory. *Lumen gentium*, no. 48 (Tu 2 Advent)

662. The Gospel, promised through the prophets, was fulfilled in his own person and promulgated by his own lips. The apostles were to proclaim it as the source of all saving truth and all moral discipline, and in so doing to communicate the gifts of God to men. This command was faithfully carried out. . . . To ensure that the Gospel might remain always alive and whole within the Church, the apostles left bishops as their successors, and made over to them their own position of responsibility as teachers. What was handed on by the apostles comprises all that makes for holy living among God's people and the increase of their faith. So, in its teaching, life and worship the Church perpetuates and transmits to every generation all that it is, and all that it believes. *Dei Verbum*, no. 7 (Com Doctors)

Paragraph 4. Christ's Faithful—Hierarchy, Laity, Consecrated Life (CCC 871-945)

Ambrose

663. Do not consider the merits of individuals but the office of the priests. If you do look at merits, consider the merits of Peter and also of Paul in the same way as you consider the merits of Elijah; they have handed on to us this sacrament [baptism] which they received from the Lord Jesus. . . . Believe then that the Lord Jesus is present when he is

invoked by the prayers of the priest. He said: *Where two or three are gathered, there I am also*. How much more does he give his loving presence where the Church is, where the sacraments are! *Mysteries* (W 15 OT)

Augustine

664. Thus it is the Lord who builds the house; it is the Lord Jesus who builds his own dwelling. Many may toil on its building, but unless he builds it, *in vain have the builders labored on it*. And who are those who labor on it? All those who preach God's word in the Church, who are ministers of his sacraments. . . . Hence, we are the ones who speak from without, but he builds from within. . . . He is the one who builds, admonishes, instills fear, opens the mind, and bends the perceptions to the act of belief. Yet we too, his ministers, labor, and are as it were his workmen. *Psalm 126* (Sa 14 OT)

665. Indeed, in the case of Peter he also commended the unity of the flock. There were many apostles, and yet to one only did he say: *Feed my sheep*. . . . When he entrusted his sheep to Peter as one person to another, Christ chose to make Peter one with himself. He wanted to entrust him with the sheep in such a way that he himself might be the head and Peter might represent the body, that is, the Church. As bridegroom and bride, Christ and the Church were to be two in one flesh. Accordingly, what does he say before he entrusts the sheep to Peter as to someone who is not separate from himself? *Peter, do you love me*?. . . He receives an assurance of love in order to establish unity. Christ is the one shepherd who is one with the other shepherds, and in whom they themselves are one. *Sermon 46* (F 25 OT)

666. *If anyone wishes to follow me, let him deny himself*. This is not a command for virgins to obey and brides to ignore, for widows and not for married women, for monks and not for married men, or for the clergy and not for the laity. No, the whole Church, the entire body, all the members in their distinct and varied functions, must follow Christ. . . . There is a place in the Church for the chastity of the virgin, for the continence of the widow, and for the modesty of the married.

Indeed, all her members have their place, and this is where they are to follow Christ, in their function and in their way of life. *Sermon 96* (Com Holy Men)

667. These martyrs [Peter and Paul] realized what they taught: they pursued justice, they confessed the truth, they died for it. . . . Then Christ said: *And I say to you that you are Peter, and on this rock I will build my Church*. On this rock I will build the faith that you now confess, and on your words: *You are the Christ, the Son of the living God*, I will build my Church. . . . As you are aware, Jesus chose his disciples before his passion and called them apostles; and among these almost everywhere Peter alone deserved to represent the entire Church. . . . For it was not one man who received the keys, but the entire Church considered as one. Now insofar as he represented the unity and universality of the Church, Peter's preeminence is clear from the words: *To you I give*, for what was given was given to all. . . . Rightly then did the Lord after his resurrection entrust Peter with the feeding of his sheep. Yet he was not the only disciple to merit the feeding of the Lord's sheep; but Christ in speaking only to one suggests the unity of all; and so he speaks to Peter, because Peter is first among the apostles. *Sermon 295* (June 29)

668. Peter had denied Christ three times, and to counter this he must profess his faith three times. Otherwise his tongue would seem quicker to serve fear than love, and the threat of death would seem to have made him more eloquent than did the presence of life. If denying the shepherd was proof of fear, then the task of love is to tend his flock. *John* (Dec 6)

669. Now the apostle Peter, because of the primacy of his apostleship, stood as a symbol of the entire Church. In himself he was by nature one man, by grace one Christian, by a more abundant grace an apostle and the chief of the apostles. But Christ said to him: *To you I shall give the keys of the kingdom of heaven*. . . . Now these words applied to the entire Church. In this life it is shaken by various trials, as if by rains, floods and tempests, but it does not fall because it is

founded upon the rock from which Peter received his name. *John* (Apr 30)

670. And so for the sake of all the saints inseparably united to the body of Christ, to guide them through the storms of this life, Peter, the chief of the apostles, received the keys of the kingdom of heaven with the power to bind and loose sins; and for the sake of those same saints, to plumb the depths of that other, hidden life, John the evangelist reclined on the breast of Christ. For it is not only Peter but the whole Church that binds and looses from sin; and as for the sublime teaching of John about the Word,. . . it was not only John who drank in this teaching that came forth from the Lord's breast as from a fountain. All who belong to the Lord are to drink it in, each according to his capacity, and this is why the Lord himself has spread John's gospel throughout the world. *John* (Sa 6 Easter)

671. I tell you again and again, my brethren, that in the Lord's garden are to be found not only the roses of his martyrs. In it there are also the lilies of the virgins, the ivy of wedded couples, and the violets of widows. On no account may any class of people despair, thinking that God has not called them. Christ suffered for all. What the Scriptures say of him is true: *He desires all men to be saved and to come to knowledge of the truth*. Let us understand, then, how a Christian must follow Christ even though he does not shed his blood for him, and his faith is not called upon to undergo the great test of the martyr's sufferings. . . . Christ humbled himself. Christian, that is what you must make your own. *Sermon 304* (Aug 10)

Benedict of Nursia

672. Monks should put this fervor into practice with an overflowing love: that is, they should *surpass each other in mutual esteem*, accept their weaknesses, either of body or of behavior, with the utmost patience; and vie with each other in acceding to requests. No one should follow what he considers to be good for himself, but rather what seems good for another. They should display brotherly love in a chaste manner; fear God in a spirit of love; revere their abbot with a

genuine and submissive affection. Let them put Christ before all else; and may he lead us all to everlasting life. *Rule* (July 11)

Boniface

673. In her voyage across the ocean of this world, the Church is like a great ship being pounded by the waves of life's different stresses. Our duty is not to abandon ship but to keep her on her course. The ancient fathers showed us how we should carry out this duty: Clement, Cornelius and many others in the city of Rome, Cyprian at Carthage, Athanasius at Alexandria. They all lived under emperors who were pagans; they all steered Christ's ship—or rather his most dear spouse, the Church. This they did by teaching and defending her, by their labors and sufferings, even to the shedding of blood. . . . Let us be neither dogs that do not bark nor silent onlookers nor paid servants who run away before the wolf. Instead let us be careful shepherds watching over Christ's flock. Let us preach the whole of God's plan to the powerful and to the humble, to rich and to poor, to men of every rank and age, as far as God gives us the strength, in season and out of season, as Saint Gregory writes in his book of Pastoral Instruction. *Letter 78* (June 5)

Clement of Rome

674. Let us set before our eyes the good apostles. First of all, Peter, who because of unreasonable jealousy, suffered not merely once or twice but many times, and, having thus given his witness, went to the place of glory that he deserved. It was through jealousy and conflict that Paul showed the way to the prize for perseverance. He was put in chains seven times, sent into exile, and stoned; a herald both in the east and the west, he achieved a noble fame by his faith. He taught justice to all the world and, when he had reached the limits of the western world, he gave his witness before those in authority; then he left this world and was taken up into the holy place, a superb example of endurance. *Corinthians* (June 30)

Cyprian

675. How blessed is this Church of ours, so honored and illuminated by God and ennobled in these our days by the glorious blood of martyrs! In earlier times it shone white with the good deeds of our brethren, and now it is adorned with the red blood of martyrs. It counts both lilies and roses among its garlands. Let each of us, then, strive for the highest degree of glory, whichever be the honor for which he is destined; may all Christians be found worthy of either the pure white crown of a holy life or the royal red crown of martyrdom. *Letter 10* (Aug 13)

676. Cyprian sends greetings to his brother Cornelius. My very dear brother, we have heard of the glorious witness given by your courageous faith. . . . We cannot decide which we ought to praise, your own ready and unshaken faith or the love of your brothers who would not leave you. While the courage of the bishop who thus led the way has been demonstrated, at the same time the unity of the brotherhood who followed has been manifested. Since you have one heart and one voice, it is the Roman Church as a whole that has thus borne witness. *Letter 60* (Sept 16)

677. Now I wish to address the order of virgins. Because their way of life is more exalted, our concern for them must be greater. If we compare the Church to a tree, then they are its blossom. Virgins show forth the beauty of God's grace; they are the image of God that reflects the holiness of the Lord; they are the more illustrious members of Christ's flock. They are the glory of mother Church and manifest her fruitfulness. The more numerous her virgins are, the greater is her joy. *Dress of Virgins* (Com Virgins)

Cyril of Alexandria

678. Haggai, therefore, declares that peace will be given to all who build. One builds the Church either as a teacher of the sacred mysteries, as one set over the house of God, or as one who works for his own good by setting himself forth as a living and spiritual stone *in*

the holy temple, God's dwelling place in the Spirit. The results of these efforts will profit such men so that each will be able to gain his own salvation without difficulty. *Haggai* (Su 28 OT)

Francis de Sales

679. When God the Creator made all things, he commanded the plants to bring forth fruit each according to its own kind; he has likewise commanded Christians, who are the living plants of his Church, to bring forth the fruits of devotion, each one in accord with his character, his station and his calling. . . . It is therefore an error and even a heresy to wish to exclude the exercise of devotion from military divisions, from the artisans' shops, from the courts of princes, from family households. I acknowledge, my dear Philothea, that the type of devotion which is purely contemplative, monastic and religious can certainly not be exercised in these sorts of stations and occupations, but besides this threefold type of devotion, there are many others fit for perfecting those who live in a secular state. Therefore, in whatever situations we happen to be, we can and we must aspire to the life of perfection. *Introduction* (Jan 24)

Fulgentius of Ruspe

680. We bishops, then, are the servants of the householder, the stewards of the Master, and we have received the portion of food to dispense to you. . . . We may therefore take this spiritual food to mean the venerable mystery of the Christian faith. And we give you this portion of food in the Lord's name as often as we, enlightened by the gift of grace, teach you in accordance with the rule of the true faith. In turn, you daily receive the portion of food at the hands of the Lord's stewards when you hear the word of truth from the servants of God. *Sermon 1* (Com Pastors)

Gregory VII

681. All those throughout the world who are numbered as Christian and who truly acknowledge the Christian faith know and believe that the blessed Peter, the prince of the apostles, is the father of all Christians and, after Christ, the first shepherd, and that the holy Roman Church is the mother and teacher of all the churches. *Letter 64* (May 25)

Gregory the Great

682. I would like to urge you to forsake everything, but that I do not presume to do. Yet, if you cannot give up everything of this world, at least keep what belongs to the world in such a way that you yourself are not kept prisoner by the world. Whatever you possess must not possess you; whatever you own must be under the power of your soul; for if your soul is overpowered by the love of this world's goods, it will be totally at the mercy of its possessions. *Gospels 36* (Com Religious)

Ignatius of Antioch

683. For Jesus Christ, our life, without whom we cannot live, is the mind of the Father, just as the bishops, appointed over the whole earth, are in conformity with the mind of Jesus Christ. It is fitting, therefore, that you should be in agreement with the mind of the bishop as in fact you are. Your excellent presbyters, who are a credit to God, are as suited to the bishop as strings to a harp. . . . Let no one make any mistake: unless a person is within the sanctuary, he is deprived of God's bread. For if the prayer of one or two has such power, how much more has the prayer of the bishop and the whole Church. *Ephesians* (Su 2 OT)

684. You are my abiding and unshakable joy, especially if your members remain united with the bishop and with his presbyters and deacons, all appointed in accordance with the mind of Christ who by his own will has strengthened them in the firmness which the Spirit gives. . . . As sons of the light of truth, flee divisions and evil

doctrines; where your shepherd is, follow him as his flock. For all who belong to God and Jesus Christ are with the bishop; all who repent and return to the unity of the Church will also belong to God, that they may live according to Jesus Christ. *Philadelphians* (Th 27 OT)

685. Thus one thing is necessary, and you already observe it, that you do nothing without your bishop; indeed, be subject to the clergy as well, seeing in them the apostles of Jesus Christ our hope, for if we live in him we shall be found in him. . . . Similarly, all should respect the deacons as Jesus Christ, just as all should regard the bishop as the image of the Father, and the clergy as God's senate and the college of the apostles. Without these three orders you cannot begin to speak of a church. *Trallians* (Tu 27 OT)

686. Ignatius, called Theophorus,. . . to the Church which rules over the land of the Romans, a church worthy of God, worthy of honor and of praise, worthy to be called blessed, worthy to receive the answer to its prayer, pure, and preeminent in love among Christian communities, observing the law of Christ and bearing the Father's name. *Romans* (Su 10 OT)

687. So then, for the honor of him who loves us, it is proper to obey without hypocrisy; for a man does not so much deceive the bishop he can see as try to deceive the bishop he cannot see. In such a case he has to reckon not with a man, but with God who knows the secrets of the heart. We should then really live as Christians and not merely have the name; for many invoke the bishop's name but do everything apart from him. Such men, I think, do not have a good conscience, for they do not assemble lawfully as commanded. *Magnesians* (Su 16 OT)

688. The bishop is to preside as God's representative, the presbyters are to perform the rule of the apostolic council, and the deacons, who are so dear to me, are to be entrusted with the service of Jesus Christ, who was with the Father before time began and has now at last manifested himself to us. . . . The Lord did nothing either of himself or through his apostles without his Father, with whom he is united; so too, you should undertake nothing without the bishop and the presbyters. *Magnesians* (M 16 OT)

689. Take care, then, to be firmly grounded in the teachings of the Lord and his apostles . . . along with your most worthy bishop and his spiritual crown, your presbyters, and with the deacons, who are men of God. Be obedient to the bishop and to one another, as Jesus Christ was in the flesh to the Father, and the apostles to Christ and to the Father and to the Spirit, so that there may be unity in flesh and in spirit. *Magnesians* (Tu 16 OT)

John Baptist de la Salle

690. The apostle Paul states that God has placed apostles, prophets and doctors in the Church. If you meditate on this you will be convinced that you too have been given your special place. Paul testifies to this. He declares that there are different kinds of ministry and work, and that the same Holy Spirit is manifested in a variety of gifts for the good of all, that is, the good of the Church. *Meditation 201* (Apr 7)

John Chrysostom

691. As the fiery spirit to whom the flock was entrusted by Christ and as the leader in the band of the apostles, Peter always took the initiative in speaking: *My brothers, we must choose from among our number*. He left the decision to the whole body, at once augmenting the honor of those elected and avoiding any suspicion of partiality. For such great occasions can easily lead to trouble. Did not Peter then have the right to make the choice himself? Certainly he had the right, but he did not want to give the appearance of showing special favor to anyone. *Acts of Apostles 3* (May 14)

John of Capistrano

692. It is indeed a double task that worthy priests perform, that is to say, it is both exterior and interior, both temporal and spiritual, and, finally, both a passing task and an eternal one. Even though they dwell

on earth and are bound by the same necessities of nature along with all mortal creatures, at the same time they are engaged in earnest communication with the angels in heaven, so that they may be pleasing to their king and learn how to serve him. . . . By the brightness of their holiness they must bring light and serenity to all who gaze upon them. They have been placed here to care for others. Their own lives should be an example to others, showing how they must live in the house of the Lord. *Mirror of Clergy* (Oct 23)

Leo the Great

693. For all, regenerated in Christ, are made kings by the sign of the cross; they are consecrated priests by the oil of the Holy Spirit, so that beyond the special service of our ministry as priests, all spiritual and mature Christians know that they are a royal race and are sharers in the office of the priesthood. . . . For indeed one sacramental priesthood is celebrated throughout the entire body of the Church. The oil which consecrates us has richer effects in the higher grades, yet it is not sparingly given in the lower. *Birthday 4* (Nov 10)

694. We must glory and exult even more in the eminence of these two forebears [Peter and Paul], whom the grace of God raised to so high a summit among all the members of the Church, and established like two eyes that bring light to the body whose head is Christ. As to their merits and virtues, which no words can describe, we should not think of any difference or distinction between them; their calling was the same, their labors were similar, theirs was a common death. Our experience has shown . . . we shall always be helped by the prayers of our special patrons. Just as we are humbled by our own sins, so we shall be raised up by the merits of these apostles. *Sermon 82* (Nov 18)

695. Out of the whole world one man, Peter, is chosen to preside at the calling of all nations, and to be set over all the apostles and all the fathers of the Church. Though there are in God's people many bishops and many shepherds, Peter is thus appointed to rule in his own person those whom Christ also rules as the original ruler. . . . Whatever Christ has willed to be shared in common by Peter and the other leaders of

the Church, it is only through Peter that he has given to others what he has not refused to bestow on them. . . . *You are Peter*: though I am the inviolable rock,. . . yet you also are a rock, for you are given solidity by my strength, so that which is my very own because of my power is common between us through your participation. . . . The great height of my Church, which is to penetrate the heavens, shall rise on the firm foundation of this faith. . . . The authority vested in this power passed also to the other apostles, and the institution established by this decree has been continued in all the leaders of the Church. But it is not without good reason that what is bestowed on all is entrusted to one. For Peter received it separately in trust because he is the prototype set before all the rulers of the Church. *Birthday 4* (Feb 22)

696. The powerful foundation upon which the whole structure of the Church rests is never shaken by the weight of the temple that presses upon it. That faith which Christ commended in the prince of the apostles remains for ever unshaken. And, just as Peter's faith in Christ endures, so does Christ's foundation upon Peter. The structure of truth persists; blessed Peter retains his rock-like strength and has not abandoned the helm of the Church which he took over. Peter is called the rock; he is declared to be the foundation; he is made doorkeeper of the heavenly kingdom; he is made judge of what is to be bound or loosed, and his judgments remain valid even in heaven; in these various ways, he is assigned a rank above the others. . . . It is his power that lives on in his See, it is his prestige that reigns. . . . For, in the world-wide church, every day Peter declares: *You are the Christ, the Son of the living God*, and every man who acknowledges the Lord is enabled to proclaim what those words mean. *Birthday 3* (Com Pastors)

697. With a word Peter brought healing to the man who had been lame from birth; he who did not give a coin with the emperor's image refashioned the image of Jesus in this man. And by the riches of this treasure, not only did he help the man who recovered the power to walk, but also five thousand others who believed the preaching of the apostle because of this miraculous cure. Thus Peter, who in his poverty had no money to give to the beggar, bestowed such a bounty of divine grace that in restoring to health the feet of one man, he healed the

hearts of many thousands of believers. He had found all of them lame; but he made them leap for joy in Christ. *Beatitudes 95* (F 22 OT)

Martin I

698. But *God wishes all men to be saved and to come to a knowledge of the truth* through the prayers of Peter. Hence I pray that God will strengthen their hearts in the orthodox faith, help them to stand firm against every heretic and enemy of the Church, and guard them unshaken. *Letter 17* (Apr 13)

Pius XI

699. In designing his Church God worked with such skill that in the fullness of time it would resemble a single great family embracing all men. It can be identified, as we know, by certain distinctive characteristics, notably its universality and unity. . . . He wanted the apostles as a body to be intimately bound together, first by the inner tie of the same faith and love *which flows into our hearts through the Holy Spirit*, and, second, by the external tie of authority exercised by one apostle over the others. For this he assigned the primacy to Peter, the source and visible basis of their unity for all time. *Ecclesiam Dei* (Nov 12)

Thérèse of Lisieux

700. When I had looked upon the mystical body of the Church, I recognized myself in none of the members which Saint Paul described, and what is more, I desired to distinguish myself more favorably within the whole body. Love appeared to me to be the hinge for my vocation. Indeed I knew that the Church had a body composed of various members, but in this body the necessary and more noble member was not lacking; I knew that the Church had a heart and that such a heart appeared to be aflame with love. I knew that one love drove the members of the Church to action, that if this love were

extinguished, the apostles would have proclaimed the Gospel no longer, the martyrs would have shed their blood no more. I saw and realized that love sets off the bounds of all vocations, that love is everything, that this same love embraces every time and every place. In one word, that love is everlasting. . . . Certainly I have found my proper place in the Church, and you gave me that very place, my God. In the heart of the Church, my mother, I will be love, and thus I will be all things, as my desire finds its direction. *Autobiography* (Oct 1)

Thomas Becket

701. If we who are called bishops desire to understand the meaning of our calling and to be worthy of it, we must strive to keep our eyes on him whom God appointed high priest for ever, and to follow in his footsteps. For our sake he offered himself to the Father upon the altar of the cross. . . . As successors of the apostles, we hold the highest rank in our churches; we have accepted the responsibility of acting as Christ's representatives on earth. . . . It must therefore be our endeavor to destroy the reign of sin and death, and by nurturing faith and uprightness of life, to build up the Church of Christ into a holy temple in the Lord. There are a great many bishops in the Church, but would to God we were the zealous teachers and pastors that we promised to be at our consecration, and still make profession of being. *Letter 74* (Dec 29)

702. Yet the Roman Church remains the head of all the churches and the source of Catholic teaching. Of this there can be no doubt. Everyone knows that the keys of the kingdom of heaven were given to Peter. Upon his faith and teaching the whole fabric of the Church will continue to be built until we all reach full maturity in Christ and attain to unity in faith and knowledge of the Son of God. . . . Nevertheless, no matter who plants or waters, God gives no harvest unless what he plants is the faith of Peter, and unless he himself assents to Peter's teaching. All important questions that arise among God's people are referred to the judgment of Peter in the person of the Roman Pontiff. Under him the ministers of Mother Church exercise the powers

committed to them, each in his own sphere of responsibility. *Letter 74* (Dec 29)

Vatican II

703. In exercising their duty of teaching, bishops are to proclaim the Gospel of Christ before men, a task that stands out among their principal duties. In the strength of the Spirit they are to call men to faith, or confirm them in a living faith. They are to set before them the mystery of Christ in its entirety, that is, those truths which are necessary in order to know Christ, as well as the divinely revealed way of glorifying God and so attaining to eternal happiness. . . . They should present Christian teaching in a way appropriate to the needs of the times, that is, in a way that meets the difficulties and problems that people today find a special burden and source of anxiety. They should also safeguard this teaching, instructing the faithful how to defend it and propagate it themselves. In handing on this teaching, they should manifest the Church's motherly concern for all, believers and unbelievers alike. They should show a special solicitude for the poor and less fortunate, to whom the Lord has sent them to preach the good news. In discharging their duty as father and shepherd, bishops should be among their people as those who serve, good shepherds who know their sheep and whose sheep know them. *Christus Dominus*, nos. 12-13, 16 (Mar 23)

704. To ensure that the Gospel might remain always alive and whole within the Church, the apostles left bishops as their successors, and made over to them their own position of responsibility as teachers. . . . This tradition received from the apostles develops within the Church under the guiding presence of the Holy Spirit. Understanding of the realities and the words handed down grows through contemplation and study by the faithful as they ponder them in their hearts, through the deep insight into spiritual things that they come to experience, and through the preaching of those who, with succession in the episcopate, have received the sure charism of truth. *Dei Verbum*, nos. 7-8 (Com Doctors)

705. From the beginning of the Church there have been men and women who have sought to follow Christ with greater freedom, and to imitate him with closer fidelity through the practice of the evangelical counsels. . . . Surrounded by this rich profusion of gifts, all who are called by God to the practice of the evangelical counsels and profess them with fidelity, dedicate themselves to the Lord in a special way. They follow Christ, who in virginity and poverty redeemed and sanctified mankind through obedience, *even to death upon a cross*. . . . The more fervent their union with Christ through this gift of self throughout their lives, the richer is the life of the Church, and the more vigorous and fruitful its apostolate. . . . In this way they bring to the minds of all the faithful that wonderful marriage between the Church and Christ, its only spouse: a marriage that has been established by God, and will be fully revealed in the world to come. *Perfectae caritatis*, nos. 1-25 (Com Virgins)

706. By the sacrament of Orders priests are formed in the image of Christ the Priest, to be ministers of Christ the Head in constructing and building up his whole Body, the Church, as fellow-workers with the order of bishops. . . . By receiving holy Orders they have been consecrated in a new way, and made living instruments of Christ the eternal Priest, so as to be able to continue through the years Christ's wonderful work which, by divine power, has restored to wholeness the entire family of man. Since each priest acts, as far as he may, in the person of Christ himself, he is given special grace to help him grow toward the perfection of the one whose role he plays, as he ministers to his flock and the whole people of God. . . . As they exercise the ministry of the Spirit and of holiness, they are strengthened in the spiritual life, provided that they are docile to Christ's Spirit, who gives them life and is their guide. By the sacred actions they perform daily, and by their entire ministry in communion with their bishop and fellow-priests, they are set on the way that leads to perfection. *Presbyterorum ordinis*, nos. 3, 12 (Com Pastors)

Paragraph 5. The Communion of Saints (CCC 946-62)

Aloysius Gonzaga

707. Take care above all things . . . not to insult God's boundless loving kindness; you would certainly do this if you mourned as dead one living face to face with God, one whose prayers can bring you in your troubles more powerful aid than they ever could on earth. *Letter* (June 21)

Ambrose

708. You are told to pray especially for the people, that is, for the whole body, for all its members, the family of your mother the Church; the badge of membership in this body is love for each other. If you pray only for yourself, you pray for yourself alone. If each one prays for himself, he receives less from God's goodness than the one who prays on behalf of others. But as it is, because each prays for all, all are in fact praying for each one. To conclude, if you pray only for yourself, you will be praying, as we said, for yourself alone. But if you pray for all, all will pray for you, for you are included in all. In this way there is a great recompense; through the prayers of each individual, the intercession of the whole people is gained for each individual. There is here no pride, but an increase of humility and a richer harvest from prayer. *Cain and Abel* (M 27 OT)

Athanasius

709. Not sixth months after his parents' death, as he [Anthony] was on his way to church for his usual visit, he began to think of how the apostles had left everything and followed the Savior, and also of those mentioned in the book of Acts who had sold their possessions and brought the apostles the money for distribution to the needy. He reflected too on the great hope stored up in heaven for such as these. . . . It seemed to Anthony that it was God who had brought the saints to his mind and that the words of the Gospel had been spoken directly to him. *Anthony* (Jan 17)

Augustine

710. Works of mercy, then, done either to ourselves or to our neighbor and referred to God are true sacrifices. . . . It clearly follows that the whole redeemed city, that is, the assembly and fellowship of the saints is offered to God as a universal sacrifice through the great high priest, who in the nature of a slave offered even himself for us in his passion, in order that we might be the body of so great a head. *City of God* (F 28 OT)

711. We must not understand by this that the Holy Spirit of God pleads for the saints as if he were someone different from what God is. . . . Scripture says: *He pleads for the saints* because he moves the saints to plead, just as it says: *The Lord your God tests you, to know if you love him*, in this sense, that he does it to enable you to know. So the Spirit moves the saints to plead with sighs too deep for words by inspiring in them a desire for the great and as yet unknown reality that we look forward to with patience. *Proba* (F 29 OT)

712. When Christ has already given us the gift of his death, who is to doubt that he will give the saints the gift of his own life? Why does our human frailty hesitate to believe that mankind will one day live with God?. . . How can he, whose promises are true, fail to reward the saints when he bore the punishment of sinners, though without sin himself? *Sermon Guelf*. 3 (M Holy Wk)

713. We, the Christian community, assemble to celebrate the memory of the martyrs with ritual solemnity because we want to be inspired to follow their example, share in their merits, and be helped by their prayers. Yet we erect no altars to any of the martyrs, even in the martyrs' burial chapels themselves. No bishop, when celebrating at an altar where these holy bodies rest, has ever said, "Peter, we make this offering to you," or "Paul, to you," or "Cyprian, to you." No, what is offered is offered always to God, who crowned the martyrs. . . . So we venerate the martyrs with the same veneration of love and fellowship that we give to the holy men of God still with us. . . . We honor those who are fighting on the battlefield of this life here below, but we honor more confidently those who have already achieved the victor's crown

and live in heaven. But the veneration strictly called “worship,” or *latria*, that is, the special homage belonging only to the divinity, is something we give and teach others to give to God alone. The offering of sacrifice belongs to worship in this sense (that is why those who sacrifice to idols are called idol-worshipers), and we neither make nor tell others to make any such offering to any martyr, any holy soul, or any angel. *Faustus* (Dec 11)

714. At this table of the Lord we do not commemorate the martyrs in the same way as we commemorate others who rest in peace. We do not pray for the martyrs as we pray for those others, rather, they pray for us, that we may follow in their footsteps. They practiced the perfect love of which the Lord said there could be none greater. They provided “the same kind of meal” as they had themselves received at the Lord’s table. This must not be understood as saying that we can be the Lord’s equals by bearing witness to him to the extent of shedding our blood. . . . Even if brothers die for brothers, yet no martyr by shedding his blood brings forgiveness for the sins of his brothers, as Christ brought forgiveness to us. In this he gave us, not an example to imitate but a reason for rejoicing. *John* (W Holy Wk)

Barnabas

715. Share with your neighbor whatever you have, and do not say of anything, this is mine. If you both share an imperishable treasure, how much more must you share what is perishable. *Letter* (W 18 OT)

Bernard

716. The saints have no need of honor from us; neither does our devotion add the slightest thing to what is theirs. Clearly, if we venerate their memory, it serves us, not them. But I tell you, when I think of them, I feel myself inflamed by a tremendous yearning. Calling the saints to mind inspires, or rather arouses in us, above all else, a longing to enjoy their company, so desirable in itself. We long to share in the citizenship of heaven, to dwell with the spirits of the

blessed, to join the assembly of patriarchs, the ranks of the prophets, the council of apostles, the great host of martyrs, the noble company of confessors and the choir of virgins. In short, we long to be united in happiness with all the saints. . . . We should not only want to be with the saints, we should also hope to possess their happiness. While we desire to be in their company, we must also earnestly seek to share in their glory. Do not imagine that there is anything harmful in such an ambition as this; there is no danger in setting our hearts on such glory. When we commemorate the saints we are inflamed with another yearning: that Christ our life may also appear to us as he appeared to them and that we may one day share in his glory. Until then we see him, not as he is, but as he became for our sake. He is our head, crowned, not with glory, but with the thorns of our sins. . . . When Christ comes again. . . . The glorious head of the Church will appear and his glorified members will shine in splendor with him, when he forms this lowly body anew into such glory as belongs to himself, its head. Therefore, we should aim at attaining this glory with a wholehearted and prudent desire. That we may rightly hope and strive for such blessedness, we must above all seek the prayers of the saints. Thus, what is beyond our own powers to obtain will be granted through their intercession. *Sermon 2* (Nov 1)

Cajetan

717. I am a sinner and do not think much of myself; I have recourse to the greatest servants of the Lord, that they may pray for you to the blessed Christ and his Mother. But do not forget that all the saints cannot endear you to Christ as much as you can yourself. It is entirely up to you. If you want Christ to love you and help you, you must love him and always make an effort to please him. Do not waver in your purpose, because even if all the saints and every single creature should abandon you, he will always be near you, whatever your needs. *Letter* (Aug 7)

Cyprian

718. By that shared love which binds us closely together, we are doing all we can to exhort our congregation, to give ourselves unceasingly to fasting, vigils and prayers in common. . . . Let us then remember one another, united in mind and heart. Let us pray without ceasing, you for us, we for you; by the love we share we shall thus relieve the strain of these great trials. *Letter 60* (Sept 16)

719. What man, stationed in a foreign land, would not want to return to his own country as soon as possible? Well, we look upon paradise as our country, and a great crowd of our loved ones awaits us there, a countless throng of parents, brothers and children longs for us to join them. Assured though they are of their own salvation, they are still concerned about ours. What joy both for them and for us to see one another and embrace! . . . There, is the glorious band of apostles, there, the exultant assembly of prophets, there, the innumerable host of martyrs, crowned for their glorious victory in combat and in death. There, in triumph, are the virgins who subdued their passions by the strength of continence. There, the merciful are rewarded, those who fulfilled the demands of justice by providing for the poor. . . . My dear brothers, let all our longing be to join them as soon as we may. May God see our desire, may Christ see this resolve that springs from faith, for he will give the rewards of his love more abundantly to those who have longed for him more fervently. *Mortality* (F 34 OT)

720. We accompany him when he comes to take vengeance on his enemies; sitting at his side at the judgment seat, sharing in Christ's inheritance, we are on an equal footing with the angels and enjoy the possession of a heavenly kingdom together with the patriarchs, apostles and prophets. What persecution can defeat such thoughts, what torture overwhelm them? *Fortunatus* (Oct 14)

Leo the Great

721. The earth that is promised to the meek and which will be given to the gentle for their possession is none other than the bodies of the saints. Through the merit of their humility their bodies will be

transformed by a joyous resurrection and clothed in the glory of immortality. *Beatitudes 95* (Sa 22 OT)

722. Christ is present, not only in the firstborn of all creation, but in all his saints as well. The head cannot be separated from the members, nor the members from the head. Not in this life, it is true, but only in eternity will God be all in all, yet even now he dwells, whole and undivided, in his temple the Church. *Passion 12* (W 2 Easter)

Paul of the Cross

723. It is very good and holy to consider the passion of our Lord and to meditate on it, for by this sacred path we reach union with God. In this most holy school we learn true wisdom, for it was there that all the saints learned it. *Letters* (Oct 19)

Theodore the Studite

724. By the cross death was slain and Adam was restored to life. The cross is the glory of all the apostles, the crown of the martyrs, the sanctification of the saints. By the cross we put on Christ and cast aside our former self. By the cross we, the sheep of Christ, have been gathered into one flock, destined for the sheepfolds of heaven. *Cross* (F 2 Easter)

Thomas Aquinas

725. Again, eternal life consists of the joyous community of all the blessed, a community of supreme delight, since everyone will share all that is good with all the blessed. Everyone will love everyone else as himself, and therefore will rejoice in another's good as in his own. So it follows that the happiness and joy of each grows in proportion to the joy of all. *Creed* (Sa 33 OT)

Thomas Becket

726. Remember how the crown was attained by those whose sufferings gave new radiance to their faith. The whole company of saints bears witness to the unfailing truth that without real effort no one wins the crown. *Letter 74* (Dec 29)

Paragraph 6. Mary—Mother of Christ,
Mother of the Church (CCC 963-75)

Aelred

727. Let us come to his bride, his mother, his perfect handmaid, for the blessed Mary is all of this. . . . Is she not our mother? Yes, my brothers, she is indeed our mother, for through her we have been born, not for the world but for God. Once we all lay in death. . . , in sin, in darkness, in misery. In death, because we had lost the Lord; in sin, because of our corruption; in darkness, for we were without the light of wisdom, and thus had perished utterly. But then we were born, far better than through Eve, through Mary the blessed, because Christ was born of her. We have recovered new life in place of sin, immortality instead of mortality, light in place of darkness. She is our mother—the mother of our life, the mother of our incarnation, the mother of our light. . . . She is more our mother than the mother of our flesh. Our birth from her is better, for from her is born our holiness, our wisdom, our justice, our sanctification, our redemption. *Nativity of Mary* (Com BVM)

Amadeus of Lausanne

728. Observe how fitting it was that even before her assumption the name of Mary shone forth wondrously throughout the world. . . . Because of the honor due her Son, it was indeed fitting for the Virgin Mother to have first ruled upon earth and then be raised up to heaven in glory. . . . So it was that she began to taste the fruits of her future reign while still in the flesh. At one moment she withdrew to God in ecstasy; at the next she would bend down to her neighbors with

indescribable love. In heaven angels served her, while here on earth she was venerated by the service of men. . . . The angels rejoiced to see their queen; the apostles rejoiced to see their lady, and both obeyed her with loving devotion. Dwelling in the loftiest citadel of virtue, like a sea of divine grace or an unfathomable source of love that has everywhere overflowed its banks, she poured forth her bountiful waters on trusting and thirsting souls. Able to preserve both flesh and spirit from death she bestowed health-giving salve on bodies and souls. Has anyone ever come away from her troubled or saddened or ignorant of the heavenly mysteries? Who has not returned to everyday life gladdened and joyful because his request had been granted by the Mother of God?. . . In her abundant goodness she has channeled the spring of reason's garden, the well of living and life-giving waters . . . until they surround the shores of every far-flung nation. With divine assistance she has redirected these waters and made them into streams of peace and pools of grace. *Homily 7* (Aug 22)

Ambrose

729. Let Mary's soul be in each of you to proclaim the greatness of the Lord. Let her spirit be in each to rejoice in the Lord. Christ has only one mother in the flesh, but we all bring forth Christ in faith. Every soul receives the Word of God if only it keeps chaste, remaining pure and free from sin, its modesty undefiled. The soul that succeeds in this proclaims the greatness of the Lord, just as Mary's soul magnified the Lord and her spirit rejoiced in God her Savior. *Luke* (Dec 21)

Anselm

730. Blessed Lady, sky and stars, earth and rivers, day and night—everything that is subject to the power or use of man—rejoice that through you they are in some sense restored to their lost beauty and are endowed with inexpressible new grace. . . . He who could create all things from nothing would not remake his ruined creation without Mary. God, then, is the Father of the created world and Mary the

mother of the re-created world. God is the Father by whom all things were given life, and Mary the mother through whom all things were given new life. For God begot the Son, through whom all things were made, and Mary gave birth to him as the Savior of the world. Without God's Son, nothing could exist; without Mary's Son, nothing could be redeemed. Truly the Lord is with you, to whom the Lord granted that all nature should owe as much to you as to himself. *Discourse 52* (Dec 8)

Augustine

731. The Virgin Mary is both holy and blessed, and yet the Church is greater than she. Mary is a part of the Church, a member of the Church, a holy, an eminent—the most eminent—member, but still only a member of the entire body. The body is undoubtedly greater than she, one of its members. . . . Now, beloved, give me your attention, for you also are members of Christ; you also are the body of Christ. . . . As for our being the brothers and sisters of Christ, we can understand this because although there is only one inheritance and Christ is the only Son, his mercy would not allow him to remain alone. It was his wish that we too should be heirs of the Father, and co-heirs with himself. Now having said that all of you are brothers of Christ, shall I not dare to call you his mother? Much less would I dare to deny his own words. Tell me how Mary became the mother of Christ, if it was not by giving birth to the members of Christ?. . . Of whom were you born? "Of Mother Church," I hear the reply of your hearts. . . . You became sons when you were born there yourselves, and now by bringing others to birth in the same way, you have it in your power to become the mothers of Christ. *Sermon 25* (Nov 21)

Bede

732. When a man devotes all his thoughts to the praise and service of the Lord, he proclaims God's greatness. . . . These words are often for all God's creations, but especially for the Mother of God. . . . Above all other saints, she alone could truly rejoice in Jesus, her savior, for

she knew that he who was the source of eternal salvation would be born in time in her body, in one person both her own son and her Lord. . . . Mary attributes nothing to her own merits. She refers all her greatness to the gift of the one whose essence is power and whose nature is greatness, for he fills with greatness and strength the small and the weak who believe in him. . . . By meditating upon the incarnation, our devotion is kindled, and by remembering the example of God's Mother, we are encouraged to lead a life of virtue. *Homily 4* (May 31)

Bernadette Soubirous

733. The third time I went the lady spoke to me and asked me to come every day for fifteen days. I said I would and then she said that she wanted me to tell the priests to build a chapel there. She also told me to drink from the stream. . . . I went back each day for fifteen days and each time, except one Monday and one Friday, the lady appeared and told me to look for a stream and wash in it and to see that the priests build a chapel there. I must also pray, she said, for the conversion of sinners. I asked her many times what she meant by that, but she only smiled. *Letter* (Feb 11)

Bernard

734. Truly, O blessed Mother, a sword has pierced your heart. For only by passing through your heart could the sword enter the flesh of your Son. . . . Thus the violence of sorrow has cut through your heart, and we rightly call you more than martyr, since the effect of compassion in you has gone beyond the endurance of physical suffering. Or were those words: *Woman, behold your Son*, not more than a sword to you, truly piercing your heart, cutting through to the division between soul and spirit? What an exchange! John is given to you in place of Jesus, the servant in place of the Lord, the disciple in place of the master; the son of Zebedee replaces the Son of God, a mere man replaces God himself. How could these words not pierce your most loving heart, when the mere remembrance of them breaks

ours, hearts of stone and iron though they are! Do not be surprised, brothers, that Mary is said to be a martyr in spirit. . . . Who are you and what is the source of your wisdom that you are more surprised at the compassion of Mary than at the passion of Mary's Son? For if he could die in body, could she not die with him in spirit? He died in body through a love greater than anyone had known. She died in spirit through a love unlike any other since his. *Octave Assumption* (Sept 15)

Bernardine of Siena

735. He was chosen by the eternal Father as the trustworthy guardian and protector of his greatest treasures, namely, his divine Son and Mary, Joseph's wife. . . . What then is Joseph's position in the whole Church of Christ? Is he not a man chosen and set apart? Through him and, yes, under him, Christ was fittingly and honorably introduced into the world. Holy Church in its entirety is indebted to the Virgin Mother because through her it was judged worthy to receive Christ. But after her we undoubtedly owe special gratitude and reverence to Saint Joseph. . . . Remember us, Saint Joseph, and plead for us to your foster-child. Ask your most holy bride, the Virgin Mary, to look kindly upon us, since she is the mother of him who with the Father and the Holy Spirit lives and reigns eternally. Amen. *Sermon 2* (Mar 19)

Cajetan

736. To us has been given the opportunity to receive Christ, son of the Virgin Mary, and we refuse him. Woe to the man who does not care enough to receive him. My daughter, I want what is good for myself; I beg the same for you. Now there is no other way to bring this about than to ask the Virgin Mary constantly to come to you with her glorious Son. Be bold! Ask her to give you her Son, who in the blessed sacrament of the altar is truly the food of your soul. Readily will she give him to you, still more readily will he come to you, giving you the strength to make your way fearlessly through this dark wood. *Letter* (Aug 7)

Cyril of Alexandria

737. I see here a joyful company of Christian men met together in ready response to the call of Mary, the holy and ever-virgin Mother of God. . . . Mary Mother of God, we salute you. Precious vessel, worthy of the whole world's reverence, you are an ever-shining light, the crown of virginity, the symbol of orthodoxy, an indestructible temple, the place that held him whom no place can contain, mother and virgin. . . . Because of you the Holy Trinity is glorified and adored; the cross is called precious. . .; the fallen race of man is taken up on high; all creatures possessed by the madness of idolatry have attained knowledge of the truth; believers receive holy baptism; the oil of gladness is poured out; the Church is established throughout the world; pagans are brought to repentance. What more is there to say? Because of you the light of the only-begotten Son of God has shone upon those who sat in darkness and in the shadow of death; prophets pronounced the word of God; the apostles preached salvation to the Gentiles; the dead are raised to life, and kings rule by the power of the holy Trinity. *Ephesus* (Aug 5)

Guerric of Igny

738. Mary bore only one Son. In heaven, he is the only-begotten of the Father; on earth, likewise, he is the only-begotten of his mother. She is the only virgin mother and glories in having borne the only-begotten of the Father, embracing that same only-begotten of hers in all his members. Therefore, she is not confused when she is called the mother of all in whom she recognizes her Christ brought to full stature, or in whom she knows he is continually growing. . . . She herself, like the Church of which she is the type, is a mother of all who are reborn to life. She is in fact the mother of the life by which everyone lives, and when she brought it forth from herself she in some way brought to rebirth all those who were to live by that life. Thus the Blessed Mother of Christ, knowing that she is the mother of all Christians by reason of this mystery, shows herself a mother also by her care and loving attention. . . . Paul begot his children by preaching the word of truth through which they were born again; but Mary, in a manner far more

holy and godlike, begot them by giving birth to the Word himself. I do indeed praise the ministry of preaching in Paul, but far more do I admire and venerate the mystery of generation in Mary. Then again, is it not true that her children seem to recognize her as their mother? They manifest a kind of instinctive devotion which faith gives them as second nature, so that first and foremost in all their needs and dangers they run to call upon her name just as children run to their mother's breast. *Assumption 1* (BVM on Sa)

Isaac of Stella

739. The whole Christ and the unique Christ—the body and the head—are one: one because born of the same God in heaven, and of the same mother on earth. . . . Head and members are one son, yet many sons; in the same way, Mary and the Church are one mother, yet more than one mother; one virgin, yet more than one virgin. Both are mothers, both are virgins. Each conceives of the same Spirit, without concupiscence. . . . Each is Christ's mother, but neither gives birth to the whole Christ without the cooperation of the other. In the inspired Scriptures, what is said in a universal sense of the virgin mother, the Church, is understood in an individual sense of the Virgin Mary, and what is said in a particular sense of the virgin mother Mary is rightly understood in a general sense of the virgin mother, the Church. When either is spoken of, the meaning can be understood of both, almost without qualification. In a way, every Christian is also believed to be a bride of God's Word, a mother of Christ, his daughter and sister, at once virginal and fruitful. These words are used in a universal sense of the Church, in a special sense of Mary, in a particular sense of the individual Christian. *Sermon 51* (Sa 2 Advent)

Lawrence Justinian

740. While Mary contemplated all she had come to know through reading, listening and observing, she grew in faith, increased in merits, and was more illuminated by wisdom and more consumed by the fire of charity. . . . It was fitting for divine Wisdom, which created itself a

home in the Church, to use the intervention of the most blessed Mary in guarding the law, purifying the mind, giving an example of humility and providing a spiritual sacrifice. Imitate her, O faithful soul. Enter into the deep recesses of your heart so that you may be purified spiritually and cleansed from your sins. God places more value on the good will in all we do than on the works themselves. *Sermon 8* (Immaculate Heart of Mary, III, 1445)

Lives of the Saints

741. There were seven men worthy of all our praise and veneration, whom our Lady brought into one community to form this order of hers and of her servants. . . . In the beginning our Lady was the chief architect of this new order which was founded on the humility of its members, built up by their mutual love, and preserved by their poverty. *Servites* (Feb 17)

Mary Magdalen de' Pazzi

742. Come, Holy Spirit. . . . As you descended upon Mary that the Word might become flesh, work in us through grace as you worked in her through nature and grace. *Revelation, Trials* (May 25)

Pius XII

743. In their homilies and sermons on this feast the holy fathers and great doctors spoke of the assumption of the Mother of God as something already familiar and accepted by the faithful. . . . Above all, they brought out more clearly the fact that what is commemorated in this feast is not simply the total absence of corruption from the dead body of the Blessed Virgin Mary but also her triumph over death and her glorification in heaven, after the pattern set by her only Son, Jesus Christ. . . . Therefore, just as the glorious resurrection of Christ was an essential part of this victory and its final trophy, so the struggle shared by the Blessed Virgin and her Son was to end in the glorification of her

virginal body. . . . Hence, the august Mother of God, mysteriously united from all eternity with Jesus Christ in one and the same decree of predestination, immaculate in her conception, a virgin inviolate in her divine motherhood, the wholehearted companion of the divine Redeemer who won complete victory over sin and its consequences, gained at last the supreme crown of her privileges—to be preserved immune from the corruption of the tomb, and, like her Son, when death had been conquered, to be carried up body and soul to the exalted glory of heaven, there to sit in splendor at the right hand of her Son, the immortal King of the ages. *Munificentissimus* (Aug 15)

Sophronius

744. *The Lord is with you*. Who would dare challenge you? You are God's mother; who would not immediately defer to you and be glad to accord you a greater primacy and honor? For this reason, when I look upon the privilege you have above all creatures, I extol you with the highest praise: *Hail, full of grace, the Lord is with you*. On your account joy has not only graced men, but is also granted to the powers of heaven. *Annunciation 2* (Com BVM)

Vatican II

745. The Blessed Virgin was predestined to be the Mother of God in the eternal plan for the incarnation of God's Word. By decree of God's providence she was, here on earth, the loving mother of the divine Redeemer, the noblest of all his companions, and the humble servant of the Lord. In conceiving Christ, in bearing him, in nursing him, in presenting him to the Father in the temple, in sharing her Son's passion as he was dying on the cross by her obedience, her faith, her hope and burning love, she cooperated, in a way that was quite unique, in the work of the Savior in restoring supernatural life to souls. She is therefore a mother to us in the order of grace. *Lumen gentium*, nos. 61-62 (Com BVM)

746. The motherhood of Mary in the order of grace—from the consent which she gave in faith at the annunciation, and which she continued to give unhesitatingly at the foot of the cross—lasts without interruption until all the elect enter into eternal fulfillment. When she was taken up into heaven, she did not lay aside this saving role but she continues by her intercession for all to gain for us the gifts of eternal salvation. In her maternal love she cares for the brothers and sisters of her Son as they journey on earth in the midst of dangers and hardships, until they are brought safely home to the happiness of heaven. The Blessed Virgin is thus invoked in the Church under the titles of Advocate, Auxiliatrix, Adjutrix and Mediatrix. These titles must not, however, be understood as in any way detracting from, or adding to, the dignity and effectiveness of Christ, the one Mediator. No creature can ever be classed as an equal with the incarnate Word, the Redeemer. But just as the priesthood of Christ is shared in various ways . . . and as the goodness of God, one though it is, is, in different ways, really shared with creatures, so also the unique mediation of Christ does not exclude but brings about a variety of shared cooperation, deriving from the one unique source. The Church does not hesitate to acknowledge this kind of subordinate role in the person of Mary. The Church has continuous experience of its effects, and commends it to the hearts of the faithful, so that as they lean on her motherly protection they may be brought into closer union with the Mediator, our Savior. *Lumen gentium*, nos. 61-62 (Com BVM)

747. Her privileged office as Mother of God unites the Blessed Virgin with the redeemer Son, and together with her singular graces and gifts unites her also in an intimate way with the Church. The Mother of God is a type of the Church, as Saint Ambrose taught, in the order, that is, of faith, love and perfect union with Christ. In the mystery of the Church, which is itself rightly called mother and virgin, the Blessed Virgin Mary played a leading role, providing an example as virgin and mother in an eminent and unique way. In faith and obedience she brought forth on earth the very Son of the Father. . . . She gave birth to the Son, appointed by God to be *the firstborn among many brothers*, that is, among those who believe; with a mother's love she cooperates in their birth and development. The Church

contemplates the depth of her holiness, imitates her charity and in fidelity brings to completion the Father's will; she herself becomes a mother through the word of God received in faith. *Lumen gentium*, nos. 63-65 (BVM on Sa)

748. In the person of the Blessed Virgin the Church already possesses the perfection by which it stands *without spot or wrinkle*; but the faithful still strive to grow in holiness as they conquer sin. So they lift up their eyes to Mary, shining above the whole community of God's elect as the pattern of virtue. As the Church lovingly reflects on her and contemplates her in the light of the Word made man, it reverently enters more deeply into the surpassing mystery of the incarnation and takes on more and more the likeness of its Spouse. Mary, because she has entered intimately into the history of salvation, in a certain sense gathers up in her own person the great truths of the faith and awakens their resonance when she is the object of preaching and veneration; she summons the faithful to her Son, to his sacrifice and to the Father's love. In seeking to further the glory of Christ, the Church becomes more and more like Mary, its exalted type, as it continues its progress in faith, hope and charity, seeking and fulfilling the divine will in all things. So also in its apostolic task the Church rightly looks to the one who bore Christ, Christ who was conceived by the Holy Spirit and born of the Virgin in order that he might also be born and grow in the hearts of the faithful. In her whole life this virgin mother showed herself as an example of that motherly love that must animate all who share in the apostolic mission of the Church for the regeneration of mankind. *Lumen gentium*, nos. 63-65 (BVM on Sa)

Article 10:

"I Believe in the Forgiveness of Sins" (CCC 976-87)

Augustine

749. Such is the power of this sacrament [baptism]: it is a sacrament of new life which begins here and now with the forgiveness of all past sins, and will be brought to completion in the resurrection of the dead. *Octave of Easter* (Su Octave Easter)

750. For it was not one man who received the keys, but the entire Church considered as one. Now insofar as he represented the unity and universality of the Church, Peter's preeminence is clear from the words: *To you I give*, for what was given was given to all. For the fact that it was the Church that received the keys of the kingdom of God is clear from what the Lord says elsewhere to all the apostles: *Receive the Holy Spirit*, adding immediately, *whose sins you forgive, they are forgiven, and whose sins you retain, they are retained. Sermon 295* (June 29)

751. Finally, even if brothers die for brothers, yet no martyr by shedding his blood brings forgiveness for the sins of his brothers, as Christ brought forgiveness to us. In this he gave us, not an example to imitate but a reason for rejoicing. *John* (W Holy Wk)

752. Those who believed in him through baptism were freed from the guilt of all their sins, freed from eternal damnation to live in faith, hope and love. . . . But even while walking on this path they are not without sin, since it develops subtly out of human weakness. Therefore Christ gave the saving remedy of charity to help them in their prayers, for he taught them to say: *Forgive us our sins as we forgive those who sin against us*. . . . The Church, which is founded upon Christ, received from him the keys of the kingdom of heaven, that is, the power of binding and forgiving sins, in the person of Peter. *John* (Apr 30)

Barnabas

753. The Lord was willing to hand over his body for destruction so that by the shedding of his blood we might be made holy through the remission of our sins. . . . Having thus renewed us by forgiving our sins, he refashioned us; he gave us the souls of children, as though we had been born anew. *Letter* (Tu 18 OT)

Caesarius of Arles

754. My brothers and sisters, sweet is the thought of mercy, but even more so is mercy itself. It is what all men hope for, but unfortunately, not what all men deserve. For while all men wish to receive it, only a few are willing to give it. . . . Human mercy has compassion on the miseries of the poor. Divine mercy grants forgiveness of sins. Whatever human mercy bestows here on earth, divine mercy will return to us in our homeland. *Sermon 25* (M 17 OT)

Clement of Rome

755. Let us fix our attention on the blood of Christ and recognize how precious it is to God his Father, since it was shed for our salvation and brought the grace of repentance to all the world. If we review the various ages of history, we will see that in every generation the Lord has *offered the opportunity of repentance* to any who were willing to turn to him. When Noah preached God's message of repentance, all who listened to him were saved. Jonah told the Ninevites they were going to be destroyed, but when they repented, their prayers gained God's forgiveness for their sins, and they were saved, even though they were not of God's people. *Corinthians* (Ash Wed)

756. We are blessed, beloved, if we fulfill the commands of the Lord in harmonious, loving union, so that through love our sins may be forgiven. For it is written: *Blessed are those whose transgressions are forgiven*. . . . This is the blessing that has been given to those who have been chosen by God through our Lord Jesus Christ, to whom be glory for ever. Amen. We should pray then that we may be granted forgiveness of our sins and for whatever we may have done when led astray by our adversary's servants. *Corinthians* (F 14 OT)

Cyprian

757. Our church stands firmly in the faith, although some have lapsed because they fear the loss of their outstanding positions or other

personal sufferings. Although these have separated from us, we have not given them up; in the past we have urged them and now we continue to encourage them to do penance, in the hope that they may receive pardon from him who can give it; whereas if they were abandoned by us, they might become worse. *Letter 8* (Jan 20)

758. After this we ask pardon for our sins, in the words: *and forgive us our trespasses*. The gift of bread is followed by a prayer for forgiveness. To be reminded that we are sinners and forced to ask forgiveness for our faults is prudent and sound. Even while we are asking God's forgiveness, our hearts are aware of our state! This command to pray daily for our sins reminds us that we commit sin every day . . . He both taught us to pray for our sins and our faults, and also promised to show us a father's mercy and forgiveness. *Lord's Prayer* (Th 11 OT)

Cyril of Jerusalem

759. If there is any slave of sin here present, he should at once prepare himself through faith for the rebirth into freedom that makes us God's adopted children. . . . Wash yourself clean, so that you may hold a richer store of grace. Sins are forgiven equally for all, but communion in the Holy Spirit is given in the measure of each one's faith. . . . If you have a grudge against anyone, forgive him. You are drawing near to receive forgiveness for your own sins; you must yourself forgive those who have sinned against you. *Catechetical 1* (Sa 13 OT)

760. Let no one imagine that baptism consists only in the forgiveness of sins and in the grace of adoption. Our baptism is not like the baptism of John, which conferred only the forgiveness of sins. We know perfectly well that baptism, besides washing away our sins and bringing us the gift of the Holy Spirit, is a symbol of the sufferings of Christ. *Mystagogica 2* (Th Octave Easter)

Isaac of Stella

761. The prerogative of receiving the confession of sin and the power to forgive sin are two things that belong properly to God alone. . . . But when the Almighty, the Most High, wedded a bride who was weak and of low estate, he made that maidservant a queen. . . . And as all that belongs to the Father belongs also to the Son because by nature they are one, so also the bridegroom gave all he had to the bride and he shared in all that was hers. . . . Therefore, she too has the prerogative of receiving the confession of sin and the power to forgive sin. . . . The Church is incapable of forgiving any sin without Christ, and Christ is unwilling to forgive any sin without the Church. The Church cannot forgive the sin of one who has not repented, who has not been touched by Christ; Christ will not forgive the sin of one who despises the Church. *Sermon 11* (F 23 OT)

Jerome

762. Do not despair of his mercy, no matter how great your sins, for great mercy will take away great sins. For the Lord is *gracious and merciful* and prefers the conversion of a sinner rather than his death. Patient and generous in his mercy, he does not give in to human impatience but is willing to wait a long time for our repentance. *Joel* (F 21 OT)

John Chrysostom

763. A first path of repentance is the condemnation of your own sins. . . . Therefore, you too should condemn your own sins; that will be enough reason for the Lord to forgive you, for a man who condemns his own sins is slower to commit them again. *Tempter* (Tu 21 OT)

Leo the Great

764. The special note of the paschal feast is this: the whole Church rejoices in the forgiveness of sins. It rejoices in the forgiveness not

only of those who are then reborn in holy baptism but also of those who are already numbered among God's adopted children. Initially, men are made new by the rebirth of baptism. Yet there is still required a daily renewal to repair the shortcomings of our mortal nature, and whatever degree of progress has been made there is no one who should not be more advanced. All must therefore strive to ensure that on the day of redemption no one may be found in the sins of his former life. *Lent* 6 (Th after Ash Wed)

765. Blessed Peter is therefore told: *To you I will give the keys of the kingdom of heaven*. . . . The authority vested in this power passed also to the other apostles, and the institution established by this decree has been continued in all the leaders of the Church. But it is not without good reason that what is bestowed on all is entrusted to one. For Peter received it separately in trust because he is the prototype set before all the rulers of the Church. *Birthday 4* (Feb 22)

Lives of the Saints

766. In the sick he saw the person of Christ. . . . He would even beg of them the gift of forgiveness for his sins. His reverence in their presence was as great as if he were really and truly in the presence of his Lord. *Camillus* (July 14)

Maximus of Turin

767. Let no one, conscious of his sinfulness, withdraw from our common celebration, nor let anyone be kept away from our public prayer by the burden of his guilt. Sinner he may indeed be, but he must not despair of pardon on this day which is so highly privileged; for if a thief could receive the grace of paradise, how could a Christian be refused forgiveness? *Sermon 53* (Su 5 Easter)

Pacian

768. It is Christ who redeemed us, as the Apostle says: *Forgiving us all our sins and destroying what was recorded against us*. . . . He released our shackles and destroyed our chains, as David had said: *The Lord lifts up what has been torn down; the Lord frees those in shackles. . . . And so when we come to the sign of the Lord in the sacrament of baptism we are freed of these chains and liberated by the blood of Christ and by his name. Baptism* (Sa 19 OT)

Article 11:

"I Believe in the Resurrection of the Body" (CCC 988-1019)

Ambrose

769. Death must be active within us if life also is to be active within us. "Life" is life after death, a life that is a blessing. This blessing of life comes after victory, when the contest is over, when the law of our fallen nature no longer rebels against the law of our reason, when we no longer need to struggle against the body that leads to death, for the body already shares in victory. . . . The Lord allowed death to enter this world so that sin might come to an end. But he gave us the resurrection of the dead so that our nature might not end once more in death; death was to bring guilt to an end, and the resurrection was to enable our nature to continue for ever. "Death" in this context is a passover to be made by all mankind. . . . The word "death" must not trouble us; the blessings that come from a safe journey should bring us joy. What is death but the burial of sin and the resurrection of goodness? *Death as Blessing* (Sa 31 OT)

770. We see that death is gain, life is loss. Paul says: *For me life is Christ, and death a gain*. What does "Christ" mean but to die in the body, and receive the breath of life? Let us then die with Christ, to live with Christ. We should have a daily familiarity with death, a daily desire for death. By this kind of detachment our soul must learn to free itself from the desires of the body. . . . It was by the death of one man that the world was redeemed. . . . Thus his death is life for all. We are

sealed with the sign of his death; when we pray we preach his death; when we offer sacrifice we proclaim his death. His death is victory; his death is a sacred sign; each year his death is celebrated with solemnity by the whole world. . . . Death is then no cause for mourning, for it is the cause of mankind's salvation. *Satyrus* (Nov 2)

Anastasius I of Antioch

771. But *God is not God of the dead, but of the living*. That is why the dead, now under the dominion of one who has risen to life, are no longer dead but alive. Therefore life has dominion over them. . . . When they have been thus raised from the dead and freed from decay, they shall never again see death, for they will share in Christ's resurrection just as he himself shared in their death. . . . There is no need to recall that the Lord rose from the dead with a spiritual body. . . . The Apostle, affirming something he clearly knew, also said that this would happen to all mankind through Christ, *who will change our lowly body to make it like his glorious body*. . . . Having brought this body to the Father as the firstfruits of our nature, he will also bring the whole body to fulfillment. *Discourse 5* (Office Dead)

Augustine

772. For just as he remained with us even after his ascension, so we too are already in heaven with him, even though what is promised us has not yet been fulfilled in our bodies. . . . Out of compassion for us he descended from heaven, and although he ascended alone, we also ascend, because we are in him by grace. Thus, no one but Christ descended and no one but Christ ascended; not because there is no distinction between the head and the body, but because the body as a unity cannot be separated from the head. *Ascension* (Ascension)

773. But in the next life, when this body of ours has become immortal and incorruptible, then all trials will be over. *Your body is indeed dead, and why? Because of sin*. Nevertheless, *your spirit lives, because you have been justified*. Are we to leave our dead bodies

behind then? By no means. Listen to the words of holy Scripture: *If the Spirit of him who raised Christ from the dead dwells within you, then he who raised Christ from the dead will also give life to your own mortal bodies*. At present your body receives its life from the soul, but then it will receive it from the Spirit. *Sermon 256* (Sa 34 OT)

Baldwin of Canterbury

774. Death is strong, for it can rob us of the gift of life. Love too is strong, for it can restore us to a better life. . . . Death is strong, for no man can withstand it. Love too is strong, for it can conquer death itself, soothe its sting, calm its violence, and bring its victory to naught. The time will come when death is reviled and taunted: *O death, where is your sting? O death, where is your victory? Love is as strong as death* because Christ's love is the very death of death. *Treatise 10* (Th 18 OT)

Basil the Great

775. To attain holiness, then, we must not only pattern our lives on Christ's by being gentle, humble and patient, we must also imitate him in his death. Taking Christ for his model, Paul said that he wanted to become like him in his death in the hope that he too would be raised from death to life. *Holy Spirit* (Tu Holy Wk)

776. Even the insult we offered to our Benefactor by despising his gifts did not destroy his love for us. On the contrary, although we were dead, our Lord Jesus Christ restored us to life again, and in a way even more amazing than the fact itself, *for his state was divine . . . but [he] emptied himself to assume the condition of a slave*. . . , and he submitted to the most ignominious death in order to exalt us to the life of glory. *Rules* (Tu 3 OT)

Braulio of Saragossa

777. Our faith tells us that all who believe in Christ will never die; indeed faith assures us that Christ is not dead, nor shall we die. . . . Let the hope of resurrection encourage us, then, because we shall see again those whom we lose here below. . . . As we are saying all these things some unknown feeling causes us to burst into tears; some hidden feeling discourages the mind which tries to trust and to hope. Such is the sad human condition; without Christ all of life is utter emptiness. O death! You separate those who are joined to each other in marriage. You harshly and cruelly divide those whom friendship unites. But your power is broken. . . . Your conqueror redeemed us. He handed himself over to wicked men so that he could transform the wicked into persons who were truly dear to him. It would take too long to narrate all the consolations intended for our benefit in the Scriptures. But by focusing our attention upon the glory of our Redeemer there is sufficient hope for our resurrection. Through faith we know that we are already risen from the dead. *Letter 19* (Office Dead)

Clement of Rome (pseudo)

778. Nor must any of you say that our bodies will not share in the judgment, nor rise again. In what were you saved? In what did you receive your sight? Think for a moment. Was it not in this very body? Our bodies are the temple of God, and as such we must guard them, for even as we were called in the body, so shall we also be judged in the body. Since Christ, our Lord and Savior, who in the beginning was spirit, became flesh and in this way called us, it is in this flesh of ours that we shall also receive our reward. *2nd-cen. Homily* (Tu 32 OT)

Cuthbert

779. "If it so please my Maker, it is time for me to return to him who created me and formed me out of nothing when I did not exist. I have lived a long time, and the righteous Judge has taken good care of me during my whole life. The time has come for my departure, and I long to die and be with Christ. My soul yearns to see Christ, my King, in all his glory." (May 25)

Cyprian

780. How blessed is the prison honored by your presence, how blessed the prison that sends men of God to heaven!. . . Let no one think of death, but only of immortality; let no one think of suffering that is for a time, but only of glory that is for eternity *Letter 6* (Com Martyrs)

781. Enough blood flowed to quench the fire of persecution, a glorious river to cool even the burning heat of hell. What a divine display it was, how sublime and magnificent!. . . In the psalms, where the Holy Spirit speaks to us and counsels us, it is written: *Precious in the sight of God is the death of his holy ones*. Rightly is that death called "precious," for at the price of blood it purchased immortality and won God's crown through the ultimate act of courage. *Letter 10* (Aug 13)

782. Let all our people fix their minds not on death but rather on immortality; let them commit themselves to the Lord in complete faith and unflinching courage and make their confession with joy rather than in fear, knowing that in this contest the soldiers of God and Christ are not slain but rather win their crowns. *Letter 80* (Aug 7)

783. Banish the fear of death and think of the eternal life that follows it. That will show people that we really live our faith. We ought never to forget, beloved, that we have renounced the world. We are living here now as aliens and only for a time. . . . What man, stationed in a foreign land, would not want to return to his own country as soon as possible? Well, we look upon paradise as our country, and a great crowd of our loved ones awaits us there, a countless throng of parents, brothers and children longs for us to join them. *Mortality* (F 34 OT)

Fulgentius of Ruspe

784. *The dead shall rise incorruptible and we shall be changed*. In saying "we," Paul is indicating that the gift of that future change will also be given to those who during their time on earth are united to him

and his companions by upright lives within the communion of the Church. . . . Those who in this life have been changed from evil to good are promised that future change as a reward. Through justification and the spiritual resurrection, grace now effects in them an initial change that is God's gift. Later on, through the bodily resurrection, the transformation of the just will be brought to completion, and they will experience a perfect, abiding, unchangeable glorification. The purpose of this change wrought in them by the gifts of both justification and glorification is that they may abide in an eternal, changeless state of joy. *Forgiveness* (M 33 OT)

Gregory Nazianzen

785. Receive now those who have gone ahead of us in our journey from this life. And receive us too at the proper time, when you have guided us in our bodily life as long as may be for our profit. Receive us prepared indeed by fear of you, but not troubled, not shrinking back on that day of death or uprooted by force like those who are lovers of the world and the flesh. Instead, may we set out eagerly for that everlasting and blessed life which is in Christ Jesus our Lord. To him be glory for ever and ever. Amen. *Sermon 7* (F 31 OT)

Gregory of Nyssa

786. *There is a time to be born and a time to die*. God grant that mine may be a timely birth and a timely death! Of course no one imagines that the Speaker regards as acts of virtue our natural birth and death. . . . Obviously, there is neither virtue nor vice in anything that lies beyond our control. So we must consider what is meant by a timely birth and a timely death. . . . For Saint Paul every moment was a time to die, as he proclaims in his letters: *I swear by the pride I take in you that I face death every day*. . . . How Paul died daily is perfectly obvious. He never gave himself up to a sinful life but kept his body under constant control. . . . He was always being crucified with Christ. It was not his own life he lived; it was Christ who lived in him. This

surely was a timely death—a death whose end was true life. *Ecclesiastes* (Tu 7 OT)

Ignatius of Antioch

787. He truly rose from the dead, being raised by his Father. Those who believe in him will be raised like him by the Father. We shall rise again in Christ without whom we do not have true life. . . . The cross of Christ's passion is his invitation to you who are the members of his body. The head cannot come to life without the members, since God, the very ground of unity, has foretold such a union. *Trallians* (W 27 OT)

Irenaeus

788. Only by being united to one who is himself immune could we be preserved from corruption and death, and how else could this union have been achieved if he had not first become what we are? . . . The Lord himself became the firstfruits of the resurrection of mankind, and when its time of punishment for disobedience is over the rest of the body, to which the whole human race belongs, will rise from the grave as the head has done. *Heresies* (Tu 4 OT)

789. The grain of wheat falls into the ground and decays only to be raised up again and multiplied by the Spirit of God who sustains all things. . . . In the same way our bodies, which have been nourished by the eucharist, will be buried in the earth and will decay, but they will rise again at the appointed time, for the Word of God will raise them up to the glory of God the Father. Then the Father will clothe our mortal nature in immortality and freely endow our corruptible nature with incorruptibility, for God's power is shown most perfectly in weakness. *Heresies* (Th 3 Easter)

John Chrysostom

790. The first tree sent men to the world below, but the second called back those who had already gone down. The first tree buried man, already naked and a captive; the second revealed the victor naked to all the world. The first death condemned those who were born afterward, but the second death raised up even those who were born before. . . . Though dead we become immortal. Such is the great achievement of the cross. . . . It was the Lord's combat, but ours was the crown. *Grave and Cross* (BVM on Sa)

John Eudes

791. For the mysteries of Jesus are not yet completely perfected and fulfilled. They are complete, indeed, in the person of Jesus, but not in us, who are his members, nor in the Church, which is his mystical body. The Son of God wills to give us a share in his mysteries and somehow to extend them to us. . . . He intends to perfect the mysteries of his passion, death and resurrection, by causing us to suffer, die and rise again with him and in him. Finally, he wishes to fulfill in us the state of his glorious and immortal life, when he will cause us to live a glorious, eternal life with him and in him in heaven. *Kingdom of Jesus* (F 33 OT)

Leo the Great

792. The power of his death once confronted our death. In the words of Hosea the prophet: *Death, I shall be your death; grave, I shall swallow you up*. By dying he submitted to the laws of the underworld; by rising again he destroyed them. He did away with the everlasting character of death so as to make death a thing of time, not of eternity. *As all die in Adam, so all will be brought to life in Christ. Passion 8* (Tu 5 Lent)

793. As we have died with him, and have been buried and raised to life with him, so we bear him within us, both in body and in spirit, in everything we do. *Passion 12* (W 2 Easter)

794. The body that lay lifeless in the tomb is ours. The body that rose again on the third day is ours. The body that ascended above all the heights of heaven to the right hand of the Father's glory is ours. *Passion 15* (Th 4 Lent)

795. The whole body of Christ was to understand the kind of transformation that it would receive as his gift. The members of that body were to look forward to a share in that glory which first blazed out in Christ their head. *Sermon 51* (Su 2 Lent)

Melito of Sardis

796. For the sake of suffering humanity he came down from heaven to earth. . . . Having then a body capable of suffering, he took the pain of fallen man upon himself; he triumphed over the diseases of soul and body that were its cause, and by his Spirit, which was incapable of dying, he dealt man's destroyer, death, a fatal blow. . . . He is the One who rose from the dead, and who raised man from the depths of the tomb. *Easter Homily* (Th Holy Wk)

797. I have freed the condemned, brought the dead back to life, raised men from their graves. Who has anything to say against me? I, he said, am the Christ; I have destroyed death, triumphed over the enemy, trampled hell underfoot, bound the strong one, and taken men up to the heights of heaven: I am the Christ. *Easter Homily* (M Octave Easter)

Origen

798. For the third day will dawn upon a new heaven and a new earth when these bones that form the whole house of Israel are raised up on that great day of the Lord, when death has been defeated. So the resurrection of Christ, accomplished after his suffering on the cross, embraces the mystery of the resurrection of his whole body. . . . But each Christian has not only been crucified with Christ and crucified to the world; he has been buried with Christ too, as Paul tells us: *We have*

been buried with Christ. But as though already in possession of some pledge of the resurrection, Paul goes on to say: *And we have risen with him. John* (W 22 OT)

Peter Chrysologus

799. He really made his body a living sacrifice, because, though slain, he continues to live. In such a victim death receives its ransom, but the victim remains alive. Death itself suffers the punishment. This is why death for the martyrs is actually a birth, and their end a beginning. Their execution is the door to life, and those who were thought to have been blotted out from the earth shine brilliantly in heaven. *Sermon 108* (Tu 4 Easter)

Sulpicius Severus

800. Martin knew long in advance the time of his death and he told his brethren that it was near. . . . Here was a man words cannot describe. Death could not defeat him nor toil dismay him. He was quite without a preference of his own; he neither feared to die nor refused to live. . . . [When it was suggested he lay on his other side:] He answered: "Allow me, brothers, to look toward heaven rather than at the earth, so that my spirit may set on the right course when the time comes for me to go on my journey to the Lord." As he spoke these words, he saw the devil standing near. "Why do you stand there, you bloodthirsty brute?" he cried. "Murderer, you will not have me for your prey. Abraham is welcoming me into his embrace." With these words, he gave up his spirit to heaven. Filled with joy, Martin was welcomed by Abraham. Thus he left this life a poor and lowly man and entered heaven rich in God's favor. *Letter 3* (Nov 11)

Theodoret of Cyr

801. Jesus tells us: "Just as my human nature, which I took from you, has won its resurrection in virtue of the Godhead that dwelt in it and

with which it was united, just as this nature has shed decay and suffering and passed over to incorruptibility and immortality; so, in the same way, you too will be set free from the grievous slavery of death; you too will cast aside your corruptible nature and your sufferings and you will be clothed with impassibility." *Incarnation* (Tu 19 OT)

Vatican II

802. In the face of death the enigma of human existence reaches its climax. . . . Imagination is completely helpless when confronted with death. Yet the Church, instructed by divine revelation, affirms that man has been created by God for a destiny of happiness beyond the reach of earthly trials. Moreover, the Christian faith teaches that bodily death, to which man would not have been subject if he had not sinned, will be conquered; the almighty and merciful Savior will restore man to the wholeness that he had lost through his own fault. God has called man, and still calls him, to be united in his whole being in perpetual communion with himself in the immortality of the divine life. This victory has been gained for us by the risen Christ, who by his own death has freed man from death. . . . But by entering into the paschal mystery and being made like Christ in death, he [the Christian] will look forward, strong in hope, to the resurrection. This is true not only of Christians but also of all men of good will in whose heart grace is invisibly at work. Since Christ died for all men, and the ultimate vocation of man is in fact one, that is, a divine vocation, we must hold that the Holy Spirit offers to all the possibility of being united with this paschal mystery in a way known only to God. *Gaudium et spes*, nos. 18, 22 (Sa 3 OT)

Article 12:

"I Believe in Life Everlasting" (CCC 1020-60)

Aloysius Gonzaga

803. In return for my short and feeble labors, God is calling me to eternal rest; his voice from heaven invites me to the infinite bliss I have sought so languidly, and promises me this reward for the tears I have so seldom shed. . . . And our parting will not be for long; we shall see each other again in heaven; we shall be united with our Savior; there we shall praise him with heart and soul, sing of his mercies for ever, and enjoy eternal happiness. *Letter* (June 21)

Ambrose

804. He [Christ] is the eternal splendor enlightening our minds and hearts. He was sent by the Father to shine on us in the glory of his face, and so enable us to see what is eternal and heavenly, where before we were imprisoned in the darkness of this world. *Psalm 43* (Th 16 OT)

805. "Life" is life after death, a life that is a blessing. This blessing of life comes after victory, when the contest is over, when the law of our fallen nature no longer rebels against the law of our reason, when we no longer need to struggle against the body that leads to death, for the body already shares in victory. . . . The Lord allowed death to enter this world so that sin might come to an end. But he gave us the resurrection of the dead so that our nature might not end once more in death; death was to bring guilt to an end, and the resurrection was to enable our nature to continue for ever. *Death as Blessing* (Sa 31 OT)

Ancient Homily

806. Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. . . . The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity. *Holy Saturday* (Holy Sat)

Andrew of Crete

807. In his humility Christ entered the dark regions of our fallen world and he is glad that he became so humble for our sake, glad that he came and lived among us and shared in our nature in order to raise us up again to himself. And even though we are told that he has now ascended above the highest heavens—the proof, surely, of his power and godhead—his love for man will never rest until he has raised our earthbound nature from glory to glory, and made it one with his own in heaven. *Discourse 9* (Palm Su)

Anselm

808. While I am here on earth let me learn to know you better, so that in heaven I may know you fully; let my love for you grow deeper here, so that there I may love you fully. On earth then I shall have great joy in hope, and in heaven complete joy in the fulfillment of my hope. *Proslogion* (Apr 21)

Athanasius

809. If we follow Christ closely we shall be allowed, even on this earth, to stand as it were on the threshold of the heavenly Jerusalem, and enjoy the contemplation of that everlasting feast, like the blessed apostles, who in following the Savior as their leader, showed, and still show, the way to obtain the same gift from God. *Easter Letter 14* (Su 5 Lent)

Augustine

810. For just as he remained with us even after his ascension, so we too are already in heaven with him, even though what is promised us has not yet been fulfilled in our bodies. . . . While in heaven he is also with us; and we while on earth are with him. He is here with us by his divinity, his power and his love. We cannot be in heaven, as he is on

earth, by divinity, but in him, we can be there by love. . . . Out of compassion for us he descended from heaven, and although he ascended alone, we also ascend, because we are in him by grace. *Ascension* (Ascension)

811. He promised eternal salvation, everlasting happiness with the angels, an immortal inheritance, endless glory, the joyful vision of his face, his holy dwelling in heaven, and after resurrection from the dead no further fear of dying. This is as it were his final promise, the goal of all our striving. When we reach it, we shall ask for nothing more. *Psalm 109* (W 2 Advent)

812. But when you come to the heavenly homeland will you find a traveler to welcome, someone hungry to feed, or thirsty to whom you may give drink, someone ill whom you could visit, or quarreling whom you could reconcile, or dead whom you could bury? No, there will be none of these tasks there. What you will find there is what Mary chose. There we shall not feed others, we ourselves shall be fed. Thus what Mary chose in this life will be realized there in all its fullness; she was gathering fragments from that rich banquet, the Word of God. Do you wish to know what we will have there? The Lord himself tells us when he says of his servants, *Amen, I say to you, he will make them recline and passing he will serve them. Sermon 103* (July 29)

813. Let us sing alleluia here on earth, while we still live in anxiety, so that we may sing it one day in heaven in full security. . . . But in the next life, when this body of ours has become immortal and incorruptible, then all trials will be over. . . . At present your body receives its life from the soul, but then it will receive it from the Spirit. O the happiness of the heavenly alleluia, sung in security, in fear of no adversity! We shall have no enemies in heaven, we shall never lose a friend. God’s praises are sung both there and here, but here they are sung in anxiety, there, in security; here they are sung by those destined to die, there, by those destined to live for ever; here they are sung in hope, there, in hope’s fulfillment; here they are sung by wayfarers, there, by those living in their own country. *Sermon 256* (Sa 34 OT)

814. When that day is at hand, the prophet will not be read to us, the book of the Apostle will not be opened, we shall not require the testimony of John, we shall have no need of the Gospel itself. Therefore all Scriptures will be taken away from us, those Scriptures which in the night of this world burned like lamps so that we might not remain in darkness. . . . What shall we see? I implore you to love with me and, by believing, to run with me; let us long for our heavenly country, let us sigh for our heavenly home, let us truly feel that here we are strangers. What shall we then see? Let the gospel tell us: *In the beginning was the Word and the Word was with God and the Word was God*. You will come to the fountain, with whose dew you have already been sprinkled. Instead of the ray of light which was sent through slanting and winding ways into the heart of your darkness, you will see the light itself in all its purity and brightness. It is to see and experience this light that you are now being cleansed. *John* (Tu 34 OT)

815. The Church recognizes two kinds of life as having been commended to her by God. One is a life of faith, the other a life of vision; one is a life passed on pilgrimage in time, the other in a dwelling place in eternity; one is a life of toil, the other of repose; one is spent on the road, the other in our homeland; one is active, involving labor, the other contemplative, the reward of labor. The first kind of life is symbolized by the apostle Peter, the second by John. All of the first life is lived in this world, and it will come to an end with this world. The second life will be imperfect till the end of the world, but it will have no end in the next world. And so Christ says to Peter: *Follow me*; but of John he says: *If I wish him to remain until I come, what is that to you? Your duty is to follow me*. You are to follow me by imitating my endurance of transient evils; John is to remain until my coming, when I will bring eternal blessings. A way of saying this more clearly might be: Your active life will be perfect if you follow the example of my passion, but to attain its full perfection John's life of contemplation must wait until I come. . . . Here, in the land of the dying, the sufferings of the world must be endured; there, in the land of the living, shall be seen the good things of the Lord. *John* (Sa 6 Easter)

Basil the Great

816. Through the Spirit we become citizens of heaven, we are admitted to the company of the angels, we enter into eternal happiness, and abide in God. Through the Spirit we acquire a likeness to God; indeed, we attain what is beyond our most sublime aspirations—we become God. *Holy Spirit* (Tu 7 Easter)

817. Through the Holy Spirit we are restored to paradise, we ascend to the kingdom of heaven, and we are reinstated as adopted sons. Thanks to the Spirit we obtain the right to call God our Father, we become sharers in the grace of Christ, we are called children of light, and we share in everlasting glory. *Holy Spirit* (M 4 Easter)

Bernard

818. Calling the saints to mind inspires, or rather arouses in us, above all else, a longing to enjoy their company, so desirable in itself. We long to share in the citizenship of heaven, to dwell with the spirits of the blessed, to join the assembly of patriarchs, the ranks of the prophets, the council of apostles, the great host of martyrs, the noble company of confessors and the choir of virgins. . . . When we commemorate the saints we are inflamed with another yearning: that Christ our life may also appear to us as he appeared to them and that we may one day share in his glory. . . . The glorious head of the Church will appear and his glorified members will shine in splendor with him, when he forms this lowly body anew into such glory as belongs to himself, its head. *Sermon 2* (Nov 1)

Bernardine of Siena

819. Obviously, Christ does not now deny to Joseph that intimacy, reverence and very high honor which he gave him on earth, as a son to his father. Rather we must say that in heaven Christ completes and perfects all that he gave at Nazareth. Now we can see how the last summoning words of the Lord appropriately apply to Saint Joseph:

Enter into the joy of your Lord. In fact, although the joy of eternal happiness enters into the soul of a man, the Lord preferred to say to Joseph: *Enter into joy*. His intention was that the words should have a hidden spiritual meaning for us. They convey not only that this holy man possesses an inward joy, but also that it surrounds him and engulfs him like an infinite abyss. *Sermon 2* (Mar 19)

Braulio of Saragossa

820. The Lord himself will come down from heaven and there will be the command of the archangel's voice and the sound of the trumpet; then those who were united with Christ in death will rise. Let the hope of resurrection encourage us, then, because we shall see again those whom we lose here below. Of course, we must continue to believe firmly in Christ; we must continue to obey his commandments. His power is so great that it is easier for him to raise the dead to life than it is for us to arouse those who are sleeping. . . . Through faith we know that we are already risen from the dead. *Letter 19* (Office Dead)

Clement of Rome

821. Beloved, how blessed, how wonderful are God's gifts! Life with immortality, glory with righteousness, truth with confidence, self-control with holiness: all these are the gifts that fall within our understanding. What then are those gifts that are in store for those who wait for him? Only the most holy Creator and Father of the ages knows their greatness and their splendor. *Corinthians* (W 30 OT)

822. It is through him [Christ] that we gaze on the highest heaven, through him we can see the reflection of God's pure and sublime countenance, through him the eyes of our hearts have been opened, through him our foolish and darkened understanding opens toward the light, and through him the Lord has willed that we should taste everlasting knowledge. *Corinthians* (Nov 23)

823. Every generation from Adam's time to ours has passed away; but those who by God's grace were made perfect in love have a dwelling now among the saints, and when at last the kingdom of Christ appears, they will be revealed. *Corinthians* (Tu 2 OT)

Clement of Rome (pseudo)

824. Brethren, we ought to regard Jesus Christ as God and judge of the living and the dead. We should not hold our Savior in low esteem, for if we esteem him but little, we may hope to obtain but little from him. *2nd-cen. Homily* (Su 32 OT)

Cyprian

825. Let no one think of death, but only of immortality; let no one think of suffering that is for a time, but only of glory that is for eternity. . . . Holy Scripture speaks also of the sufferings which consecrate God's martyrs and sanctify them by the very testing of pain: *Though in the eyes of men they suffered torments, their hope is full of immortality. They will judge nations, and rule over peoples, and the Lord will reign over them for ever*. When, therefore, you recall that you will be judges and rulers with Christ the Lord, you must rejoice, despising present suffering for joy at what is to come. *Letter 6* (Com Martyrs)

826. Banish the fear of death and think of the eternal life that follows it. That will show people that we really live our faith. . . . What man, stationed in a foreign land, would not want to return to his own country as soon as possible? Well, we look upon paradise as our country, and a great crowd of our loved ones awaits us there, a countless throng of parents, brothers and children longs for us to join them. . . . O the delight of that heavenly kingdom where there is no fear of death! O the supreme and endless bliss of everlasting life! There, is the glorious band of apostles, there, the exultant assembly of prophets, there, the innumerable host of martyrs, crowned for their glorious victory in combat and in death. There, in triumph, are the

virgins who subdued their passions by the strength of continence. There, the merciful are rewarded, those who fulfilled the demands of justice by providing for the poor. In obedience to the Lord's command, they turned their earthly patrimony into heavenly treasure. My dear brothers, let all our longing be to join them as soon as we may. May God see our desire, may Christ see this resolve that springs from faith, for he will give the rewards of his love more abundantly to those who have longed for him more fervently. *Mortality* (F 34 OT)

827. Soldiers of this world take pride in returning to their home country in triumph after they have defeated the enemy. How much greater is the glory in returning triumphantly to heaven after conquering the devil. The bold deceiver is laid low, the trophies of victory are restored to the place from which Adam was cast out for his sin. We offer to the Lord a most acceptable gift, our incorrupt faith, the unshaken courage of our spirit and the glorious pride of our dedication. We accompany him when he comes to take vengeance on his enemies; sitting at his side at the judgment seat, sharing in Christ's inheritance, we are on an equal footing with the angels and enjoy the possession of a heavenly kingdom together with the patriarchs, apostles and prophets. *Fortunatus* (Oct 14)

Didymus the Blind of Alexandria

828. The Spirit frees us from sin and death, and changes us from the earthly men we were, men of dust and ashes, into spiritual men, sharers in the divine glory, sons and heirs of God the Father who bear a likeness to the Son and are his co-heirs and brothers, destined to reign with him and to share his glory. In place of earth the Spirit reopens heaven to us and gladly admits us into paradise, giving us even now greater honor than the angels, and by the holy waters of baptism extinguishing the unquenchable fires of hell. *Trinity* (M 6 Easter)

Fulgentius of Ruspe

829. And so the love that brought Christ from heaven to earth raised Stephen from earth to heaven; shown first in the king, it later shone forth in his soldier. Love was Stephen's weapon by which he gained every battle, and so won the crown signified by his name. . . . My brothers, Christ made love the stairway that would enable all Christians to climb to heaven. Hold fast to it, therefore, in all sincerity, give one another practical proof of it, and by your progress in it, make your ascent together. *Sermon 3* (Dec 26)

830. Later on, through the bodily resurrection, the transformation of the just will be brought to completion, and they will experience a perfect, abiding, unchangeable glorification. The purpose of this change wrought in them by the gifts of both justification and glorification is that they may abide in an eternal, changeless state of joy. Here on earth they are changed by the first resurrection, in which they are enlightened and converted, thus passing from death to life, sinfulness to holiness, unbelief to faith, and evil actions to holy life. For this reason the second death has no power over them. . . . As the first resurrection consists of the conversion of the heart, the second death consists of unending torment. Let everyone, therefore, who does not wish to be condemned to the endless punishment of the second death now hasten to share in the first resurrection. For if any during this life are changed out of fear of God and pass from an evil life to a good one, they pass from death to life and later they shall be transformed from a shameful state to a glorious one. *Forgiveness* (M 33 OT)

Gregory Nazianzen

831. Receive now those who have gone ahead of us in our journey from this life. And receive us too at the proper time, when you have guided us in our bodily life as long as may be for our profit. Receive us prepared indeed by fear of you, but not troubled, not shrinking back on that day of death or uprooted by force like those who are lovers of the world and the flesh. Instead, may we set out eagerly for that everlasting and blessed life which is in Christ Jesus our Lord. To him be glory for ever and ever. Amen. *Sermon 7* (F 31 OT)

Gregory of Nyssa

832. The happiness God promises certainly knows no limits. When one has gained such a blessing, what is left to desire? In seeing God one possesses all things. . . . One who has seen God has, in the act of seeing, gained all that is counted good: life without end, everlasting freedom from decay, undying happiness, a kingdom that has no end, lasting joy, true light, a voice to sing pleasingly in the spirit, unapproachable glory, perpetual rejoicing, in a word, the totality of blessing. *Beatitudes 6* (F 12 OT)

Gregory the Great

833. These pastures are the spiritual joys of heaven. There the elect look upon the face of God with unclouded vision and feast at the banquet of life for ever more. Beloved brothers, let us set out for these pastures where we shall keep joyful festival with so many of our fellow citizens. May the thought of their happiness urge us on! Let us stir up our hearts, rekindle our faith, and long eagerly for what heaven has in store for us. To love thus is to be already on our way. . . . Nor must we allow the charm of success to seduce us, or we shall be like a foolish traveler who is so distracted by the pleasant meadows through which he is passing that he forgets where he is going. *Gospels 14* (Su 4 Easter)

Maximus of Turin

834. His Holy Spirit has unlocked the doors of heaven, which stand wide open to receive those who rise up from the earth. Because of Christ's resurrection the thief ascends to paradise, the bodies of the blessed enter the holy city, and the dead are restored to the company of the living. There is an upward movement in the whole of creation, each element raising itself to something higher. We see hell restoring its victims to the upper regions, earth sending its buried dead to heaven, and heaven presenting the new arrivals to the Lord. In one and the same movement, our Savior's passion raises men from the depths,

lifts them up from the earth, and sets them in the heights. *Sermon 53* (Su 5 Easter)

Melito of Sardis

835. I have freed the condemned, brought the dead back to life, raised men from their graves. Who has anything to say against me? I, he said, am the Christ; I have destroyed death, triumphed over the enemy, trampled hell underfoot, bound the strong one, and taken men up to the heights of heaven: I am the Christ. . . . I am your ransom, your life, your resurrection, your light, I am your salvation and your king. I will bring you to the heights of heaven. With my own right hand I will raise you up, and I will show you the eternal Father. *Easter Homily* (M Octave Easter)

Teresa of Avila

836. Of the many joys that are found in the kingdom of heaven, the greatest seems to me to be the sense of tranquillity and well-being that we shall experience when we are free from all concern for earthly things. Glad because others are glad and for ever at peace, we shall have the deep satisfaction of seeing that by all creatures the Lord is honored and praised, and his name blessed. No one ever offends him, for there everyone loves him. Loving him is the soul's one concern. Indeed it cannot help but love him, for it knows him. Here below our love must necessarily fall short of that perfection and constancy, but even so how different it would be, how much more like that of heaven, if we really knew our Lord! *Way of Perfection* (W 13 OT)

Thomas Aquinas

837. The first point about eternal life is that man is united with God. For God himself is the reward and end of all our labors. . . . Next it consists in perfect praise, according to the words of the prophet: *Joy and happiness will be found in it, thanksgiving and words of praise*. It

also consists in the complete satisfaction of desire, for there the blessed will be given more than they wanted or hoped for. The reason is that in this life no one can fulfill his longing, nor can any creature satisfy man's desire. Only God satisfies, he infinitely exceeds all other pleasures. . . . Since in their heavenly home the saints will possess God completely, obviously their longing will be satisfied, and their glory will be even greater. . . . Whatever is delightful is there in superabundance. If delights are sought, there is supreme and most perfect delight. . . . Again, eternal life consists of the joyous community of all the blessed, a community of supreme delight, since everyone will share all that is good with all the blessed. Everyone will love everyone else as himself, and therefore will rejoice in another's good as in his own. So it follows that the happiness and joy of each grows in proportion to the joy of all. *Creed* (Sa 33 OT)

Thomas More

838. By the merits of his bitter passion joined to mine and far surpassing in merit for me all that I can suffer myself, his bounteous goodness shall release me from the pains of purgatory and shall increase my reward in heaven besides. . . . And finally, Margaret, I know this well: that without my fault he will not let me be lost. I shall, therefore, with good hope commit myself wholly to him. And if he permits me to perish for my faults, then I shall serve as praise for his justice. But in good faith, Meg, I trust that his tender pity shall keep my poor soul safe and make me commend his mercy. *Letter* (June 22)

Vatican II

839. The Church, to which we are all called in Christ Jesus and in which we acquire holiness through the grace of God, will reach its perfection only in the glory of heaven, when the time comes for the renewal of all things, and the whole world, which is intimately bound up with man and reaches its perfection through him, will, along with the human race, be perfectly restored in Christ. *Lumen gentium*, no. 48 (Tu 2 Advent)

PART TWO

THE CELEBRATION OF THE CHRISTIAN MYSTERY

SECTION ONE
THE SACRAMENTAL ECONOMY
(CCC 1076-1209)

Ambrose

840. Now the season reminds us that we must speak of the mysteries, setting forth the meaning of the sacraments. If we had thought fit to teach these things to those not yet initiated through baptism, we should be considered traitors rather than teachers. Then, too, the light of the mysteries is of itself more effective where people do not know what to expect than where some instruction has been given beforehand. Open then your ears. Enjoy the fragrance of eternal life, breathed on you by means of the sacraments. *Mysteries* (Su 15 OT)

841. Believe then that the Lord Jesus is present when he is invoked by the prayers of the priests. He said: *Where two or three are gathered, there I am also*. How much more does he give his loving presence where the Church is, where the sacraments are! *Mysteries* (W 15 OT)

Ancient Homily

842. In the fullness of time it was his will to become what we are, so that we might inherit the eternity he promised and live with him for ever. Here, then, is the grace conferred by these heavenly mysteries, the gift which Easter brings, the most longed-for feast of the year; here are the beginnings of creatures newly formed: children born from the life-giving font of holy Church, born anew with the simplicity of little ones, and crying out with the evidence of a clear conscience. . . . The Easter festival brings the grace of holiness from heaven to men. Through the repeated celebration of the sacred mysteries they receive the spiritual nourishment of the sacraments. Fostered at the very heart of holy Church, the fellowship of one community worships the one God, adoring the triple name of his essential holiness, and together with the prophet sings the psalm which belongs to this yearly festival: *This is the day the Lord has made; let us rejoice and be glad*. And what is this day? It is the Lord Jesus Christ himself, the author of light, who brings the sunrise and the beginning of life. *Easter Homily* (W Octave Easter)

Athanasius

843. Brethren, how fine a thing it is to move from festival to festival, from prayer to prayer, from holy day to holy day. The time is now at hand when we enter on a new beginning: the proclamation of the blessed Passover, in which the Lord was sacrificed. . . . But he himself is present for those who thirst and in his goodness invites them to the feast day. Our Savior repeats his words: *If anyone thirsts, let him come to me and drink*. He quenched the thirst not only of those who came to him then. Whenever anyone seeks him he is freely admitted to the presence of the Savior. The grace of the feast is not restricted to one

occasion. Its rays of glory never set. It is always at hand to enlighten the mind of those who desire it. . . . Moreover, my friends, the God who first established this feast for us allows us to celebrate it each year. He who gave up his Son to death for our salvation, from the same motive gives us this feast, which is commemorated every year. . . . Such is the wonder of his love: he gathers to this feast those who are far apart, and brings together in unity of faith those who may be physically separated from each other. *Easter Letter 5* (F 4 Lent)

844. When we celebrate the [paschal] feast in our own day, what path are we to take? As we draw near to this feast, who is to be our guide? Beloved, it must be none other than the one whom you will address with me as our Lord Jesus Christ. . . . If we follow Christ closely we shall be allowed, even on this earth, to stand as it were on the threshold of the heavenly Jerusalem, and enjoy the contemplation of that everlasting feast, like the blessed apostles, who in following the Savior as their leader, showed, and still show, the way to obtain the same gift from God. *Easter Letter 14* (Su 5 Lent)

Augustine

845. Thus it is the Lord who builds the house; it is the Lord Jesus who builds his own dwelling. Many may toil on its building, but unless he builds it, *in vain have the builders labored on it*. And who are those who labor on it? All those who preach God's word in the Church, who are ministers of his sacraments. . . . Hence, we are the ones who speak from without, but he builds from within. *Psalm 126* (Sa 14 OT)

846. By not recognizing our baptism, they deny that we are their brothers; on the other hand, when we do not repeat their baptism but acknowledge it to be our own, we are saying to them: *You are our brothers*. . . . We entreat you then to pray for them, for they are weak, given to the wisdom of the flesh, to fleshly and carnal things, but yet they are our brothers. They celebrate the same sacraments as we, not indeed with us, but still the same. They respond with the same Amen, not with us, but still the same. And so pour out your hearts for them in prayer to God. *Psalm 32* (Tu 14 OT)

847. When the Lord rose from the dead, he put off the mortality of the flesh; his risen body was still the same body, but it was no longer subject to death. By his resurrection he consecrated Sunday, or the Lord's day. Though the third after his passion, this day is the eighth after the Sabbath, and thus also the first day of the week. *Octave of Easter* (Su Octave Easter)

848. Happy are we if we do the deeds of which we have heard and sung. Our hearing them means having them planted in us, while our doing them shows that the seed has borne fruit. By saying this, I wish to caution you, dearly beloved, not to enter the Church fruitlessly, satisfied with mere hearing of such mighty blessings and failing to do good works. *Sermon 23A* (Su 22 OT)

849. You must sing to him, but you must sing well. He does not want your voice to come harshly to his ears, so sing well, brothers!. . . An untrained listener does not notice the faults a musician would point out to you. Who, then, will offer to sing well for God, the great artist whose discrimination is faultless, whose attention is on the minutest detail, whose ear nothing escapes? When will you be able to offer him a perfect performance that you will in no way displease such a supremely discerning listener? See how he himself provides you with a way of singing. Do not search for words, as if you could find a lyric which would give God pleasure. Sing to him "with songs of joy." This is singing well to God, just singing with songs of joy. But how is this done? You must first understand that words cannot express the things that are sung by the heart. . . . If words will not serve, and yet you must not remain silent, what else can you do but cry out for joy? Your heart must rejoice beyond words, soaring into an immensity of gladness, unrestrained by syllabic bonds. *Psalm 32* (Nov 22)

Bonaventure

850. The blood and water which poured out at that moment were the price of our salvation. Flowing from the secret abyss of our Lord's heart as from a fountain, this stream gave the sacraments of the Church the power to confer the life of grace, while for those already living in

Christ it became a spring of living water welling up to life everlasting. *Tree of Life* (Sacred Heart)

Charles Borromeo

851. This holy season [Advent] teaches us that Christ's coming was not only for the benefit of his contemporaries; his power has still to be communicated to us all. We shall share his power, if, through holy faith and the sacraments, we willingly accept the grace Christ earned for us, and live by that grace and in obedience to Christ. The Church asks us to understand that Christ, who came once in the flesh, is prepared to come again. When we remove all obstacles to his presence he will come, at any hour and moment, to dwell spiritually in our hearts, bringing with him the riches of his grace. In her concern for our salvation, our loving mother the Church uses this holy season to teach us through hymns, canticles and other forms of expression, of voice or ritual, used by the Holy Spirit. *Pastoral Letter* (M 1 Advent)

852. Another priest complains that as soon as he comes into church to pray the office or to celebrate Mass, a thousand thoughts fill his mind and distract him from God. But what was he doing in the sacristy before he came out for the office or for Mass? How did he prepare? What means did he use to collect his thoughts and to remain recollected?. . . If a tiny spark of God's love already burns within you, do not expose it to the wind, for it may get blown out. Keep the stove tightly shut so that it will not lose its heat and grow cold. In other words, avoid distractions as well as you can. Stay quiet with God. Do not spend your time in useless chatter. . . . We must meditate before, during and after everything we do. . . . When you administer the sacraments, meditate on what you are doing. When you celebrate Mass, reflect on the sacrifice you are offering. When you pray the office, think about the words you are saying and the Lord to whom you are speaking. When you take care of your people, meditate on the Lord's blood that has washed them clean. In this way, *all that you do becomes a work of love. Sermon* (Nov 4)

Cyprian

853. The same modesty and discipline should characterize our liturgical prayer as well. When we gather to celebrate the divine mysteries with God's priest, we should not express our prayer in unruly words; the petition that should be made to God with moderation is not to be shouted out noisily and verbosely. For God hears our heart not our voice. He sees our thoughts; he is not to be shouted at. . . . My friends, anyone who worships should remember the way in which the tax-collector prayed in the temple alongside the Pharisee. He did not raise his eyes immodestly to heaven or lift up his hands arrogantly. Instead he struck his breast and confessing the sins hidden within his heart he implored the assistance of God's mercy. *Lord's Prayer* (Su 11 OT)

854. It is not for himself alone that each person asks to be forgiven, not to be led into temptation or to be delivered from evil. Rather, we pray in public as a community, and not for one individual but for all. For the people of God are all one. . . . The three young men shut up in the furnace of fire observed this rule of prayer. United in the bond of the Spirit they uttered together the same prayer. . . . Even though Christ had not yet taught them to pray, nevertheless, they spoke as with one voice. It is for this reason that their prayer was persuasive and efficacious. For their simple and spiritual prayer of peace merited the presence of the Lord. So too, after the ascension we find the apostles and the disciples praying together in this way. *Lord's Prayer* (M 11 OT)

Ephrem

855. In your sacrament we daily embrace you and receive you into our bodies; make us worthy to experience the resurrection for which we hope. We have had your treasure hidden within us ever since we received baptismal grace; it grows ever richer at your sacramental table. . . . May your resurrection, Jesus, bring true greatness to our spiritual self and may your sacraments be the mirror wherein we may know that self. *Sermon 3* (June 9)

Hilary

856. He is in the Father by reason of his divine nature, we are in him by reason of his human birth, and he is in us through the mystery of the sacraments. This, surely, is what he wished us to believe; this is how he wanted us to understand the perfect unity that is achieved through our Mediator, who lives in the Father while we live in him, and who, while living in the Father, lives also in us. This is how we attain to unity with the Father. Christ is in very truth in the Father by his eternal generation; we are in very truth in Christ, and he likewise is in us. . . . We draw life from his flesh just as he draws life from the Father. *Trinity* (W 4 Easter)

John Chrysostom

857. I said that water and blood symbolized baptism and the holy eucharist. From these two sacraments the Church is born. . . . By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life. *Catecheses 3* (Good Fri)

John Eudes

858. This is the plan by which the Son of God completes and fulfills in us all the various stages and mysteries. He desires us to perfect the mystery of his incarnation and birth by forming himself in us and being reborn in our souls through the blessed sacraments of baptism and the eucharist. *Kingdom of Jesus* (F 33 OT)

Leo the Great

859. For such is the power of great minds, such the light of truly believing souls, that they put unhesitating faith in what is not seen with the bodily eye; they fix their desires on what is beyond sight. . . . And

so our Redeemer's visible presence has passed into the sacraments. Our faith is nobler and stronger because sight has been replaced by a doctrine whose authority is accepted by believing hearts, enlightened from on high. *Ascension 2* (F 6 Easter)

860. Any time is the right time for works of charity, but these days of Lent provide a special encouragement. Those who want to be present at the Lord's Passover in holiness of mind and body should seek above all to win this grace, for charity contains all other virtues and covers a multitude of sins. *Lent 10* (Tu 4 Lent)

Pius X

861. Following a custom already established in the Old Law, the psalms have played a conspicuous part in the sacred liturgy itself, and in the divine office. Thus was born what Basil calls *the voice of the Church*, that singing of psalms, which is *the daughter of that hymn of praise* (to use the words of our predecessor, Urban VIII) *which goes up unceasingly before the throne of God and of the Lamb*, and which teaches those especially charged with the duty of divine worship, as Athanasius says, *the way to praise God, and the fitting words in which to bless him. Divino afflatu* (Aug 21)

Vatican II

862. As Christ was sent by the Father, so in his turn he sent the apostles, filled with the Holy Spirit. They were sent to preach the Gospel to every creature, proclaiming that we had been set free from the power of Satan and from death by the death and resurrection of God's Son, and brought into the kingdom of the Father. They were also sent to bring into effect this saving work that they proclaimed, by means of the sacrifice and sacraments that are the pivot of the whole life of the liturgy. *Sacrosanctum concilium*, nos. 5-6 (Sa 2 Easter)

863. Christ is always present to his Church, especially in the actions of the liturgy. He is present in the sacrifice of the Mass, in the person

of the minister (it is the same Christ who formerly offered himself on the cross that now offers by the ministry of priests) and most of all under the eucharistic species. He is present in the sacraments by his power, in such a way that when someone baptizes, Christ himself baptizes. He is present in his word, for it is he himself who speaks when the holy Scriptures are read in the Church. Finally, he is present when the Church prays and sings, for he himself promised: *Where two or three are gathered in my name, I am there in their midst*. . . . It is therefore right to see the liturgy as an exercise of the priestly office of Jesus Christ, in which through signs addressed to the senses man's sanctification is signified and, in a way proper to each of these signs, made effective, and in which public worship is celebrated in its fullness by the mystical body of Jesus Christ, that is, by the head and by his members. Accordingly, every liturgical celebration, as an activity of Christ the priest and of his body, which is the Church, is a sacred action of a preeminent kind. No other action of the Church equals its title to power or its degree of effectiveness. *Sacrosanctum concilium*, nos. 7-8 (Su 3 OT)

864. In the liturgy on earth we are given a foretaste and share in the liturgy of heaven, celebrated in the holy city of Jerusalem, the goal of our pilgrimage, where Christ *is seated at the right hand of God, as minister of the sanctuary and of the true tabernacle*. With the whole company of heaven we sing a hymn of praise to the Lord; as we reverence the memory of the saints, we hope to have some part with them, and to share in their fellowship. *Sacrosanctum concilium*, nos. 7-8 (Su 3 OT)

865. By an apostolic tradition taking its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day, the day that is rightly called the Lord's day. On Sunday the Christian faithful ought to gather together, so that by listening to the word of God and sharing in the Eucharist they may recall the passion, death and resurrection of the Lord Jesus and give thanks to God. . . . The Lord's day is therefore the first and greatest festival, one to be set before the loving devotion of the faithful and impressed upon it, so that

it may be also a day of joy and of freedom from work. *Sacrosanctum concilium*, no. 10 (Su 3 OT)

SECTION TWO
THE SEVEN SACRAMENTS OF THE CHURCH

CHAPTER ONE
THE SACRAMENTS OF CHRISTIAN INITIATION

Article 1:

The Sacrament of Baptism (CCC 1213-84)

Ambrose

866. Open then your ears. Enjoy the fragrance of eternal life, breathed on you by means of the sacraments. We explained this to you as we celebrated the mystery of "the opening" when we said: *Effetha, that is, be opened*. Everyone who was to come for the grace of baptism had to understand what he was to be asked, and must remember what he was to answer. This mystery was celebrated by Christ when he healed the man who was deaf and dumb, in the Gospel which we proclaimed to you. After this, the holy of holies was opened up for you; you entered into the sacred place of regeneration. Recall what you were asked; remember what you answered. You renounced the devil and his works, the world and its dissipation and sensuality. Your words are recorded, not on a monument to the dead but in the book of the living. There you saw the levite, you saw the priest, you saw the high priest. Do not consider their outward form but the grace given by their ministries. . . . You entered to confront your enemy, for you intended to renounce him to his face. You turned toward the east, for one who renounces the devil turns toward Christ and fixes his gaze directly on him. *Mysteries* (Su 15 OT)

867. What did you see in the baptistery? Water certainly, but not water alone. You saw the levites ministering there, the high priest

asking questions and consecrating. . . . Consider how ancient the mystery is, prefigured as it was in the creation of the world itself. In the very beginning, when God made heaven and earth, *the spirit*, God tells us, *moved over the waters*. Was the spirit not active as he moved over the waters?. . . Moses tells us that the spirit moved over the waters; David testifies that the spirit was active. . . . When the flood began to subside Noah sent first a raven, then a dove, which, as we read, came back with an olive branch. You see water, you see wood, you look on a dove, and you hesitate to believe the mystery? The water is that in which the flesh is dipped, to wash away all its sin. In it all wickedness is buried. The wood is that to which the Lord Jesus was fastened when he suffered for us. The dove is the one in whose likeness the Holy Spirit descended, as you have learned from the New Testament: the Spirit who breathes into you peace of soul, tranquillity of mind. *Mysteries* (M 15 OT)

868. The Apostle teaches you *that our fathers were. . . baptized into Moses in the cloud and in the sea*. Further, Moses in his canticle says: *You sent your spirit, and the sea overwhelmed them*. You observe that in this crossing by the Hebrews there was already a symbol of holy baptism. The Egyptian perished; the Hebrew escaped. What else is the daily lesson of this sacrament than that guilt is drowned, and error destroyed, while goodness and innocence pass over unharmed?. . . A cloud of blessing: it is with a cloud of blessing that the Holy Spirit overshadows those whom he comes to visit. . . . Marah was a spring of bitter water. When Moses threw wood into it, its water became sweet. Water, you see, is of no avail for future salvation without the proclamation of the Lord's cross. . . . Therefore, as Moses in his role of prophet threw wood into the spring of Marah, so also the priest sends out into the fountain of baptism the proclamation of the Lord's cross, and the water becomes sweet, ready for the giving of grace. Do not then believe only what the eyes of your body tell you. What is not seen is here more truly seen, for what is seen belongs to time but what is not seen belongs to eternity. . . . Finally, learn from the readings we have gone through from the books of the Kings. Naaman was a Syrian. . . . When he came, Elisha ordered him to bathe seven times in the river Jordan. . . . On the advice and persuasion of his servants he yielded

and bathed, and was instantly made clean. He realized then that it is not waters that make clean but grace. *Mysteries* (Tu 15 OT)

869. I see the water I used to see every day; does this water in which I have often bathed without being sanctified really have the power to sanctify me? Learn from this that water does not sanctify without the Holy Spirit. You have read that the three witnesses in baptism—the water, the blood and the Spirit—are one. This means that if you take away one of these the sacrament of baptism is not conferred. What is water without the cross of Christ? Only an ordinary element without sacramental effect. Again, without water there is no sacrament of rebirth: *Unless a man is born again of water and the Spirit he cannot enter into the kingdom of God*. The catechumen believes in the cross of the Lord with which he too is signed, but unless he is baptized in the name of the Father, and of the Son and of the Holy Spirit he cannot receive the forgiveness of sins or the gift of spiritual grace. . . . The paralytic at the pool was waiting for someone. Who was this if not the Lord Jesus, born of a virgin?. . . He is the one witnessed to by John: *I saw the Spirit coming down from heaven as a dove and resting on him*. Why did the Spirit come down as a dove if not to let you see and understand that the dove sent out by holy Noah from the ark was a figure of this dove? In this way you were to recognize a type of this sacrament. . . . You went down into the water. Remember what you said: I believe in the Father and the Son and the Holy Spirit. Not: I believe in a greater, a lesser and a least. You are committed by this spoken understanding of yours to believe the same of the Son as of the Father, and the same of the Holy Spirit as of the Son, with this one exception: you proclaim that you must believe in the cross of the Lord Jesus alone. *Mysteries* (W 15 OT)

870. After this you went up to the priest. Consider what followed. Was it not what David spoke of when he said: *Like oil on the head, running down on the beard, the beard of Aaron?. . . The oil flows down on the beard, that is, on the grace of youth; it flows on Aaron's beard, in order to make you a chosen race*, a race of priests, bought at a great price. We are all anointed with spiritual grace to share in God's kingdom and in priesthood. Then you received white garments as a

sign that you had cast off the clothing of sin and put on the chaste covering of innocence, as the psalmist prophesied: *You will sprinkle me with hyssop . . . and I shall be made whiter than snow*. One who is baptized is seen to be made clean in terms of the law and of the Gospel. In terms of the law, because Moses used a bunch of hyssop to sprinkle the blood of the lamb; in terms of the Gospel, because Christ's garments were white as snow when in the Gospel he revealed the glory of his resurrection. The sinner who is forgiven is made whiter than snow. *Mysteries* (Th 15 OT)

871. Fresh from the waters and resplendent in these garments, God's holy people hasten to the altar of Christ, saying: *I will go in to the altar of God, to God who gives joy to my youth*. They have sloughed off the old skin of error, *their youth renewed like an eagle's*, and they make haste to approach that heavenly banquet. *Mysteries* (F 15 OT)

Aphraates

872. Jesus, son of Nun, renewed the people's circumcision with a knife of stone when he had crossed the Jordan with the Israelites. Jesus, our Savior, renews the circumcision of the heart for the nations who have believed in him and are washed by baptism: circumcision by *the sword of his word, sharper than a two-edged sword*. Jesus, son of Nun, led the people across the Jordan into the promised land. Jesus, our Savior, has promised the land of the living to all who have crossed the true Jordan, and have believed and are circumcised in heart. Blessed, then, are those who are circumcised in heart, and have been reborn in water through the second circumcision. *Demonstration 11* (W 1 Lent)

Augustine

873. By not recognizing our baptism, they deny that we are their brothers; on the other hand, when we do not repeat their baptism but acknowledge it to be our own, we are saying to them: *You are our brothers*. *Psalm 32* (Tu 14 OT)

874. I speak to you who have just been reborn in baptism, my little children in Christ, you who are the new offspring of the Church, gift of the Father, proof of Mother Church's fruitfulness. All of you who stand fast in the Lord are a holy seed, a new colony of bees, the very flower of our ministry and fruit of our toil, my joy and my crown. . . . Such is the power of this sacrament: it is a sacrament of new life which begins here and now with the forgiveness of all past sins, and will be brought to completion in the resurrection of the dead. . . . When the Lord rose from the dead, he put off the mortality of the flesh; his risen body was still the same body, but it was no longer subject to death. . . . And so your own hope of resurrection, though not yet realized, is sure and certain, because you have received the sacrament or sign of this reality, and have been given the pledge of the Spirit. *Octave of Easter* (Su Octave Easter)

875. Tell me how Mary became the mother of Christ, if it was not by giving birth to the members of Christ? You, to whom I am speaking, are the members of Christ. Of whom were you born? "Of Mother Church," I hear the reply of your hearts. You became sons of this mother at your baptism, you came to birth then as members of Christ. Now you in your turn must draw to the font of baptism as many as you possibly can. You became sons when you were born there yourselves, and now by bringing others to birth in the same way, you have it in your power to become the mothers of Christ. *Sermon 25* (Nov 21)

Basil the Great

876. To attain holiness, then, we must not only pattern our lives on Christ's by being gentle, humble and patient, we must also imitate him in his death. . . . We imitate Christ's death by being buried with him in baptism. If we ask what this kind of burial means and what benefit we may hope to derive from it, it means first of all making a complete break with our former way of life, and our Lord himself said that this cannot be done unless a man is born again. . . . Our descent into hell takes place when we imitate the burial of Christ by our baptism. The bodies of the baptized are in a sense buried in the water as a symbol of their renunciation of the sins of their unregenerate nature. . . . We

receive this saving baptism only once because there was only one death and one resurrection for the salvation of the world, and baptism is its symbol. *Holy Spirit* (Tu Holy Wk)

877. Our Lord made a covenant with us through baptism in order to give us eternal life. There is in baptism an image both of death and of life, the water being the symbol of death, the Spirit giving the pledge of life. . . . The water into which the body enters as into a tomb symbolizes death; the Spirit instills into us his life-giving power, awakening our souls from the death of sin to the life that they had in the beginning. This then is what it means to be born again of water and the Spirit: we die in the water, and we come to life again through the Spirit. To signify this death and to enlighten the baptized by transmitting to them knowledge of God, the great sacrament of baptism is administered by means of a triple immersion and the invocation of each of the three divine Persons. Whatever grace there is in the water comes not from its own nature but from the presence of the Spirit, since *baptism is not a cleansing of the body, but a pledge made to God from a clear conscience. Holy Spirit* 15 (M 4 Easter)

Cyril of Jerusalem

878. *Let the heavens sing for joy and the earth exult!* For these people who are about to be sprinkled with hyssop will be cleansed spiritually . . . Through a sincere faith prepare yourselves so that you may be free to receive the Holy Spirit. Through your penance begin to wash your garments; then, summoned to the spouse's bedchamber, you will be found spotless. . . . My brothers, this is a truly great occasion. Approach it with caution. You are standing in front of God and in the presence of the hosts of angels. The Holy Spirit is about to impress his seal on each of your souls. You are about to be pressed into the service of a great king. And so prepare yourselves to receive the sacrament. The gleaming white garments you are about to put on are not the preparation I am speaking of, but rather the devotion of a clean conscience. *Catechetical 3* (Mar 18)

879. You were led down to the font of holy baptism just as Christ was taken down from the cross and placed in the tomb which is before your eyes. Each of you was asked, “Do you believe in the name of the Father, and of the Son, and of the Holy Spirit?” You made the profession of faith that brings salvation, you were plunged into the water, and three times you rose again. This symbolized the three days Christ spent in the tomb. . . . In the same instant you died and were born again: the saving water was both your tomb and your mother. . . . This is something amazing and unheard of! It was not we who actually died, were buried and rose again. We only did these things symbolically, but we have been saved in actual fact. . . . We share in his sufferings symbolically and gain salvation in reality. What boundless love for men! Christ’s undefiled hands were pierced by the nails; he suffered the pain. I experience no pain, no anguish, yet by the share that I have in his sufferings he freely grants me salvation. Let no one imagine that baptism consists only in the forgiveness of sins and in the grace of adoption. . . . We know perfectly well that baptism, besides washing away our sins and bringing us the gift of the Holy Spirit, is a symbol of the sufferings of Christ. *Mystagogica 2* (Th Octave Easter)

880. When we were baptized into Christ and clothed ourselves in him, we were transformed into the likeness of the Son of God. . . . God gave us a likeness to Christ in his glory, and living as we do in communion with Christ, God’s anointed, we ourselves are rightly called “the anointed ones.”. . . Christ bathed in the river Jordan, imparting to its waters the fragrance of his divinity, and when he came up from them the Holy Spirit descended upon him, like resting upon like. So we also, after coming up from the sacred waters of baptism, were anointed with chrism, which signifies the Holy Spirit, by whom Christ was anointed. *Mystagogica 3* (F Octave Easter)

Didymus the Blind of Alexandria

881. The Holy Spirit renews us in baptism through his godhead, which he shares with the Father and the Son. . . . The Spirit frees us from sin and death, and changes us from the earthly men we were, men

of dust and ashes, into spiritual men, sharers in the divine glory, sons and heirs of God the Father who bear a likeness to the Son and are his co-heirs and brothers, destined to reign with him and to share his glory. . . . Visibly, through the ministry of priests, the font gives symbolic birth to our visible bodies. Invisibly, through the ministry of angels, the Spirit of God, whom even the mind's eye cannot see, baptizes into himself both our souls and bodies, giving them a new birth. . . . Since we are only vessels of clay, we must first be cleansed in water and then hardened by spiritual fire—*for God is a consuming fire*. We need the Holy Spirit to perfect and renew us, for spiritual fire can cleanse us, and spiritual water can recast us as in a furnace and make us into new men. *Trinity* (M 6 Easter)

Faustus of Riez

882. To those who see only with the outward eye, all these events at Cana are strange and wonderful; to those who understand, they are also signs. For, if we look closely, the very water tells us of our rebirth in baptism. One thing is turned into another from within, and in a hidden way a lesser creature is changed into a greater. All this points to the hidden reality of our second birth. There water was suddenly changed; later it will cause a change in man. *Sermon 5* (Sa after Epi)

Gregory of Nyssa

883. A new birth has taken place, a new life has come, a new order of existence has appeared, our very nature has been transformed!. . . If you wonder how, I will explain in clear language. Faith is the womb that conceives this new life, baptism the rebirth by which it is brought forth into the light of day. The Church is its nurse; her teachings are its milk, the bread from heaven is its food. . . . But still we have not spoken of the greatest gift it has brought us. This day destroyed the pangs of death and brought to birth the firstborn of the dead. *Resurrection 1* (M 5 Easter)

Hilary

884. Our Lord commanded us to baptize in the name of the Father and of the Son and of the Holy Spirit. In baptism, then, we profess faith in the Creator, in the only-begotten Son and in the gift which is the Spirit. . . . Nothing is wanting to this flawless union: in Father, Son and Holy Spirit, there is infinity of endless being, perfect reflection of the divine image, and mutual enjoyment of the gift. *Trinity* (F 7 Easter)

Hippolytus

885. Therefore, in a herald's voice I cry: Let peoples of every nation come and receive the immortality that flows from baptism. This is the water that is linked to the Spirit, the water that irrigates Paradise, makes the earth fertile, gives growth to plants, and brings forth living creatures. In short, this is the water by which a man receives new birth and life, the water in which even Christ was baptized, the water into which the Holy Spirit descended in the form of a dove. Whoever goes down into these waters of rebirth with faith renounces the devil and pledges himself to Christ. He repudiates the enemy and confesses that Christ is God, throws off his servitude, and is raised to filial status. He comes up from baptism resplendent as the sun, radiant in his purity, but above all, he comes as a son of God and a coheir with Christ. *Epiphany* (Tu after Epi)

Isaac of Stella

886. By the Spirit, from the womb of the Virgin, was born our head, the Son of Man; and by the same Spirit, in the waters of baptism, we are reborn as his body and as sons of God. And just as he was born without any sin, so we are reborn in the forgiveness of all our sins. *Sermon 42* (F 5 Easter)

Jerome

887. Just as the deer longs for running water, so do our newly baptized members, our young deer, so to speak, also yearn for God. . . . After slaying the devil, their hearts long for the springs of running water in the Church. These springs are the Father, the Son and the Holy Spirit. Jeremiah testifies that the Father is like a fountain when he says: *They have forsaken me, the fountain of living water*. . . . In another passage we read about the Son: *They have forsaken the fountain of wisdom*. And again, John says of the Holy Spirit: *Whoever drinks the water I will give him, that water shall become in him a fountain of water.* . . . The evangelist explains that the Savior said this of the Holy Spirit. . . . These are the waters that the heart of the believer longs for, these are the waters that the heart of the newly-baptized yearns for when he says: *My heart thirsts for God, the living fountain*. This is not a weak, faint desire to see God; rather the newly baptized actually burn with desire and thirst for God. Before they received baptism, they used to ask one another: *When shall I go and see the face of God*? Now their quest has been answered. *Psalm 41* (Th 13 OT)

888. Having received the body of Christ, and being reborn in the life-giving waters, they speak up boldly and say: *I shall go into God's marvelous dwelling place, his house.* . . . This is the way you should speak, you newly baptized, for you have now put on Christ. Under our guidance, by the word of God you have been lifted out of the dangerous waters of this world like so many little fish. In us the nature of things has been changed. Fish taken out of the sea die; but the apostles have fished for us and have taken us out of the sea of this world so we could be brought from death to life. *Psalm 41* (Th 13 OT)

John Chrysostom

889. I said that water and blood symbolized baptism and the holy eucharist. From these two sacraments the Church is born: from baptism, *the cleansing water that gives rebirth and renewal through the Holy Spirit*, and from the holy eucharist. *Catecheses 3* (Good Fri)

John Chrysostom (pseudo)

890. Christ, the sacrifice that was offered for us, is the father of the world to come. He puts an end to our former life and through the regenerating waters of baptism in which we imitate his death and resurrection, he gives us the beginning of a new life. *Easter Homily (att. to Chrysostom*) (M 2 Easter)

John Eudes

891. Finally, you are one with Jesus as the body is one with the head. You must, then, have one breath with him, one soul, one life, one will, one mind, one heart. And he must be your breath, heart, love, life, your all. These great gifts in the follower of Christ originate from baptism. They are increased and strengthened through confirmation and by making good use of other graces that are given by God. Through the holy eucharist they are brought to perfection. *Heart of Jesus* (Aug 19)

892. He desires us to perfect the mystery of his incarnation and birth by forming himself in us and being reborn in our souls through the blessed sacraments of baptism and the eucharist. *Kingdom of Jesus* (F 33 OT)

Justin Martyr

893. Through Christ we received new life and we consecrated ourselves to God. I will explain the way in which we did this. Those who believe what we teach is true and who give assurance of their ability to live according to that teaching are taught to ask God's forgiveness for their sins by prayer and fasting and we pray and fast with them. We then lead them to a place where there is water and they are reborn in the same way as we were reborn; that is to say, they are washed in the water in the name of God, the Father and Lord of the whole universe, of our Savior Jesus Christ and of the Holy Spirit. . . . The apostles taught us the reason for this ceremony of ours. Our first birth took place without our knowledge or consent . . . and we grew up

in the midst of wickedness. So if we were not to remain children of necessity and ignorance, we needed a new birth of which we ourselves would be conscious, and which would be the result of our own free choice. We needed, too, to have our sins forgiven. This is why the name of God, the Father and Lord of the whole universe, is pronounced in the water over anyone who chooses to be born again and who has repented of his sins. . . . This baptism is called "illumination" because of the mental enlightenment that is experienced by those who learn these things. The person receiving this enlightenment is also baptized in the name of Jesus Christ who was crucified under Pontius Pilate, and in the name of the Holy Spirit, who through the prophets foretold everything concerning Jesus. *1 Apology* (W 3 Easter)

894. No one may share the eucharist with us unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ. *1 Apology* (Su 3 Easter)

Leo the Great

895. Through the sacrament of baptism you have become a temple of the Holy Spirit. Do not drive away so great a guest by evil conduct and become again a slave to the devil, for your liberty was bought by the blood of Christ. *Christmas 1* (Dec 25)

896. The special note of the paschal feast is this: the whole Church rejoices in the forgiveness of sins. It rejoices in the forgiveness not only of those who are then reborn in holy baptism but also of those who are already numbered among God's adopted children. *Lent 6* (Th after Ash Wed)

897. For all, regenerated in Christ, are made kings by the sign of the cross; they are consecrated priests by the oil of the Holy Spirit, so that beyond the special service of our ministry as priests, all spiritual and mature Christians know that they are a royal race and are sharers in the office of the priesthood. *Birthday 4* (Nov 10)

898. But it is not only the martyrs who share in his passion by their glorious courage; the same is true, by faith, of all who are born again in baptism. . . . As we have died with him, and have been buried and raised to life with him, so we bear him within us, both in body and in spirit, in everything we do. *Passion 12* (W 2 Easter)

Maximus of Turin

899. For when the Savior is washed all water for our baptism is made clean, purified at its source for the dispensing of baptismal grace to the people of future ages. Christ is the first to be baptized, then, so that Christians will follow after him with confidence. I understand the mystery as this. The column of fire went before the sons of Israel . . . through the waters to prepare a path for those who followed. As the apostle Paul said, what was accomplished then was the mystery of baptism. Clearly it was baptism in a certain sense when the cloud was covering the people and bringing them through the water. But Christ the Lord does all these things: in the column of fire he went through the sea before the sons of Israel; so now, in the column of his body, he goes through baptism before the Christian people. . . . Then it made a firm pathway through the waters; now it strengthens the footsteps of faith in the bath of baptism. *Sermon 100* (F after Epi)

Origen

900. When you became a catechumen and began to obey the laws of the Church, you passed through the Red Sea; now at the various stops in the desert, you give time every day to hear the law of God and to see the face of Moses unveiled by the glory of God. But once you come to the baptismal font and, in the presence of the priests and deacons, are initiated into those sacred and august mysteries which only those know who should, then, through the ministry of the priests, you will cross the Jordan and enter the promised land. There Moses will hand you over to Jesus, and he himself will be your guide on your new journey. *Joshua* (W 10 OT)

Pacian

901. And so, the seed of Christ, that is, the Spirit of God, brings forth the new man, nourished in the womb of his mother, welcomed at his birth at the font through the hands of the priests, while faith presides over the ceremony. Christ must, therefore, be received in order to beget. . . . But these things cannot be accomplished except by the sacrament of the font, the chrism and the priest. For sin is washed away by the waters of the font; the Holy Spirit is poured forth in the chrism; and we obtain both of these gifts through the hands and the mouth of the priest. Thus the whole man is reborn and renewed in Christ. *Baptism* (F 19 OT)

902. He released our shackles and destroyed our chains, as David had said:. . . *You have destroyed my chains; I will offer sacrifice to you with praise*. And so when we come to the sign of the Lord in the sacrament of baptism we are freed of these chains and liberated by the blood of Christ and by his name. Therefore, beloved, we are washed clean but once; we are freed only once; we are received into the immortal kingdom once and for all. . . . Hold fast to what you have received; preserve it joyfully; sin no more. Keep yourselves as children cleansed by that sacrament and made spotless for the day of the Lord. *Baptism* (Sa 19 OT)

Peter Chrysologus

903. How is it that these . . . do not remain what they were by birth but persevere in being what they have become by rebirth? The reason is, brethren, that the heavenly Spirit, by the mysterious infusion of his light, gives fertility to the womb of the virginal font. The Spirit brings forth as men belonging to heaven those whose earthly ancestry brought them forth as men belonging to the earth, and in a condition of wretchedness; he gives them the likeness of their Creator. . . . Now that we are reborn, as I have said, in the likeness of our Lord, and have indeed been adopted by God as his children, let us put on the complete image of our Creator so as to be wholly like him, not in the glory that he alone possesses, but in innocence, simplicity, gentleness, patience,

humility, mercy, harmony, those qualities in which he chose to become, and to be, one with us. *Sermon 117* (Sa 29 OT)

Peter Damian

904. Anyone who wishes to offer himself to God in the tent of Christ, which is the Church, must first bathe in the spring of holy baptism; then he must put on the various garments of the virtues. . . . He who is reborn in baptism is a new man. He may no longer wear the things that signify mortality. He has discarded the old self and must put on the new. *Saint George* (Apr 23)

Proclus of Constantinople

905. Come then and see new and astounding miracles: the Sun of righteousness washing in the Jordan, fire immersed in water, God sanctified by the ministry of man. . . . Come, consider this new and wonderful deluge, greater and more important than the flood of Noah's day. Then the water of the flood destroyed the human race, but now the water of baptism has recalled the dead to life by the power of the one who was baptized. In the days of the flood the dove with an olive branch in its beak foreshadowed the fragrance of the good odor of Christ the Lord; now the Holy Spirit, coming in the likeness of a dove reveals the Lord of mercy. *Epiphany 7* (W after Epi)

Theodoret of Cyr

906. His side was pierced as Adam's was; yet there came forth not a woman who, being beguiled, was to be the death-bearer, but a fountain of life that regenerates the world by its two streams: the one to renew us in the baptismal font and clothe us with the garment of immortality, the other to feed us, the reborn, at the table of God, just as babes are nourished with milk. *Incarnation* (M 19 OT)

Vatican II

907. So, by baptism, men are brought within the paschal mystery. Dead with Christ, buried with Christ, risen with Christ, they receive the Spirit that makes them God's adopted children, crying out: *Abba, Father*. and so they become the true adorers that the Father seeks. *Sacrosanctum concilium*, nos. 5-6 (Sa 2 Easter)

Article 2:

The Sacrament of Confirmation (CCC 1285-1321)

Ambrose

908. After this you went up to the priest. Consider what followed. Was it not what David spoke of when he said: *Like oil on the head, running down on the beard, the beard of Aaron*? This is the oil spoken of also by Solomon: *Your name is oil poured out, so that the maidens loved you and attracted you*. How many souls, reborn today, have loved you, Lord Jesus, and have said: *Draw us after you; we shall make haste to follow you, in the fragrance of your garments*, to breathe the fragrance of resurrection. Understand why this is done: *Because the eyes of the wise man are in his head*. The oil flows down on the beard, that is, on the grace of youth; it flows on Aaron's beard, in order to make you *a chosen race*, a race of priests, bought at a great price. We are all anointed with spiritual grace to share in God's kingdom and in priesthood. *Mysteries* (Th 15 OT)

Cyril of Jerusalem

909. God gave us a likeness to Christ in his glory, and living as we do in communion with Christ, God's anointed, we ourselves are rightly called "the anointed ones." When he said: *Do not touch my anointed ones*, God was speaking of us. We became "the anointed ones" when we received the sign of the Holy Spirit. Indeed, everything took place in us by means of images, because we ourselves are images of Christ. Christ bathed in the river Jordan, imparting to its waters the fragrance

of his divinity, and when he came up from them the Holy Spirit descended upon him, like resting upon like. So we also, after coming up from the sacred waters of baptism, were anointed with chrism, which signifies the Holy Spirit, by whom Christ was anointed and of whom blessed Isaiah prophesied in the name of the Lord: *The Spirit of the Lord is upon me, because he has anointed me. He has sent me to preach good news to the poor. . . .* The oil of gladness with which Christ was anointed was a spiritual oil; it was in fact the Holy Spirit himself, who is called *the oil of gladness* because he is the source of spiritual joy. But we too have been anointed with oil, and by this anointing we have entered into fellowship with Christ and have received a share in his life. Beware of thinking that this holy oil is simply ordinary oil and nothing else. After the invocation of the Spirit it is no longer ordinary oil but the gift of Christ, and by the presence of his divinity it becomes the instrument through which we receive the Holy Spirit. While symbolically, on our foreheads and senses, our bodies are anointed with this oil that we see, our souls are sanctified by the holy and life-giving Spirit. *Mystagogica 3* (F Octave Easter)

Didymus the Blind of Alexandria

910. Speaking quite literally, and also in harmony with the words *of water and the Spirit*, John the Baptist says of Christ: *He will baptize you with the Holy Spirit and with fire*. Since we are only vessels of clay, we must first be cleansed in water and then hardened by spiritual fire—for *God is a consuming fire*. We need the Holy Spirit to perfect and renew us, for spiritual fire can cleanse us, and spiritual water can recast us as in a furnace and make us into new men. *Trinity* (M 6 Easter)

John Eudes

911. Finally, you are one with Jesus as the body is one with the head. You must, then, have one breath with him, one soul, one life, one will, one mind, one heart. And he must be your breath, heart, love, life, your all. These great gifts in the follower of Christ originate from baptism.

They are increased and strengthened through confirmation and by making good use of other graces that are given by God. Through the holy eucharist they are brought to perfection. *Heart of Jesus* (Aug 19)

Leo the Great

912. For all, regenerated in Christ, are made kings by the sign of the cross; they are consecrated priests by the oil of the Holy Spirit, so that beyond the special service of our ministry as priests, all spiritual and mature Christians know that they are a royal race and are sharers in the office of the priesthood. For what is more king-like than to find yourself ruler over your body after having surrendered your soul to God? And what is more priestly than to promise the Lord a pure conscience and to offer him in love unblemished victims on the altar of one's heart? *Birthday 4* (Nov 10)

Patrick

913. I am deeply in his debt, for he gave me the great grace that through me many peoples should be reborn in God, and then made perfect by confirmation and everywhere among them clergy ordained for a people so recently coming to believe, one people gathered by the Lord *from the ends of the earth. Confession* (Mar 17)

Procopius of Gaza

914. To man who was made in the image of Christ when the rest of creation was completed, Wisdom gave the seven gifts of the Spirit to enable him to believe in Christ and to keep his commandments. By means of these gifts the spiritual man grows and develops until, through firm faith and the supernatural graces he receives, he finally reaches maturity. Knowledge stimulates virtue and virtue reflects knowledge. The fear of the Lord, understanding and knowledge give the true orientation to his natural wisdom. Power makes him eager to seek understanding of the will of God as revealed in the laws by which

the entire creation is governed. Counsel distinguishes these most sacred and eternal laws of God from anything opposed to them; for these laws are meant for man to ponder, to proclaim, and to fulfill. *Proverbs* (W 6 OT)

Article 3:

The Sacrament of the Eucharist (CCC 1322-1419)

Albert the Great

915. *Do this in remembrance of me*. Two things should be noted here. The first is the command that we should use this sacrament, which is indicated when he says: *Do this*. The second is that this sacrament commemorates the Lord's going to death for our sake. *Do this*. Certainly he would demand nothing more profitable, nothing more pleasant, nothing more beneficial, nothing more desirable, nothing more similar to eternal life. . . . This sacrament is profitable because it grants remission of sins; it is most useful because it bestows the fullness of grace on us in this life. *The Father of spirits instructs us in what is useful for our sanctification*. And his sanctification is in Christ's sacrifice, that is, when he offers himself in this sacrament to the Father for our redemption. . . . Nor can we do anything more pleasant. For what is better than God manifesting his whole sweetness to us. . . . He could not have commanded anything more beneficial, for this sacrament is the fruit of the tree of life. Anyone who receives this sacrament with the devotion of sincere faith will never taste death. . . . Nor could he have commanded anything more lovable, for this sacrament produces love and union. It is characteristic of the greatest love to give itself as food. . . . I have loved them and they have loved me so much that I desire to be within them, and they wish to receive me so that they may become my members. There is no more intimate or natural means for them to be united to me, and I to them. Nor could he have commanded anything which is more like eternal life. Eternal life flows from this sacrament because God with all sweetness pours himself out upon the blessed. *Luke* (Nov 15)

Ambrose

916. It is wonderful that God rained manna on our fathers and they were fed with daily food from heaven. . . . Yet those who ate that bread all *died* in the desert. But the food that you receive, that *living bread which came down from heaven*, supplies the very substance of eternal life, and whoever will eat it will never die, for it is the body of Christ. Consider now which is more excellent: the bread of angels or the flesh of Christ, which is indeed the body that gives life. The first was manna from heaven, the second is above the heavens. One was of heaven, the other is of the Lord of the heavens; one subject to corruption if it was kept till the morrow, the other free from all corruption, for if anyone tastes of it with reverence he will be incapable of corruption. For our fathers, water flowed from the rock; for you, blood flows from Christ. Water satisfied their thirst for a time; blood cleanses you for ever. . . . What happened in symbol is now fulfilled in reality. If what you marvel at is a shadow, how great is the reality whose very shadow you marvel at. . . . You know now what is more excellent: light is preferable to its shadow, reality to its symbol, the body of the Giver to the manna he gave from heaven. *Mysteries* (F 15 OT)

917. If the blessing of a human being had power even to change nature, what do we say of God's action in the consecration itself, in which the very words of the Lord and Savior are effective? If the words of Elijah had power even to bring down fire from heaven, will not the words of Christ have power to change the natures of the elements?. . . If Christ could by speaking create out of nothing what did not yet exist, can we say that his words are unable to change existing things into something they previously were not? It is no lesser feat to create new natures for things than to change their existing natures. . . . This is indeed the true flesh of Christ, which was crucified and buried. This is then in truth the sacrament of his flesh. The Lord Jesus himself declares: *This is my body*. Before the blessing contained in these words a different thing is named; after the consecration a body is indicated. He himself speaks of his blood. Before the consecration something else is spoken of; after the consecration, blood is designated. And you say: "Amen," that is: "It is true." What the mouth

utters, let the mind within acknowledge; what the word says, let the heart ratify. *Mysteries* (Sa 15 OT)

Augustine

918. Thereupon she [Monica] said to both of us: “Bury my body wherever you will; let not care of it cause you any concern. One thing only I ask you, that you remember me at the altar of the Lord wherever you may be.” *Confessions* (Aug 27)

919. Your only Son, in whom *are hidden all the treasures of wisdom and knowledge*, redeemed me with his blood. *Let not arrogant men speak evil of me*. For I meditate on my ransom, and I eat it and drink it and try to share it with others; though poor I want to be filled with it in the company of those who eat and are filled. *Confessions* (F 16 OT)

920. When we say: *Give us this day our daily bread*. . . we ask for a sufficiency by specifying the most important part of it; that is, we use the word “bread” to stand for everything. Or else we are asking for the sacrament of the faithful, which is necessary in this world, not to gain temporal happiness but to gain the happiness that is everlasting. *Proba* (Tu 29 OT)

921. God became man so that man might become God. The Lord of the angels became man today so that man could eat the bread of angels. *Sermon 13* (Sa before Epi)

922. As you have often heard, Lawrence was a deacon of the Church at Rome. There he ministered the sacred blood of Christ; there for the sake of Christ’s name he poured out his own blood. . . . Just as he had partaken of a gift of self at the table of the Lord, so he prepared to offer such a gift. In his life he loved Christ; in his death he followed in his footsteps. *Sermon 304* (Aug 10)

923. The table is large, for the banquet is none other than the Lord of the table himself. No one has his guests feed upon himself, and yet this is precisely what Christ our Lord does; though host, he himself is both

food and drink. The martyrs recognized the food and drink they were given, in order to make repayment in kind. But how can they make repayment, unless he first spends his riches on them and gives them the means to repay? *Sermon 329* (Com One Martyr)

924. What is this ruler's table if not the one at which we receive the body and blood of him who laid down his life for us? What does it mean to sit at this table if not to approach it with humility? What does it mean to observe carefully what is set before you if not to meditate devoutly on so great a gift? What does it mean to stretch out one's hand, knowing that one must provide the same kind of meal oneself, if not what I have just said: as Christ laid down his life for us, so we in our turn ought to lay down our lives for our brothers? *John* (W Holy Wk)

Barnabas

925. God has abolished the sacrifices of the old law so that the new law of our Lord Jesus Christ, which does not bind by slavish compulsion, might have an offering not made by man. *Letter* (M 18 OT)

Cajetan

926. He has offered himself to be our food. How wretched is the man who knows nothing of such a gift! To us has been given the opportunity to receive Christ, son of the Virgin Mary, and we refuse him. . . . Be bold! Ask her to give you her Son, who in the blessed sacrament of the altar is truly the food of your soul. Readily will she give him to you, still more readily will he come to you, giving you the strength to make your way fearlessly through this dark wood. *Letter* (Aug 7)

Columban

927. For the Lord is sweet and agreeable; rightly then let us eat and drink of him yet remain ever hungry and thirsty, since he is our food and drink, but can never be wholly eaten and consumed. Though he may be eaten, he is never consumed; one can drink of him and he is not diminished because our bread is eternal and our fountain is sweet and everlasting. . . . If you thirst, drink of the fountain of life; if you are hungry, eat the bread of life. Blessed are they who hunger for this bread and thirst for this fountain, for in so doing they will desire ever more to eat and drink. For what they eat and drink is exceedingly sweet and their thirst and appetite for more is never satisfied. Though it is ever tasted it is ever more desired. *Instruction 13* (W 21 OT)

Cyprian

928. For Christ is the bread of life; this bread does not belong to everyone, but is ours alone. . . . We speak of our daily bread, because Christ is the bread of those who touch his body. Now, we who live in Christ and receive his eucharist, the food of salvation, ask for this bread to be given us every day. Otherwise we may be forced to abstain from this communion because of some serious sin. In this way we shall be separated from the body of Christ, as he taught us in the words: *I am the bread of life which has come down from heaven. Anyone who eats my bread will live for ever*. . . . Christ is saying, then, that anyone who eats his bread will live for ever. Clearly they possess life who approach his body and share in the Eucharistic communion. For this reason we should be apprehensive and pray that no one has to abstain from this communion, lest he be separated from the body of Christ and be far from salvation. *Lord's Prayer* (Th 11 OT)

Cyril of Alexandria

929. When the life-giving Word of God dwelt in human flesh, he changed it into that good thing which is distinctively his, namely, life; and by being wholly united to the flesh in a way beyond our comprehension, he gave it the life-giving power which he has by his very nature. Therefore, the body of Christ gives life to those who

receive it. Its presence in mortal men expels death and drives away corruption because it contains within itself in his entirety the Word who totally abolishes corruption. *John* (Sa 3 Easter)

930. All who receive the sacred flesh of Christ are united with him as members of his body. . . . If, in Christ, all of us, both ourselves and he who is within us by his own flesh, are members of the same body, is it not clear that we are one, both with one another and with Christ? *John* (Tu 6 Easter)

Cyril of Jerusalem

931. Since Christ himself has declared the bread to be his body, who can have any further doubt? Since he himself has said quite categorically, *This is my blood*, who would dare to question it and say that it is not his blood? Therefore, it is with complete assurance that we receive the bread and wine as the body and blood of Christ. His body is given to us under the symbol of bread, and his blood is given to us under the symbol of wine, in order to make us by receiving them one body and blood with him. Having his body and blood in our members, we become bearers of Christ and sharers, as Saint Peter says, in the divine nature. . . . Under the new covenant there is bread from heaven and the cup of salvation. These sanctify both soul and body, the bread being adapted to the sanctification of the body, the Word, to the sanctification of the soul. Do not, then, regard the eucharistic elements as ordinary bread and wine: they are in fact the body and blood of the Lord, as he himself has declared. Whatever your senses may tell you, be strong in faith. You have been taught and you are firmly convinced that what looks and tastes like bread and wine is not bread and wine but the body and blood of Christ. . . . May purity of conscience remove the veil from the face of your soul so that by contemplating the glory of the Lord, as in a mirror, you may be transformed from glory to glory in Christ Jesus our Lord. To him be glory for ever and ever. Amen. *Mystagogica 4* (Sa Octave Easter)

Didache

Ephrem

932. Celebrate the Eucharist as follows: Say over the cup: "We give you thanks, Father, for the holy vine of David, your servant, which you made known to us through Jesus your servant. To you be glory for ever." Over the broken bread say: "We give you thanks, father, for the life and the knowledge which you have revealed to us through Jesus your servant. . . . As this broken bread scattered on the mountains was gathered and became one, so too, may your Church be gathered together from the ends of the earth into your kingdom. For glory and power are yours through Jesus Christ for ever." Do not let anyone eat or drink of your eucharist except those who have been baptized in the name of the Lord. . . . When you finish the meal, offer thanks in this manner: "We thank you, Holy Father, for your name which you enshrined in our hearts. We thank you for the knowledge and faith and immortality which you revealed to us through your servant Jesus. To you be glory for ever. Almighty ruler, you created all things for the sake of your name; you gave men food and drink to enjoy so that they might give you thanks. Now you have favored us through Jesus your servant with spiritual food and drink as well as with eternal life. Above all we thank you because you are mighty. To you be glory for ever. Remember, Lord, your Church and deliver her from all evil. Perfect her in your love; and, once she has been sanctified, gather her together from the four winds into the kingdom which you have prepared for her. For power and glory are yours for ever. May grace come and this world pass away! Hosanna to the God of David. If anyone is holy, let him come. If anyone is not, let him repent. Maranatha. Amen." *Teaching* (W 14 OT)

933. On the Lord's day, when you have been gathered together, break bread and celebrate the Eucharist. But first confess your sins so that your offering may be pure. If anyone has a quarrel with his neighbor, that person should not join you until he has been reconciled. Your sacrifice must not be defiled. In this regard, the Lord has said: *In every place and time offer me a pure sacrifice. I am a great king, says the Lord, and my name is great among the nations. Teaching* (W 14 OT)

Ephrem

934. In your sacrament we daily embrace you and receive you into our bodies; make us worthy to experience the resurrection for which we hope. We have had your treasure hidden within us ever since we received baptismal grace; it grows ever richer at your sacramental table. Teach us to find our joy in your favor! Lord, we have within us your memorial, received at your spiritual table; let us possess it in its full reality when all things shall be made new. *Sermon 3* (June 9)

Fulgentius of Ruspe

935. In our offering of the holy sacrifice we fulfill the command of our Savior, as recorded by the apostle Paul. . . . This sacrifice is offered, then, to proclaim the Lord's death; it is offered in remembrance of him who laid down his life for our sake. . . . Because Christ died for us out of love, we ask, when we make remembrance of his death at the time of sacrifice, that we too may be granted love through the coming of the Holy Spirit. We pray that by the love which Christ had for us when he braved the cross, we may receive the grace of the Spirit and be crucified to the world, and the world to us. . . . That is why all the faithful who love God and their neighbor truly drink the cup of the Lord's love even though they may not drink the cup of his bodily suffering. And becoming inebriated from it, they put to death whatever in their nature is rooted in earth. . . . Thus they drink the Lord's cup by preserving the holy bond of love; without it, even if a man should deliver *his body to be burned*, he gains nothing. But the gift of love enables us to become in reality what we celebrate as mystery in the sacrifice. *Fabianus* (M 28 OT)

936. Hold fast to this and never doubt it: the only-begotten Son, God the Word, becoming man offered himself for us to God as a fragrant offering and sacrifice. In the time of the old testament, patriarchs, prophets and priests sacrificed animals in his honor, and in honor of the Father and the Holy Spirit as well. Now in the time of the new testament the holy catholic Church . . . never ceases to offer the sacrifice of bread and wine, in faith and love, to him and to the Father and the Holy Spirit, with whom he shares one godhead. . . . In this sacrifice there is thanksgiving for, and commemoration of, the flesh of

Christ that he offered for us, and the blood that the same God poured out for us. *Faith* (F 5 Lent)

Gaudentius of Brescia

937. One man has died for all, and now in every church in the mystery of bread and wine he heals those for whom he is offered in sacrifice, giving life to those who believe and holiness to those who consecrate the offering. This is the flesh of the Lamb; this is his blood. . . . It is significant, too, that his blood should be given to us in the form of wine, for his own words in the gospel, *I am the true vine*, imply clearly enough that whenever wine is offered as a representation of Christ's passion, it is his blood. . . . Creator and Lord of all things, whatever their nature, he brought forth bread from the earth and changed it into his own body. Not only had he the power to do this, but he had promised it; and, as he had changed water into wine, he also changed wine into his own blood. . . . We are no longer to look upon the bread and wine as earthly substances. They have become heavenly because Christ has passed into them and changed them into his body and blood. What you receive is the body of him who is heavenly bread, and the blood of him who is the sacred vine; for when he offered his disciples the consecrated bread and wine, he said: *This is my body, this is my blood*. We have put our trust in him. I urge you to have faith in him; truth can never deceive. *Sermon 2* (Th 5 Easter)

938. The heavenly sacrifice, instituted by Christ, is the most gracious legacy of his new covenant. On the night he was delivered up to be crucified he left us this gift as a pledge of his abiding presence. This sacrifice is our sustenance on life's journey; by it we are nourished and supported along the road of life until we depart from this world and make our way to the Lord. . . . It was the Lord's will that his gifts should remain with us, and that we who have been redeemed by his precious blood should constantly be sanctified according to the pattern of his own passion. And so he commanded those faithful disciples of his whom he made the first priests of his Church to enact these mysteries of eternal life continuously. All priests throughout the churches of the world must celebrate these mysteries until Christ

comes again from heaven. Therefore let us all, priests and people alike, be faithful to this everlasting memorial of our redemption. Daily it is before our eyes as a representation of the passion of Christ. We hold it in our hands, we receive it in our mouths, and we accept it in our hearts. *Sermon 2* (Th 2 Easter)

939. It is appropriate that we should receive the body of Christ in the form of bread, because, as there are many grains of wheat in the flour from which bread is made by mixing it with water and baking it with fire, so also we know that many members make up the one body of Christ which is brought to maturity by the fire of the Holy Spirit. . . . Similarly, the wine of Christ's blood, drawn from the many grapes of the vineyard that he had planted, is extracted in the winepress of the cross. When men receive it with believing hearts, like capacious wineskins, it ferments within them by its own power. . . . Then in our inmost being we shall be wholly sanctified by the very Lord Jesus Christ whom we believe to be present in his sacraments, and whose boundless power abides for ever. *Sermon 2* (Th 2 Easter)

Gregory of Agrigentum

940. But a spiritual interpretation of the text leads us to a loftier meaning and teaches us to take this as the heavenly and mystical bread, which has come down from heaven, bringing life to the world, and to drink a spiritual wine with a cheerful heart, that wine which flowed from the side of the true vine at the moment of his saving passion. . . . For whoever eats this bread and drinks this mystical wine enjoys true happiness and rejoices, exclaiming: *You have put gladness into my heart*. Indeed, I think this is the bread and this is the wine that is referred to in the book of Proverbs by God's subsistent Wisdom, Christ our Savior, saying: *Come, eat my bread and drink the wine I have mixed for you*, hereby referring to our mystical sharing in the Word. *Ecclesiastes* (F 7 OT)

Gregory the Great

941. Whatever is vicious must be utterly eradicated, wrenched away not merely from being put into act but even from being so much as thought of. No carnal pleasure, no worldly curiosity, no surge of ambition must keep us from the Lord's Supper. *Gospels 36* (Com Religious)

Hilary

942. We believe that the Word became flesh and that we receive his flesh in the Lord's Supper. How then can we fail to believe that he really dwells within us?. . . In the sacrament of his body he actually gives us his own flesh, which he has united to his divinity. This is why we are all one, because the Father is in Christ, and Christ is in us. He is in us through his flesh and we are in him. With him we form a unity which is in God. The manner of our indwelling in him through the sacrament of his body and blood is evident from the Lord's own words: . . . *for I am in my Father, you are in me, and I am in you*. . . . He is in the Father by reason of his divine nature, we are in him by reason of his human birth, and he is in us through the mystery of the sacraments. . . . Christ himself bore witness to the reality of this unity when he said: *He who eats my flesh and drinks my blood lives in me and I in him*. No one will be in Christ unless Christ himself has been in him; Christ will take to himself only the flesh of those who have received his flesh. . . . Since we who are in the flesh have Christ dwelling in us through his flesh, we shall draw life from him in the same way as he draws life from the Father. *Trinity* (W 4 Easter)

943. We also have food prepared for us. And who is this food? It is he in whom we are prepared for life with God, for by receiving his holy body we receive a place in the communion of his holy body. This is what is meant by the words of the psalm: *You have provided their food, for this is your way of preparing them*. For as well as refreshing us now, that food also prepares us for the life to come. *Psalm 64* (Sa 25 OT)

Ignatius of Antioch

944. Try to gather together more frequently to give thanks to God and to praise him. For when you come together frequently, Satan's powers are undermined, and the destruction that he threatens is done away with in the unanimity of your faith. *Ephesians* (M 2 OT)

945. Be careful, therefore, to take part only in the one eucharist; for there is only one flesh of our Lord Jesus Christ and one cup to unite us with his blood, one altar and one bishop with the presbyters and deacons, who are his fellow servants. Then, whatever you do, you will do according to God. *Philadelphians* (Th 27 OT)

946. I no longer take pleasure in perishable food or in the delights of this world. I want only God's bread, which is the flesh of Jesus Christ, formed of the seed of David, and for drink I crave his blood, which is love that cannot perish. *Romans* (Oct 17)

947. Make yourselves gentle, and be born again in the faith which is the body of the Lord and in the love which is the blood of Jesus Christ. *Trallians* (W 27 OT)

Irenaeus

948. This is why he took bread, a part of his creation, gave thanks and said: *This is my body*. In the same way he declared that the cup, an element of the same creation as ourselves, was his blood; he taught them that this was the new sacrifice of the new covenant. The Church has received this sacrifice from the apostles; throughout the world she offers to God, who feeds us, the firstfruits of his own gifts, under the new covenant. It was foretold by Malachi, one of the twelve prophets, in the words:. . . *from the rising of the sun to its setting, the Gentiles glorify my name, and in every place incense and a spotless sacrifice are offered to my name. Heresies* (Sa 18 OT)

949. The oblation of the Church, which the Lord taught was to be offered throughout the whole world, has been regarded by God as a pure sacrifice, and is acceptable to him. Not that he needs sacrifice from us, but the one who makes the offering himself receives glory in

his offering, provided that his gift is accepted. Through a gift both honor and love are shown to a king. The Lord wants us to make our offering in all sincerity and freedom from sin. . . . There were sacrifices among the people of Israel; there are sacrifices in the Church. Only the kind of oblation has been changed: now it is offered by free men, not by slaves. . . . The Church alone offers this pure oblation to the Creator when it makes its offering to him from his creation, with thanksgiving. We offer him what is his, and so we proclaim communion and unity and profess our belief in the resurrection of flesh and spirit. Just as bread from the earth, when it receives the invocation of God, is no longer common bread but the Eucharist, made up of two elements, one earthly and one heavenly, so also our bodies, in receiving the Eucharist, are no longer corruptible, for they have the hope of resurrection. *Heresies* (Sa 2 OT)

950. If our flesh is not saved, then the Lord has not redeemed us with his blood, the eucharistic chalice does not make us sharers in his blood, and the bread we break does not make us sharers in his body. . . . He declared that the chalice, which comes from his creation, was his blood, and he makes it the nourishment of our blood. He affirmed that bread, which comes from his creation, was his body, and he makes it the nourishment of our body. When the chalice we mix and the bread we bake receive the word of God, the eucharistic elements become the body and blood of Christ, by which our bodies live and grow. . . . The slip of a vine planted in the ground bears fruit at the proper time. The grain of wheat falls into the ground and decays only to be raised up again and multiplied by the Spirit of God who sustains all things. The Wisdom of God places these things at the service of man and when they receive God's word they become the eucharist, which is the body and blood of Christ. In the same way our bodies, which have been nourished by the eucharist, will be buried in the earth and will decay, but they will rise again at the appointed time, for the Word of God will raise them up to the glory of God the Father. *Heresies* (Th 3 Easter)

John Chrysostom

951. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so how much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ. If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. . . . Now the water was a symbol of baptism and the blood, of the holy eucharist. . . . Since the symbols of baptism and the eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. . . . Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life. *Catecheses 3* (Good Fri)

952. In those days Moses raised his hands to heaven and brought down manna, the bread of angels; the new Moses raises his hands to heaven and gives us the food of eternal life. Moses struck the rock and brought forth streams of water; Christ touches his table, strikes the spiritual rock of the new covenant and draws forth the living water of the Spirit. . . . Since this fountain, this source of life, this table surrounds us with untold blessings and fills us with the gifts of the Spirit, let us approach it with sincerity of heart and purity of conscience to receive grace and mercy in our time of need. *Catecheses 3* (M 2 Lent)

John Eudes

953. Finally, you are one with Jesus as the body is one with the head. . . . He must be your breath, heart, love, life, your all. These great gifts in the follower of Christ originate from baptism. They are increased and strengthened through confirmation. . . . Through the holy eucharist they are brought to perfection. *Heart of Jesus* (Aug 19)

954. He desires us to perfect the mystery of his incarnation and birth by forming himself in us and being reborn in our souls through the blessed sacraments of baptism and the eucharist. *Kingdom of Jesus* (F 33 OT)

Justin Martyr

955. No one may share the eucharist with us unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ. We do not consume the eucharistic bread and wine as if it were ordinary food and drink, for we have been taught that as Jesus Christ our Savior became a man of flesh and blood by the power of the Word of God, so also the food that our flesh and blood assimilates for its nourishment becomes the flesh and blood of the incarnate Jesus by the power of his own words contained in the prayer of thanksgiving. The apostles, in their recollections, which are called gospels, handed down to us what Jesus commanded them to do. They tell us that he took bread, gave thanks and said: *Do this in memory of me. This is my body*. In the same way he took the cup, he gave thanks and said: *This is my blood*. The Lord gave this command to them alone. Ever since then we have constantly reminded one another of these things. . . . For all that we receive we praise the Creator of the universe through his Son Jesus Christ and through the Holy Spirit. *1 Apology* (Su 3 Easter)

956. On Sunday we have a common assembly of all our members, whether they live in the city or in the outlying districts. The recollections of the apostles or the writings of the prophets are read, as long as there is time. When the reader has finished, the president of the assembly speaks to us; he urges everyone to imitate the examples of virtue we have heard in the readings. Then we all stand up together and pray. On the conclusion of our prayer, bread and wine and water are brought forward. The president offers prayers and gives thanks to the best of his ability, and the people give their assent by saying, "Amen." The eucharist is distributed, everyone present communicates, and the deacons take it to those who are absent. The wealthy, if they

wish, may make a contribution, and they themselves decide the amount. The collection is placed in the custody of the president, who uses it to help the orphans and widows and all who for any reason are in distress. *1 Apology* (Su 3 Easter)

Leo the Great

957. And as they shared their meal with him, their eyes were opened in the breaking of bread, opened far more happily to the sight of their own glorified humanity than were the eyes of our first parents to the shame of their sin. *Ascension 1* (W 6 Easter)

Margaret Mary Alacoque

958. Are you making no progress in prayer? Then you need only offer God the prayers which the Savior has poured out for us in the sacrament of the altar. Offer God his fervent love in reparation for your sluggishness. *Letter* (Oct 16)

Peter Chrysologus

959. Today Christ works the first of his signs from heaven by turning water into wine. But water [mixed with wine] has still to be changed into the sacrament of his blood, so that Christ may offer spiritual drink from the chalice of his body, to fulfill the psalmist's prophecy: *How excellent is my chalice, warming my spirit. Sermon 160* (M after Epi)

Procopius of Gaza

960. Christ himself, the bread from heaven, is his nourishment enabling him to grow in virtue, and it is Christ who quenches his thirst and gladdens him with his teaching. For all who desire to share in it, he has prepared this rich banquet, this spiritual feast. . . . To those who still lack the works of faith and the higher knowledge which inspires them he says: "Come, eat my body, the bread that is the nourishment

of virtue, and drink my blood, the wine that cheers you with the joy of true knowledge and makes you divine. For in a wonderful way I have mingled my divinity with my blood for your salvation.” *Proverbs* (W 6 OT)

Thomas Aquinas

961. *I am the Good Shepherd*. Surely it is fitting that Christ should be a shepherd, for just as a flock is guided and fed by a shepherd so the faithful are fed by Christ with spiritual food and with his own body and blood. *John* (M 21 OT)

962. He offered his body to God the Father on the altar of the cross as a sacrifice for our reconciliation. . . . But to ensure that the memory of so great a gift would abide with us for ever, he left his body as food and his blood as drink for the faithful to consume in the form of bread and wine. O precious and wonderful banquet, that brings us salvation and contains all sweetness! Could anything be of more intrinsic value? Under the old law it was the flesh of calves and goats that was offered, but here Christ himself, the true God, is set before us as our food. What could be more wonderful than this? No other sacrament has greater healing power; through it sins are purged away, virtues are increased, and the soul is enriched. . . . It is offered in the Church for the living and the dead, so that what was instituted for the salvation of all may be for the benefit of all. Yet, in the end, no one can fully express the sweetness of this sacrament, in which spiritual delight is tasted at its very source, and in which we renew the memory of that surpassing love for us which Christ revealed in his passion. It was to impress the vastness of this love more firmly upon the hearts of the faithful that our Lord instituted this sacrament at the Last Supper. As he was on the point of leaving the world to go to the Father, after celebrating the Passover with his disciples, he left it as a perpetual memorial of his passion. It was the fulfillment of ancient figures and the greatest of all his miracles, while for those who were to experience the sorrow of his departure, it was destined to be a unique and abiding consolation. *Corpus Christi* (Corpus Christi)

Vatican II

963. Christ is always present to his Church, especially in the actions of the liturgy. He is present in the sacrifice of the Mass, in the person of the minister (it is the same Christ who formerly offered himself on the cross that now offers by the ministry of priests) and most of all under the eucharistic species. *Sacrosanctum concilium*, no. 7 (Su 3 OT)

CHAPTER TWO
THE SACRAMENTS OF HEALING

Article 4:

The Sacrament of Penance and Reconciliation (CCC 1422-98)

Augustine

964. *I acknowledge my transgression*, says David. If I admit my fault, then you will pardon it. Let us never assume that if we live good lives we will be without sin; our lives should be praised only when we continue to beg for pardon. But men are hopeless creatures, and the less they concentrate on their own sins, the more interested they become in the sins of others. They seek to criticize, not to correct. Unable to excuse themselves, they are ready to accuse others. This is not the way that David showed us how to pray and make amends to God. . . . He did not concentrate on others' sins; he turned his thoughts upon himself. He did not merely stroke the surface, but he plunged inside and went deep down within himself. He did not spare himself, and therefore was not impudent in asking to be spared. *Sermon 19* (Su 14 OT)

965. *A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart*. . . . You now have the offering you are to make. No need to examine the herd, no need to outfit ships and travel

to the most remote provinces in search of incense. Search within your heart for what is pleasing to God. Your heart must be crushed. Are you afraid that it might perish so? You have the reply: *Create a clean heart in me, O God*. For a clean heart to be created, the unclean one must be crushed. . . . Sinful though we are, let us at least be like God in this, that we are displeased at what displeases him. *Sermon 19* (Su 14 OT)

966. Christ, the spotless lamb, became the sacrificial victim, led to the slaughter for the sheep that were blemished. . . . Such is the grace we have received! Let us live so as to be worthy of that great grace, and not do injury to it. So mighty is the physician who has come to us that he has healed all our sins! If we choose to be sick once again, we will not only harm ourselves, but show ingratitude to the physician as well. *Sermon 23A* (Su 22 OT)

967. Therefore do not be disheartened, Peter; reply once, reply twice, reply a third time. The triple confession of your love is to regain what was lost three times by your fear. You must loose three times what you bound three times; untie by love that which your fear bound. *Sermon 295* (June 29)

968. Finally, even if brothers die for brothers, yet no martyr by shedding his blood brings forgiveness for the sins of his brothers, as Christ brought forgiveness to us. In this he gave us, not an example to imitate but a reason for rejoicing. *John* (W Holy Wk)

Bede

969. This conversion of one tax collector gave many men, those from his own profession and other sinners, an example of repentance and pardon. Notice also the happy and true anticipation of his future status as apostle and teacher of the nations. No sooner was he converted than Matthew drew after him a whole crowd of sinners along the same road to salvation. *Homily 21* (Sept 21)

Bernard

970. I may have sinned gravely. My conscience would be distressed, but it would not be in turmoil, for I would recall the wounds of the Lord. . . . What sin is there so deadly that it cannot be pardoned by the death of Christ? And so if I bear in mind this strong, effective remedy, I can never again be terrified by the malignancy of sin. Surely the man who said: *My sin is too great to merit pardon*, was wrong. He was speaking as though he were not a member of Christ and had no share in his merits. . . . My merit comes from his mercy; for I do not lack merit so long as he does not lack pity. And if the Lord's mercies are many, then I am rich in merits. *Song of Songs* (W 3 OT)

Caesarius of Arles

971. Human mercy has compassion on the miseries of the poor. Divine mercy grants forgiveness of sins. Whatever human mercy bestows here on earth, divine mercy will return to us in our homeland. *Sermon 25* (M 17 OT)

Clement of Rome

972. Let us fix our attention on the blood of Christ and recognize how precious it is to God his Father, since it was shed for our salvation and brought the grace of repentance to all the world. If we review the various ages of history, we will see that in every generation the Lord has *offered the opportunity for repentance* to any who were willing to turn to him. When Noah preached God's message of repentance, all who listened to him were saved. Jonah told the Ninevites they were going to be destroyed, but when they repented, their prayers gained God's forgiveness for their sins, and they were saved, even though they were not of God's people. . . . In other words, God wanted all his beloved ones to have the opportunity to repent and he confirmed this desire by his own almighty will. *Corinthians* (Ash Wed)

Clement of Rome (pseudo)

973. We should repent of our sins while we are still on earth. When a potter is making a vessel and it becomes misshapen or breaks in his hands, he shapes it again; but once placed in the oven, it is beyond repair. Now the clay in the craftsman's hands is an image of ourselves, and it teaches us that, while still in this world, we must wholeheartedly repent of sins committed in the body and make it possible for the Lord to save us while there is time. When we have left this world, we shall no longer be able to repent and confess our sins. *2nd-cen. Homily* (T 32 OT)

Cyprian

974. Our church stands firmly in the faith, although some have lapsed because they fear the loss of their outstanding positions or other personal sufferings. Although these have separated from us, we have not given them up; in the past we have urged them and now we continue to encourage them to do penance, in the hope that they may receive pardon from him who can give it; whereas if they were abandoned by us, they might become worse. *Letter 8* (Jan 20)

975. The gift of bread is followed by a prayer for forgiveness. To be reminded that we are sinners and forced to ask forgiveness for our faults is prudent and sound. Even while we are asking God's forgiveness, our hearts are aware of our state! This command to pray daily for our sins reminds us that we commit sin every day. . . . He both taught us to pray for our sins and our faults, and also promised to show us a father's mercy and forgiveness. *Lord's Prayer* (Th 11 OT)

Cyril of Jerusalem

976. The present is a time for the acknowledgment of sins. Acknowledge what you have done, in word or deed, by night or day. Acknowledge your sins at a time of God's favor, and on the day of salvation you will receive the treasures of heaven. . . . If you have a grudge against anyone, forgive him. You are drawing near to receive

forgiveness for your own sins; you must yourself forgive those who have sinned against you. *Catechetical 1* (Sa 13 OT)

Dorotheus

977. The man who finds fault with himself accepts all things cheerfully—misfortune, loss, disgrace, dishonor and any other kind of adversity. He believes that he is deserving of all these things and nothing can disturb him. No one could be more at peace than this man. *Teaching 13* (Tu 9 OT)

Gregory the Great

978. For it is the Church's task to turn completely away from evil; once she has begun by love of God, she rejects sin. If she still does good only out of fear, then inwardly she has not withdrawn from evil; for she commits sin by desiring to sin, if only she could sin without punishment. *Job* (Su 8 OT)

Isaac of Stella

979. The Church is incapable of forgiving any sin without Christ, and Christ is unwilling to forgive any sin without the Church. The Church cannot forgive the sin of one who has not repented, who has not been touched by Christ; Christ will not forgive the sin of one who despises the Church. . . . Do not destroy the whole Christ by separating head from body, for Christ is not complete without the Church, nor is the Church complete without Christ. *Sermon 11* (F 23 OT)

Jerome

980. *Return to me with all your heart* and show a spirit of repentance *with fasting, weeping and mourning*. so that while you fast now, later you may be satisfied, while you weep now, later you may laugh, while you mourn now, you may some day enjoy consolation. . . . For the

Lord is *gracious and merciful* and prefers the conversion of a sinner rather than his death. . . . So extraordinary is the Lord's mercy in the face of evil, that if we do penance for our sins, he regrets his own threat and does not carry out against us the sanctions he had threatened. So by the changing of our attitude, he himself is changed. *Joel* (F 21 OT)

John Chrysostom

981. Would you like me to list also the paths of repentance? They are numerous and quite varied, and all lead to heaven. A first path of repentance is the condemnation of your own sins. . . . Rouse your conscience to accuse you within your own house, lest it become your accuser before the judgment seat of the Lord. . . . Another and no less valuable one is to put out of our minds the harm done us by our enemies, in order to master our anger, and to forgive our fellow servants' sins against us. Then our own sins against the Lord will be forgiven us. . . . Do you want to know of a third path? It consists of prayer that is fervent, careful and comes from the heart. If you want to hear of a fourth, I will mention almsgiving, whose power is great and far-reaching. If, moreover, a man lives a modest, humble life, that, no less than the other things I have mentioned, takes sin away. . . . Now that we have learned how to heal these wounds of ours, let us apply the cures. Then, when we have regained genuine health, we can approach the holy table with confidence. *Tempter* (Tu 21 OT)

John the Serene

982. When this light begins to shine upon the man who sat *in darkness and the shadow of death*, in the darkness of evil and the shadow of sin, he is shocked, he calls himself to account, repents of his misdeeds in shame, and says: *The Lord is my light and my salvation; whom shall I fear*? . . . If he enlightens and saves me, whom shall I fear? . . . Hasten to this physician while you can, or you may not be able to find him when you want him. *Sermon 7* (Th 3 OT)

Leo the Great

983. The special note of the paschal feast is this: the whole Church rejoices in the forgiveness of sins. It rejoices in the forgiveness not only of those who are then reborn in holy baptism but also of those who are already numbered among God's adopted children. *Lent 6* (Th after Ash Wed)

984. Religious grief mourns for sin, one's own or another's; it does not lament because of what happens as a result of God's justice, but because of what is done by human malice. *Beatitudes 95* (Sa 22 OT)

Maximus of Turin

985. Let no one, conscious of his sinfulness, withdraw from our common celebration, nor let anyone be kept away from our public prayer by the burden of his guilt. Sinner he may indeed be, but he must not despair of pardon on this day which is so highly privileged; for if a thief could receive the grace of paradise, how could a Christian be refused forgiveness? *Sermon 53* (Su 5 Easter)

Maximus the Confessor

986. God's will is to save us, and nothing pleases him more than our coming back to him with true repentance. The heralds of truth and the ministers of divine grace have told us this from the beginning, repeating it in every age. . . . So it was that Christ proclaimed that he had come to call sinners to repentance, not the righteous, and that it was not the healthy who required a doctor, but the sick. He declared that he had come to look for the sheep that was lost, and that it was to the lost sheep of the house of Israel that he had been sent. . . . Again, he told of how that Father, who is goodness itself, was moved with pity for his profligate son who returned and made amends by repentance; how he embraced him, dressed him once more in the fine garments that befitted his own dignity, and did not reproach him for any of his sins. So too, when he found wandering in the mountains and

hills the one sheep that had strayed from God's flock of a hundred, he brought it back to the fold, but he did not exhaust it by driving it ahead of him. Instead, he placed it on his own shoulders and so, compassionately, he restored it safely to the flock. *Letter 11* (W 4 Lent)

Peter Chrysologus

987. There are three things, my brethren, by which faith stands firm, devotion remains constant, and virtue endures. They are prayer, fasting and mercy. Prayer knocks at the door, fasting obtains, mercy receives. . . . Fasting is the soul of prayer, mercy is the lifeblood of fasting. Let no one try to separate them; they cannot be separated. . . . When you fast, see the fasting of others. If you want God to know that you are hungry, know that another is hungry. *Sermon 43* (Tu 3 Lent)

Theodoret of Cyr

988. Of his own free will Jesus ran to meet those sufferings that were foretold in the Scriptures concerning him. . . . All this he endured in working out our salvation. For since those who were enslaved to sin were liable to the penalties of sin, he himself, exempt from sin though he was and walking in the path of perfect righteousness, underwent the punishment of sinners. By his cross he blotted out the decree of the ancient curse. *Incarnation* (M 19 OT)

Vincent Ferrer

989. When hearing confession, you should always radiate the warmest charity. Whether you are gently encouraging the fainthearted or putting the fear of God into the hardhearted, the penitent should feel that you are motivated only by pure love. Therefore, speak in a pleasant, friendly way before you use words that will prod his conscience. *Spiritual Life* (Apr 5)

Article 5:

The Anointing of the Sick (CCC 1499-1532)

Ambrose

990. The paralytic at the pool was waiting for someone. Who was this if not the Lord Jesus, born of a virgin? At his coming it is not a question of a shadow healing an individual, but Truth himself healing the universe. *Mysteries* (W 15 OT)

Augustine

991. The Lord gives light to the blind. Brethren, that light shines on us now, for we have had our eyes anointed with the eye-salve of faith. His saliva was mixed with earth to anoint the man born blind. We are of Adam's stock, blind from our birth; we need him to give us light. *John* (Su 4 Lent)

Gregory the Great

992. It is characteristic of holy men that their own painful trials do not make them lose their concern for the well-being of others. They are grieved by the adversity they must endure, yet they look out for others and teach them needed lessons; they are like gifted physicians who are themselves stricken and lie ill. They suffer wounds themselves but bring others the medicine that restores health. *Job* (M 20 OT)

John of God

993. Since this house is open to everyone, it receives the sick of every type and condition: the crippled, the disabled, lepers, mutes, the insane, paralytics, those suffering from scurvy and those bearing the afflictions of old age, many children. . . . And for all of this no payment is requested, yet Christ provides. *Letter* (Mar 8)

Leo the Great

994. Though Peter cannot assist with money, he can confer gifts of nature. With a word Peter brought healing to the man who had been lame from birth; he who did not give a coin with the emperor's image refashioned the image of Jesus in this man. *Beatitudes 95* (F 22 OT)

Lives of the Saints

995. The mere sight of the sick was enough to soften and melt his heart and make him utterly forget all the pleasures, enticements and interests of this world. When he was taking care of his patients, he seemed to spend and exhaust himself completely, so great was his devotion and compassion. He would have loved to take upon himself all their illness, their every affliction, could he but ease their pain and relieve their weakness. In the sick he saw the person of Christ. His imagination was so vivid that, while feeding them, he perceived his patients as other Christs. *Camillus* (July 14)

996. Many different diseases were rampant in Rome. Fatal diseases and plagues were everywhere, but the saint ignored the risk of contagion and displayed the deepest kindness toward the poor and the needy. Her empathy would first bring them to atone for their sins. Then she would help them by her eager care, and urge them lovingly to accept their trials, however difficult, from the hand of God. She would encourage them to endure their sufferings for love of Christ, since he had previously endured so much for them. . . . For thirty years Frances continued this service to the sick and the stranger. While she was in her husband's house, she made frequent visits to Saint Mary's and Saint Cecilia's hospitals in Trastevere, and to the hospital of the Holy Spirit in Sassia and to a fourth hospital in the Campo Santo. During epidemics like this it was not only difficult to find doctors to care for the body but even priests to provide remedies for the soul. She herself would seek them out and bring them to those who were disposed to receive the sacraments of penance and the Eucharist. *Frances of Rome* (Mar 9)

CHAPTER THREE
THE SACRAMENTS AT THE SERVICE OF COMMUNION

Article 6:

The Sacrament of Holy Orders (CCC 1536-1600)

Ambrose

997. There you saw the levite, you saw the priest, you saw the high priest . . . . You spoke in the presence of angels, as it is written: *The lips of a priest guard knowledge, and men seek the law from his mouth, for he is the angel of the Lord almighty*. There is no room for deception, no room for denial. He is an angel whose message is the kingdom of Christ and eternal life. You must judge him, not by his appearance but by his office. Remember what he handed on to you, weigh up his value, and so acknowledge his standing. *Mysteries* (Su 15 OT)

998. Do not consider the merits of individuals but the office of the priests. If you do look at the merits, consider the merits of Peter and also of Paul. . .; they have handed on to us this sacrament [baptism] which they received from the Lord Jesus. . . . Believe then that the Lord Jesus is present when he is invoked by the prayers of the priests. He said: *Where two or three are gathered, there I am also*. How much more does he give his loving presence where the Church is, where the sacraments are! *Mysteries* (W 15 OT)

999. You have entered upon the office of bishop. Sitting at the helm of the Church, you pilot the ship against the waves. Take firm hold of the rudder of faith so that the severe storms of this world cannot disturb you. . . . There is also a stream which flows down on God’s saints like a torrent. . . . Just as the apostles lifted up their voices and preached the Gospel throughout the world, so those who drink these waters begin to preach the good news of the Lord Jesus. Drink, then, from Christ, so that your voice may also be heard. Store up in your

mind the water that is Christ, the water that praises the Lord. . . . Therefore, let your words be rivers, clean and limpid, so that in your exhortations you may charm the ears of your people. And by the grace of your words win them over to follow your leadership. *Letter 2* (Dec 7)

Anthony of Padua

1000. The man who is filled with the Holy Spirit speaks in different languages. These different languages are different ways of witnessing to Christ, such as humility, poverty, patience and obedience; we speak in those languages when we reveal in ourselves these virtues to others. Actions speak louder than words; let your words teach and your actions speak. . . . Gregory says: "A law is laid upon the preacher to practice what he preaches." It is useless for a man to flaunt his knowledge of the law if he undermines its teaching by his actions. *Sermon 1* (June 13)

Augustine

1001. Thus it is the Lord who builds the house; it is the Lord Jesus who builds his own dwelling. . . . And who are those who labor on it? All those who preach God's word in the Church, who are ministers of his sacraments. . . . Hence, we are the ones who speak from without, but he builds from within. . . . He is the one who builds, admonishes, instills fear, opens the mind, and bends the perceptions to the act of belief. Yet we too, his ministers, labor, and are as it were his workmen. *Psalm 126* (Sa 14 OT)

1002. We are shepherds, and the shepherd listens and trembles not only at what is said to the shepherds but also at what is said to the sheep. . . . Because we are placed in charge, we are ranked among the shepherds, if we are good; but because we are Christians, we too are members of the flock with you. *Sermon 47* (M 13 OT)

1003. And so, my brothers, our concern should be not only to live as we ought, but also to do so in the sight of men; not only to have a good conscience but also, so far as we can in our weakness, so far as we can govern our frailty, to do nothing which might lead our weak brother into thinking evil of us. Otherwise, as we feed on the good pasture and drink the pure water, we may trample on God's meadow, and weaker sheep will have to feed on trampled grass and drink from troubled waters. *Sermon 47* (T 13 OT)

1004. The day I became a bishop, a burden was laid on my shoulders for which it will be no easy task to render an account. . . . This is why being set above you fills me with alarm, whereas being with you gives me comfort. Danger lies in the first; salvation in the second. To be honest with you, my obligations involve me in so much turmoil that I feel as though I were tossed by storms on a great ocean. When I remember by whose blood I have been redeemed, this thought brings me peace, as though I were entering the safety of a harbor. . . . By finding my chief joy therefore in the redemption, which I share with you,. . . I shall the more truly be your servant; and so not only fulfill the Lord's command, but also show myself not ungrateful to him for making me your fellow servant. . . . To be a good shepherd I depend entirely on his grace, for without his help I should be a very bad one, there is so much evil in me. . . . Help me both by your prayers and by your obedience, for then it will be a pleasure for me, not to preside over you, but to serve you. *Sermon 340* (Sept 19)

1005. The Lord will help me to speak the truth if I do not speak on my own authority. For if I speak on my own authority, I will be a shepherd nourishing myself and not the sheep. However, if my words are the Lord's, then he is nourishing you no matter who speaks. . . . I must distinguish carefully between two aspects of the role the Lord has given me. . . . The first aspect is that I am a Christian; the second, that I am a leader. I am a Christian for my own sake, whereas I am a leader for your sake; the fact that I am a Christian is to my own advantage; but I am a leader for your advantage. *Sermon 46* (Su 24 OT)

1006. This is spoken to the shepherds who feed themselves and not the sheep; it speaks of their concern and their neglect. What is their concern? *You consume their milk and cover yourselves with their wool*. . . . Thus we learn that the milk of the flock is whatever temporal support and sustenance God's people give to those who are placed over them. . . . What more can I say concerning those shepherds who do not need the milk of the flock? They are more merciful; or rather, they carry out a more abundant ministry of mercy. They are able to do so, and they do it. Let them receive praise, but do not condemn the others. *Sermon 46* (M 24 OT)

1007. But for the light to be kept alive it must receive fuel which is to be provided out of charity. Only let not the Gospel be for sale, with preachers demanding a price for it and making their living from it. . . . Payment is to be expected only from the one who also grants salvation. Why then are they rebuked? Why are they accused? Because, when they took the milk and covered themselves with the wool, they neglected the sheep. They sought only to serve their own cause and not Christ's. *Sermon 46* (Tu 24 OT)

1008. One who gives milk gives sustenance, while one who gives wool gives honor. . . . In recalling how they treated him, the Apostle does not want to appear forgetful of the honor they did him. . . . Yet he still comes to the sheep that is ill, to the one that is diseased, to cut the wound and not to spare the diseased part. . . . He did not seek what was his but what was Christ's. *Sermon 46* (W 24 OT)

1009. Even the strong sheep, if he turns his eyes from the Lord's laws and looks at the man set over him, notices when his shepherd is living wickedly and begins to say in his heart: "If my pastor lives like that, why should I not live like him?" The wicked shepherd kills the strong sheep. But if he kills the strong one what does he do to the rest? *Psalm 46* (Th 24 OT)

1010. But what sort of shepherds are they who for fear of giving offense not only fail to prepare the sheep for the temptations that threaten, but even promise them worldly happiness? God himself made no such promise to this world. On the contrary, God foretold hardship

upon hardship in this world until the end of time. And you want the Christian to be exempt from these troubles? Precisely because he is a Christian, he is destined to suffer more in this world. For the Apostle says: *All who desire to live a holy life in Christ will suffer persecution*. . . . You say instead: "If you live a holy life in Christ, all good things will be yours in abundance. . . ." Is this the way you build up the believer?. . . You have built him on sand. *Sermon 46* (F 24 OT)

1011. Offer the bandage of consolation, bind up what has been broken. Say this: "Do not be afraid. God in whom you have believed does not abandon you in temptations. God is faithful. He does not allow you to be tempted beyond your strength. It is not I who say this, but the Apostle, and he says further: *Are you willing to accept his trial, the trial of Christ who speaks in me*? When you hear this you are hearing it from Christ himself, you are hearing it from the shepherd who gives pasture to Israel. . . . Do not reject him." *Psalm 46* (Sa 24 OT)

1012. In the case of the weak sheep, it is to be feared that the temptation, when it comes, may break him. The sick person, however, is already ill by reason of some illicit desire or other, and this is keeping him from entering God's path and submitting to Christ's yoke. . . . But perhaps the physician himself is concealed within; for the true understanding of Scripture is hidden. Reveal therefore what is hidden, and thus you will open the roof and lower the paralytic to the feet of Christ. *Psalm 46* (Su 25 OT)

1013. However unwelcome, I dare to say: "You wish to stray, you wish to be lost; but I do not want this." For the one whom I fear does not wish this. . . . I shall recall the straying; I shall seek the lost. Whether they wish it or not, I shall do it. And should the brambles of the forests tear at me when I seek them, I shall force myself through all straits; I shall pull down all hedges. So far as the God whom I fear grants me the strength, I shall search everywhere. *Psalm 46* (M 25 OT)

1014. The shepherds are dead, but the sheep are safe, for the Lord lives. *I live, says the Lord God*. Which shepherds are dead? Those who seek what is theirs and not what is Christ's. But will there be shepherds

who seek what is Christ’s and not what is theirs, and will they be found? There will indeed be such shepherds, and they will indeed be found; they are not lacking, nor will they be lacking in the future. *Psalm 46* (Tu 25 OT)

1015. Certainly, if there are good sheep there are also good shepherds; good sheep give rise to good shepherds. But all good shepherds are one in the one good shepherd; they form a unity. If only they feed the sheep, Christ is feeding the sheep. . . . All shepherds should therefore be one in the one good shepherd. All should speak with the one voice of the one shepherd, so that the sheep may hear and follow their shepherd; not this or that shepherd, but the one shepherd. All should speak with one voice in Christ, not with different voices. *Psalm 46* (F 25 OT)

1016. Peter had denied Christ three times, and to counter this he must profess his faith three times. . . . If denying the shepherd was proof of fear, then the task of love is to feed his flock. . . . So the shepherds of Christ’s flock must never indulge in self-love; if they do they will be tending the sheep not as Christ’s but as their own. And of all vices this is the one that the shepherds must guard against most earnestly: seeking their own purposes instead of Christ’s, furthering their own desires by means of those persons for whom Christ shed his blood. *John* (Dec 6)

1017. The love of Christ ought to reach such a spiritual pitch in his shepherds that it overcomes the natural fear of death. . . . With his passion for their example, Christ’s shepherds are most certainly bound to cling to the pattern of his suffering, since even the lambs have so often followed that pattern of the chief shepherd in whose one flock the shepherds themselves are lambs. *John* (Dec 6)

1018. After his resurrection our Lord asked: *Peter, do you love me*. And Peter replied: *I do love you*. The question and the answer were repeated three times. And each time the Lord added: *Feed my sheep*. In other words, if you want to show that you love me, then *feed my sheep*. . . . And so the Lord, after entrusting his sheep to him for the third time, immediately added:. . . *When you are old, another will gird*

you and take you where you do not wish to go. . . . Thus he foretold Peter's own offerings and crucifixion. By this the Lord suggested that *feed my sheep* meant suffer for my sheep. *Sermon Guelf*. 32 (Feb 3)

Boniface

1019. In her voyage across the ocean of this world, the Church is like a great ship being pounded by the waves of life's different stresses. Our duty is not to abandon ship but to keep her on her course. The ancient fathers showed us how we should carry out this duty: Clement, Cornelius and many others in the city of Rome, Cyprian at Carthage, Athanasius at Alexandria. They all lived under emperors who were pagans; they all steered Christ's ship—or rather his most dear spouse, the Church. This they did by teaching and defending her, by their labors and sufferings, even to the shedding of blood. . . . Let us be neither dogs that do not bark nor silent onlookers nor paid servants who run away before the wolf. Instead let us be careful shepherds watching over Christ's flock. Let us preach the whole of God's plan to the powerful and to the humble, to rich and to poor, to men of every rank and age, as far as God gives us the strength, in season and out of season, as Saint Gregory writes in his book of Pastoral Instruction. *Letter 78* (June 5)

Charles Borromeo

1020. I admit that we are all weak, but if we want help, the Lord God has given us the means to find it easily. One priest. . . may wish to be chaste and to reflect the heavenly virtues in the way he lives. Yet he does not resolve to use suitable means, such as penance, prayer, the avoidance of evil discussions and harmful and dangerous friendships. Another priest complains that as soon as he comes into church to pray the office or to celebrate Mass, a thousand thoughts fill his mind and distract him from God. But what was he doing in the sacristy before he came out for the office or for Mass?. . . If teaching and preaching is your job, then study diligently and apply yourself to whatever is necessary for doing the job well. Be sure that you first preach by the

way you live. . . . Are you in charge of a parish? If so, do not neglect the parish of your own soul, do not give yourselves to others so completely that you have nothing left for yourself. You have to be mindful of your people without becoming forgetful of yourself. My brothers, you must realize that for us churchmen nothing is more necessary than meditation. We must meditate before, during and after everything we do. . . . This is the way we can easily overcome the countless difficulties we have to face day after day, which, after all, are part of our work: in meditation we find the strength to bring Christ to birth in ourselves and in other men. *Sermon* (Nov 4)

Cyprian

1021. I was quite happy that his [Pope Fabian's] virtuous demise corresponded with the integrity of his administration. . . . For just as the defection of a superior has such a harmful effect on the stability of those who follow him, so contrariwise it is helpful and encouraging when a bishop offers himself as a model for his brothers by the constancy of his faith. *Letter 9* (Jan 20)

Cyril of Alexandria

1022. Our Lord Jesus Christ has appointed certain men to be guides and teachers of the world and stewards of his divine mysteries. . . . Accordingly, in affirming that they are sent by him just as he was sent by the Father, Christ sums up in a few words the approach they themselves should take to their ministry. From what he said they would gather that it was their vocation to call sinners to repentance, to heal those who were sick whether in body or spirit, to seek in all their dealings never to do their own will but the will of him who sent them, and as far as possible to save the world by their teaching. *John* (Oct 28)

Eusebius of Vercelli

1023. Dearly beloved, I rejoice in your faith, in the salvation that comes from faith, in your good works, which are not confined to your own surroundings but spread far and wide. Like a farmer tending a sound tree, untouched by ax or fire because of its fruit, I want not only to serve you in the body, good people that you are, but also to give my life for your well-being. *Letter 2* (Aug 2)

Fulgentius of Ruspe

1024. We bishops, then, are the servants of the householder, the stewards of the Master, and we have received the portion of food to dispense to you. . . . We may therefore take this spiritual food to mean the venerable mystery of the Christian faith. And we give you this portion of food in the Lord's name as often as we, enlightened by the gift of grace, teach you in accordance with the rule of true faith. In turn, you daily receive the portion of food at the hands of the Lord's stewards when you hear the word of truth from the servants of God. *Sermon 1* (Com Pastors)

Gregory of Nyssa

1025. Our service of mankind must be given freely. One who is in such a position must be subject to everyone and serve his brothers as if he were paying off a debt. Moreover, those who are in charge should work harder than the others and conduct themselves with greater submission than their own subjects. Their lives should serve as a visible example of what service means, and they should remember that those who are committed to their trust are held in trust from God. *Christian Formation* (Sa 26 OT)

Gregory the Great

1026. Look about you and see how full the world is of priests, yet in God's harvest a laborer is rarely to be found; for although we have accepted the priestly office, we do not fulfill its demands. . . . It is not

easy to know for whose sinfulness the preacher's word is withheld, but it is indisputable that the shepherd's silence while often injurious to himself will always harm his flock. . . . We abandon the ministry of preaching and, in my opinion, are called bishops to our detriment, for we retain the honorable office but fail to practice the virtues proper to it. Those who have been entrusted to us abandon God, and we are silent. They fall into sin, and we do not extend a hand of rebuke. *Gospels 17* (Sa 27 OT)

1027. The teaching of the arrogant has this characteristic: they do not know how to introduce their teaching humbly. . . . With their words they betray what they teach; they give the impression that they live on lofty heights from which they look down disdainfully on those whom they are teaching; they regard the latter as inferiors, to whom they do not deign to listen as they talk; indeed they scarcely deign to talk to them at all—they simply lay down the law. . . . On the contrary true doctrine all the more effectively shuns the voice of arrogance through reflection. . . . For true doctrine tries both to teach by words and to demonstrate by living example—humility, which is the mother and mistress of virtues. Its goal is to express humility among the disciples of truth more by deeds than by words. . . . When one practices first and preaches afterwards, one is really teaching with power. Doctrine loses credibility, if conscience tethers the tongue. *Job* (W 9 OT)

1028. Note that a man whom the Lord sends forth as a preacher is called a watchman. A watchman always stands on a height so that he can see from afar what is coming. Anyone appointed to be a watchman for the people must stand on a height for all his life to help them by his foresight. How hard it is for me to say this, for by these very words I denounce myself. I cannot preach with any competence, and yet insofar as I do succeed, still I myself do not live my life according to my own preaching. *Ezekiel* (Sept 3)

1029. The Lord sends his disciples out to preach in twos in order to teach us silently that whoever fails in charity toward his neighbor should by no means take upon himself the office of preaching. *Gospels 17* (Oct 18)

1030. A spiritual guide should be silent when discretion requires and speak when words are of service. Otherwise he may say what he should not or be silent when he should speak. Indiscreet speech may lead men into error and an imprudent silence may leave in error those who could have been taught. Pastors who lack foresight hesitate to say openly what is right because they fear losing the favor of men. As the voice of truth tells us, such leaders are not zealous pastors who protect their flocks, rather they are like mercenaries who flee by taking refuge in silence when the wolf appears. . . . Anyone ordained a priest undertakes the task of preaching, so that with a loud cry he may go on ahead of the terrible judge who follows. If, then, a priest does not know how to preach, what kind of cry can such a dumb herald utter? *Pastoral Guide* (Su 27 OT)

1031. For I know through your love for that people, specially chosen for you, that Almighty God has performed great miracles. But it is necessary that the same heavenly gift should cause you to rejoice with fear and to fear with gladness. You should be glad because by means of external miracles the souls of the Angles have been led to interior grace. But you should tremble lest, on account of these signs, the preacher's own weak soul be puffed up with presumption; lest, while seeming externally raised aloft in honor, it fall internally as a result of vainglory *Letter* (May 27)

1032. Holy men beset by tribulation must endure the assaults of those who use violence and verbal attacks. The former they resist with the shield of patience, but against the latter they launch the sharp arrows of true doctrine. . . . The straying sheep they set on the right path by their teaching; the attacker they suffer and overcome. For they have nothing but patient scorn for the enemy who moves against them, but they sympathize with their weaker fellows and bring them back to the safe way, opposing the former lest they lead others astray and fearing for the latter lest they completely lose sight of the truly upright life. *Job* (M 20 OT)

Ignatius of Antioch

1033. For Jesus Christ, our life, without whom we cannot live, is the mind of the Father, just as the bishops, appointed over the whole earth, are in conformity with the mind of Jesus Christ. It is fitting, therefore, that you should be in agreement with the mind of the bishop as in fact you are. Your excellent presbyters, who are a credit to God, are as suited to the bishop as strings to a harp. . . . Let no one make any mistake: unless a person is within the sanctuary, he is deprived of God's bread. For if the prayer of one or two has such power, how much more has the prayer of the bishop and the whole Church. *Ephesians* (Su 2 OT)

1034. Now it hardly becomes you to presume on your bishop's youth, but rather, having regard to the power of God the Father, to show him every mark of respect. This, I understand, is what your holy presbyters do, not taking advantage of his youthful condition but deferring to him with the prudence that comes from God, or rather not to him but to the Father of Jesus Christ, to the bishop of all. So then, for the honor of him who loves us, it is proper to obey without hypocrisy; for a man does not so much deceive the bishop he can see as try to deceive the bishop he cannot see. *Magnesians* (Su 16 OT)

1035. The bishop is to preside as God's representative, the presbyters are to perform the rule of the apostolic council, and the deacons, who are so dear to me, are to be entrusted with the service of Jesus Christ, who was with the Father before time began and has now at last manifested himself to us. . . . The Lord did nothing either of himself or through his apostles without his Father, with whom he is united; so too, you should undertake nothing without the bishop and the presbyters. *Magnesians* (M 16 OT)

1036. As sons of the light of truth, flee divisions and evil doctrines; where your shepherd is, follow him as his flock. For all who belong to God and Jesus Christ are with the bishop; all who repent and return to the unity of the Church will also belong to God, that they may live according to Jesus Christ. . . . For there is only one flesh of our Lord Jesus Christ and one cup to unite us with his blood, one altar and one bishop with the presbyters and deacons, who are his fellow servants.

Then, whatever you do, you will do according to God. *Philadelphians* (Th 27 OT)

1037. Thus one thing is necessary, and you already observe it, that you do nothing without your bishop; indeed, be subject to the clergy as well, seeing in them the apostles of Jesus Christ our hope, for if we live in him we shall be found in him. . . . Similarly, all should respect the deacons as Jesus Christ, just as all should regard the bishop as the image of the Father, and the clergy as God's senate and the college of the apostles. Without these three orders you cannot begin to speak of a church. . . . Whoever is within the sanctuary is pure; but whoever is not is unclean. That is to say, whoever acts apart from the bishop and the clergy and the deacons is not pure in his conscience. *Trallians* (Tu 27 OT)

1038. Justify your episcopal dignity by your unceasing concern for the spiritual and temporal welfare of your flock; let unity, the greatest of all goods, be your preoccupation. Carry the burdens of all men as the Lord carries yours; have patience with all in charity, as indeed you do. Give yourself to prayer continually, ask for wisdom greater than you now have, keep alert with an unflagging spirit. . . . Increase your zeal. Read the signs of the times. Look for him who is outside time, the eternal one, the unseen, who became visible for us. *Polycarp* (F 17 OT)

1039. Speak to each man individually, following God's example; bear the infirmities of all, like a perfect athlete of God. The greater the toil, the richer the reward. If you love only your good disciples, you gain no merit; rather you must win over the more troublesome of them by kindness. The same salve does not heal all wounds; convulsions should be allayed with poultices. . . . Do not be overwhelmed by those who seem trustworthy and yet teach heresy. Remain firm, like the anvil under the hammer. The good athlete must take punishment in order to win. And above all we must bear with everything for God, so that he in turn may bear with us. *Polycarp* (F 17 OT)

John Damascene

1040. Now you have called me, Lord, by the hand of your bishop to minister to your people. I do not know why you have done so, for you alone know that. Lord, lighten the heavy burden of the sins through which I have seriously transgressed. Purify my mind and heart. Like a shining lamp, lead me along the straight path. When I open my mouth, tell me what I should say. By the fiery tongue of your Spirit make my own tongue ready. *Statement of Faith* (Dec 4)

John Leonardi

1041. Those who want to work for moral reform in the world must seek the glory of God before all else. . . . Their upright lives and noble conduct must shine before all who are in the house of God. . . . They will be like skilled physicians taking great pains to dispose of all the diseases that afflict the Church and require a cure. They will ready themselves to provide suitable remedies for each illness. As far as remedies applicable to the whole Church are concerned, reform must begin with high and low alike, with superiors and inferiors. Yet the reformers must look first to those who are set over the rest, so that reform can begin at the point from which it may spread to the others. *Letter* (Oct 9)

John of Capistrano

1042. Those who are called to the table of the Lord must glow with the brightness that comes from the good example of a praiseworthy and blameless life. They must completely remove from their lives the filth and uncleanness of vice. Their upright lives must make them like the salt of the earth for themselves and for the rest of mankind. . . . It is indeed a double task that worthy priests perform, that is to say, it is both exterior and interior, both temporal and spiritual, and, finally, both a passing task and an eternal one. . . . By the brightness of their holiness they must bring light and serenity to all who gaze upon them. They have been placed here to care for others. Their own lives should be an example to others, showing how they must live in the house of the Lord. *Mirror of Clergy* (Oct 23)

Leo the Great

1043. Although the universal Church of God is constituted of distinct orders of members, still, in spite of the many parts of its holy body, the Church subsists as an integral whole. . . . For indeed one sacramental priesthood is celebrated throughout the entire body of the Church. The oil which consecrates us has richer effects in the higher grades, yet it is not sparingly given in the lower. *Birthday 4* (Nov 10)

Lives of the Saints

1044. He established a clergy dedicated to the ideals of the Gospel and the apostolic Church. They were chaste and poor. They wore "the clothing and the symbols of the new man; that is to say, they wore the religious habit and exhibited the dignity proper to the priesthood." Norbert asked them "to live according to the norms of the Scriptures with Christ as their model." They were "to be clean in all matters pertaining to the altar and divine worship, to correct their faults and failings in their chapter meeting, and to care for and give shelter to the poor." The priests lived in community, where they continued the work of the apostles. *Norbert* (June 6)

Pacian

1045. Christ must, therefore, be received in order to beget, for the apostle John says: *To all who received him he gave the power to become sons of God*. But these things cannot be accomplished except by the sacrament of the font, the chrism and the priest. For sin is washed away by the waters of the font; the Holy Spirit is poured forth in the chrism; and we obtain both of these gifts through the hands and the mouth of the priest. *Baptism* (F 19 OT)

Thomas Aquinas

1046. Although the bishops of the Church, who are her sons, are all shepherds, nevertheless Christ refers only to one person in saying: *I am the Good Shepherd*, because he wants to emphasize the virtue of charity. Thus, no one can be a good shepherd unless he is one with Christ in charity. *John* (M 21 OT)

Thomas Becket

1047. If we who are called bishops desire to understand the meaning of our calling and to be worthy of it, we must strive to keep our eyes on him whom God appointed high priest for ever, and to follow in his footsteps. For our sake he offered himself to the Father upon the altar of the cross. . . . As successors of the apostles, we hold the highest rank in our churches; we have accepted the responsibility of acting as Christ's representatives on earth. . . . It must therefore be our endeavor to destroy the reign of sin and death, and by nurturing faith and uprightness of life, to build up the Church of Christ into a holy temple in the Lord. There are a great many bishops in the Church, but would to God we were the zealous teachers and pastors that we promised to be at our consecration, and still make profession of being. *Letter 74* (Dec 29)

Vatican II

1048. In exercising their duty of teaching, bishops are to proclaim the Gospel of Christ before men, a task that stands out among their principal duties. In the strength of the Spirit they are to call men to faith, or confirm them in a living faith. They are to set before them the mystery of Christ in its entirety, that is, those truths which are necessary in order to know Christ, as well as the divinely revealed way of glorifying God and so attaining to eternal happiness. . . . They should present Christian teaching in a way appropriate to the needs of the times, that is, in a way that meets the difficulties and problems that people today find a special burden and source of anxiety. They should also safeguard this teaching, instructing the faithful how to defend it and propagate it themselves. In handing on this teaching they should

manifest the Church's motherly concern for all, believers and unbelievers alike. They should show a special solicitude for the poor and less fortunate, to whom the Lord has sent them to preach the good news. In discharging their duty as father and shepherd, bishops should be among their people as those who serve, good shepherds who know their sheep and whose sheep know them. *Christus Dominus*, nos. 12-13, 16 (Mar 23)

1049. By the sacrament of Orders priests are formed in the image of Christ the Priest, to be ministers of Christ the Head in constructing and building up his whole Body, the Church, as fellow-workers with the order of bishops. . . . By receiving holy Orders they have been consecrated in a new way, and made living instruments of Christ the eternal Priest, so as to be able to continue through the years Christ's wonderful work which, by divine power, has restored to wholeness the entire family of man. Since each priest acts, as far as he may, in the person of Christ himself, he is given special grace to help him grow toward the perfection of the one whose role he plays, as he ministers to his flock and the whole people of God. . . . As they exercise the ministry of the Spirit and of holiness, they are strengthened in the spiritual life, provided that they are docile to Christ's Spirit, who gives them life and is their guide. By the sacred actions they perform daily, and by their entire ministry in communion with their bishop and fellow-priests, they are set on the way that leads to perfection. *Presbyterorum ordinis*, nos. 3, 12 (Com Pastors)

Vincent Ferrer

1050. When you treat virtuous and sinful acts in your sermons and exhortations, use simple language and sensible idioms. . . . Your words should sound as though they were coming, not from a proud or angry soul, but from a charitable and loving heart. Your tone of voice should be that of a father who suffers with his sinful children, as though they were seriously ill or were lying in a huge pit; and he struggles to free them, raise them up, and cherish them like a mother, as one who is happy over their progress and the hope they have of heaven's glory. . . . When hearing confession, you should always radiate the

warmest charity. Whether you are gently encouraging the fainthearted or putting the fear of God into the hardhearted, the penitent should feel that you are motivated only by pure love. *Spiritual Life* (Apr 5)

Article 7:

The Sacrament of Matrimony (CCC 1601-66)

Bernard

1051. The Bridegroom's love, or rather the love which is the Bridegroom, asks in return nothing but faithful love. Let the beloved, then, love in return. Should not a bride love, and above all, Love's bride? Could it be that Love not be loved?. . . To love so ardently then is to share the marriage bond; she cannot love so much and not be totally loved, and it is in the perfect union of two hearts that complete and perfected marriage consists. *Sermon 83* (Aug 20)

Clement of Rome

1052. Let us lead our wives toward all that is good. Let them show by their conduct that they are lovers of chastity; by their gentleness let them reveal a pure and sincere disposition; by their silence let them manifest the control they have over their tongues; let them bestow an equal charity, without respect for persons, on all who have a holy fear of God. *Corinthians* (M 30 OT)

Cyprian

1053. Virgins show forth the beauty of God's grace; they are the image of God that reflects the holiness of the Lord; they are the more illustrious members of Christ's flock. They are the glory of mother Church and manifest her fruitfulness. The more numerous her virgins are, the greater is her joy. *Dress of Virgins* (Com Virgins)

Faustus of Riez

1054. *Like a bridegroom coming from his marriage chamber* our God descended to earth in his incarnation, in order to be united to his Church which was to be formed of the pagan nations. To her he gave a pledge and a dowry: a pledge when God was united to man; a dowry when he was sacrificed for man's salvation. The pledge is our present redemption; the dowry, eternal life. *Sermon 5* (Sa after Epi)

Ignatius of Antioch

1055. Tell my sisters to love the Lord and be content with their husbands in the flesh and in the spirit, and in the same way bid my brothers in Christ's name to love their wives as the Lord loves his Church. If anyone can remain chaste in honor of the Savior's flesh, then let him do so without boasting. . . . Those who marry should be united with the bishop's approval, so that the marriage may follow God's will and not merely the prompting of the flesh. Let everything be done for God's honor. *Polycarp* (Sa 17 OT)

Vatican II

1056. Husband and wife, by the covenant of marriage, are no longer two, but one flesh. By their intimate union of persons and of actions they give mutual help and service to each other, experience the meaning of their unity, and gain an ever deeper understanding of it day by day. This intimate union in the mutual self-giving of two persons, as well as the good of the children, demands full fidelity from both, and an indissoluble unity between them. Christ the Lord has abundantly blessed this richly complex love, which springs from the divine source of love and is founded on the model of his union with the Church. In earlier times God met his people in a covenant of love and fidelity. So now the Savior of mankind, the Bridegroom of the Church, meets Christian husbands and wives in the sacrament of matrimony. Further, he remains with them in order that, as he loved the Church and gave himself up for her, so husband and wife may, in

mutual self-giving, love each other with perpetual fidelity. *Gaudium et spes*, no. 48 (M 3 OT)

1057. Christian partners are therefore strengthened, and as it were consecrated, by a special sacrament for the duties and the dignity of their state. By the power of this sacrament they fulfill their obligations to each other and to their family and are filled with the spirit of Christ. This spirit pervades their whole lives with faith, hope and love. Thus they promote their own perfection and each other's sanctification, and so contribute together to the greater glory of God. *Gaudium et spes*, no. 48 (M 3 OT)

1058. Husband and wife, raised to the dignity and the responsibility of parenthood, will be zealous in fulfilling their task as educators, especially in the sphere of religious education, a task that is primarily their own. Children, as active members of the family, contribute in their own way to the holiness of their parents. With the love of grateful hearts, with loving respect and trust, they will return the generosity of their parents and will stand by them as true sons and daughters when they meet with hardship and the loneliness of old age. *Gaudium et spes*, no. 48 (M 3 OT)

1059. Chastity for the sake of the kingdom of heaven, professed by religious, is to be valued as an outstanding gift of grace. In a unique way it sets free man's heart, so that it may be the more inflamed with love for God and for all mankind. It is therefore a special sign of the blessings of heaven, and a most fitting means by which religious dedicate themselves eagerly to the service of God and the works of the apostolate. In this way they bring to the minds of all the faithful that wonderful marriage between the Church and Christ, its only spouse: a marriage that has been established by God, and will be fully revealed in the world to come. *Perfectae caritatis*, no. 25 (Com Virgins)

PART THREE

LIFE IN CHRIST

SECTION ONE
MAN'S VOCATION
LIFE IN THE SPIRIT

CHAPTER ONE
THE DIGNITY OF THE HUMAN PERSON (CCC 1700-1876)

Article 1:

Man: The Image of God

Ambrose

1060. The Lord is magnified, not because the human voice can add anything to God but because he is magnified within us. Christ is the image of God, and if the soul does what is right and holy, it magnifies that image of God, in whose likeness it was created and, in magnifying the image of God, the soul has a share in its greatness and is exalted. *Luke* (Dec 21)

Asterius of Amasea

1061. You were made in the image of God. If then you wish to resemble him, follow his example. Since the very name you bear as Christians is a profession of love for men, imitate the love of Christ. *Homily 13* (Th 1 Lent)

Augustine

1062. The knowledge that I have of myself, I possess because you have enlightened me; while the knowledge of myself that I do not yet possess will not be mine until my darkness shall be made as the noonday sun before your face. *Confessions* (Tu 8 OT)

Bernard

1063. It is by faith that he dwells in our hearts, in our memory, our intellect and penetrates even into our imagination. What concept could man have of God if he did not first fashion an image of him in his heart? *"De Aquaeductu*" (Oct 7)

Braulio of Saragossa

1064. Some unknown feeling causes us to burst into tears; some hidden feeling discourages the mind which tries to trust and to hope. Such is the sad human condition; without Christ all of life is utter emptiness. *Letter 19* (Office Dead)

Catherine of Siena

1065. What an immeasurably profound love! Your Son went down from the heights of his divinity to the depths of our humanity. Can anyone's heart remain closed and hardened after this? We image your divinity, but you image our humanity in that union of the two which you have worked in a man. You have veiled the Godhead in a cloud, in the clay of our humanity. *Dialogue* (Su 19 OT)

Columban

1066. Moses wrote in the law: *God made man in his image and likeness*. Consider, I ask you, the dignity of these words. God is all-powerful. We cannot see or understand him, describe or assess him. Yet he fashioned man from clay and endowed him with the nobility of his own image. . . . It is a glorious privilege that God should grant man his eternal image and the likeness of his character. Man's likeness to God, if he preserves it, imparts high dignity. . . . We must restore his image with love, for he is love. . . . We must restore it with loyalty and truth, for he is loyal and truthful. *Instruction 11* (Nov 23)

Ignatius of Antioch

1067. Just as there are two coinages, one of God and the other of the world, each with its own image, so unbelievers bear the image of this world, and those who have faith with love bear the image of God the Father through Jesus Christ. Unless we are ready through his power to die in the likeness of his passion, his life is not in us. *Magnesians* (Su 16 OT)

John Chrysostom (pseudo)

1068. Paint your house with the colors of modesty and humility. Make it radiant with the light of justice. Decorate it with the finest gold leaf of good deeds. Adorn it with the walls and stones of faith and

generosity. Crown it with the pinnacle of prayer. In this way you will make it a perfect dwelling place for the Lord. You will be able to receive him as in a splendid palace, and through his grace you will already possess him, his image enthroned in the temple of your spirit. *Homily 6* (F after Ash Wed)

Leo the Great

1069. With a word Peter brought healing to the man who had been lame from birth; he who did not give a coin with the emperor's image refashioned the image of Jesus in this man. *Beatitudes 95* (F 22 OT)

1070. Mercy itself wishes you to be merciful, righteousness itself wishes you to be righteous, so that the Creator may shine forth in his creature, and the image of God be reflected in the mirror of the human heart as it imitates his qualities. *Beatitudes 95* (Su 23 OT)

1071. Rouse yourself, man, and recognize the dignity of your nature. Remember that you were made in God's image; though corrupted in Adam, that image has been restored in Christ. *Christmas 7* (F 5 OT)

Peter Chrysologus

1072. The second Adam stamped his image on the first Adam when he created him. . . . Now that we are reborn . . . in the likeness of our Lord, . . . let us put on the complete image of our Creator so as to be wholly like him, not in the glory that he alone possesses, but in innocence, simplicity, gentleness, patience, humility, mercy, harmony, those qualities in which he chose to become, and to be, one with us. *Sermon 117* (Sa 29 OT)

1073. And the Creator still works to devise things that can add to your glory. He has made you in his image that you might in your person make the invisible Creator present on earth; he has made you his legate, so that the vast empire of the world might have the Lord's representative. *Sermon 148* (July 30)

Procopius of Gaza

1074. To man who was made in the image of Christ when the rest of creation was completed, Wisdom gave the seven gifts of the Spirit to enable him to believe in Christ and to keep his commandments. By means of these gifts the spiritual man grows and develops until, through firm faith and the supernatural graces he receives, he finally reaches maturity. *Proverbs* (W 6 OT)

Vatican II

1075. Man, created in God's image, has been commissioned to master the earth and all it contains, and so rule the world in justice and holiness. He is to acknowledge God as the creator of all, and to see himself and the whole universe in relation to God, in order that all things may be subject to man, and God's name be an object of wonder and praise over all the earth. *Gaudium et spes*, no. 34 (May 1)

1076. Man's worth is greater because of what he is than because of what he has. *Gaudium et spes*, no. 35 (Sa 4 OT)

1077. All human activity, in daily jeopardy through pride and inordinate self-love, is to find its purification and its perfection in the cross and resurrection of Christ. *Gaudium et spes*, no. 37 (Sa 4 Lent)

Article 2:

Our Vocation to Beatitude

Ambrose

1078. Since [God] is good, and especially to those who are faithful to him, let us hold fast to him with all our soul, our heart, our strength, and so enjoy his light and see his glory and possess the grace of supernatural joy. Let us reach out with our hearts to possess that good, let us exist in it and live in it, let us hold fast to it, that good which is

beyond all we can know or see and is marked by perpetual peace and tranquillity, a peace which is beyond all we can know or understand. . . . It is through God's goodness that all that is truly good is given us, and in it there is no admixture of evil. . . . Since God is our refuge, God who is in heaven and above the heavens, we must take refuge from this world in that place where there is peace, where there is rest from toil, where we can celebrate the great sabbath. . . . To rest in the Lord and to see his joy is like a banquet, and full of gladness and tranquillity. *Flight* (Sa 2 Lent)

1079. Dear brethren, God's love is calling us to the joys of eternal happiness for the salvation of our souls. . . . The joys of this world lead to eternal misery, but the joys that are according to the Lord's will, bring those who persevere in them to joys that are enduring and everlasting. *Philippians* (F 26 OT)

Anastasius of Sinai

1080. It is good to be with Jesus and to remain here for ever. What greater happiness or higher honor could we have than to be with God, to be made like him and to live in his light?. . . With Christ, our hearts receive all the wealth of his eternal blessings, and there where they are stored up for us in him, we see reflected as in a mirror both the firstfruits and the whole of the world to come. *Transfiguration* (Aug 6)

Augustine

1081. When once I shall be united to you with my whole being, I shall at last be free of sorrow and toil. Then my life will be alive, filled entirely with you. When you fill someone, you relieve him of his burden, but because I am not yet filled with you, I am a burden to myself. My joy when I should be weeping struggles with my sorrows when I should be rejoicing. . . . Pity the prosperity of this world, pity it once and again, for it corrupts joy and brings the fear of adversity. Pity the adversity of this world, pity it again, then a third time; for it fills men with a longing for prosperity, and because adversity itself is hard

for them to bear and can even break their endurance. *Confessions* (W 8 OT)

1082. We must search out the life of happiness, we must ask for it from the Lord our God. Many have discussed at great length the meaning of happiness, but surely we do not need to go to them and their long drawn out discussions. Holy Scripture says concisely and with truth: *Happy is the people whose God is the Lord. Proba* (W 29 OT)

Bruno

1083. When he [the Psalmist] says *blessed*, he means that they enjoy as much happiness as can be conceived. Clearly they are blessed because out of their devoted love *they will praise you for ever*, that is, for all eternity. For they would not offer praise for all eternity unless they were blessed for all eternity. Now even though we may have faith, hope and love, none of us can attain this state of blessedness by ourselves. Rather, *blessed is the man*—he alone attains blessedness—*whose help is from you* in rising to the heights of happiness on which he has set his heart. *Psalm 83* (Th 23 OT)

Clare of Assisi

1084. Happy indeed is she who is granted a place at the divine banquet, for she may cling with her inmost heart to him whose beauty eternally awes the blessed hosts of heaven; to him whose love inspires love, whose contemplation refreshes, whose generosity satisfies, whose gentleness delights, whose memory shines sweetly as the dawn; to him whose fragrance revives the dead, and whose glorious vision will bless all the citizens of that heavenly Jerusalem. *Letter* (Aug 11)

Columban

1085. You, King of glory, know how to give great gifts, and you have promised them; there is nothing greater than you, and you bestowed yourself upon us; you gave yourself for us. Therefore, we ask that we may know what we love, since we ask nothing other than that you give us yourself. For you are our all: our life, our light, our salvation, our food and our drink, our God. Inspire our hearts, I ask you, Jesus, with that breath of your Spirit; wound our souls with your love. . . . Blessed is the soul so wounded by love. . . . Therefore, the more the soul loves, the more it desires to love, and the greater its suffering, the greater its healing. *Instruction 13* (Th 21 OT)

Gregory of Agrigentum

1086. Now it is our supreme delight to behold him and contemplate his divine splendor with the eyes of our spirit. When we participate in and associate with that beauty, we are enlightened and adorned and this is our delight. We take delight in being saturated with the sweetness of the Spirit, in being clothed in holiness, in achieving wisdom. Finally we are filled with a joy that comes from God and endures through all the days of our earthly life. *Ecclesiastes* (Sa 7 OT)

Gregory of Nyssa

1087. Along the seacoast, you may often see mountains facing the sea. . . . At the top a projection forms a ledge overhanging the depths below. If a man were to look down from that ledge, he would be overcome by dizziness. In this same way my soul grows dizzy when it hears the great voice of the Lord saying: *Blessed are the clean of heart, for they shall see God*. The vision of God is offered to those who have purified their hearts. . . . But John, Paul and Moses, pillars of our faith, all testify that it is impossible to see God. Look at the dizziness that affects the soul drawn to contemplating the depths of these statements. If God is life, then he who does not see God does not see life. Yet God cannot be seen; the apostles and prophets, inspired by the Holy Spirit, have testified to this. Into what straits is man's hope driven! *Beatitudes 6* (Th 12 OT)

1088. One who has seen God has, in the act of seeing, gained all that is counted good: life without end, everlasting freedom from decay, undying happiness, a kingdom that has no end, lasting joy, true light, a voice to sing pleasingly in the spirit, unapproachable glory, perpetual rejoicing, in a word, the totality of blessing. Such is the wonderful hope held out by the beatitudes. As we have seen, the condition for seeing God is purity of heart, and now once more my mind is in confusion,. . . wondering if purity of heart is something impossible. . . . Surely the Lord does not encourage us to do something impossible to human nature because the magnitude of what he commands is beyond the reach of our human strength? The truth is different. . . . If it is clear that those who taught that the contemplation of God was beyond their powers are themselves blessed, and if blessedness consists in the vision of God and is granted to the pure in heart, then purity of heart, leading to blessedness, is certainly not among the things that are impossible. *Beatitudes 6* (F 12 OT)

1089. From the Lord's saying: *Blessed are the pure of heart, for they shall see God*, we are to learn that blessedness does not lie in knowing something about God, but rather in possessing God within oneself. I do not think these words mean that God will be seen face to face by the man who purifies the eye of his soul. Their sublime import is brought out more clearly perhaps in that other saying of the Lord's: *The kingdom of God is within you*. This teaches us that the man who cleanses his heart of every created thing and every evil desire will see the image of the divine nature in the beauty of his own soul. . . . If by a diligent life of virtue you wash away the film of dirt that covers your heart, then the divine beauty will shine forth in you. . . . Those who look at the sun in a mirror, even if they do not look directly at the sky, see its radiance in the reflection just as truly as do those who look directly at the sun's orb. It is the same, says the Lord, with you. Even though you are unable to contemplate and see the inaccessible light, you will find what you seek within yourself, provided you return to the beauty and grace of that image which was originally placed in you. . . . When the mists of sin no longer cloud the eye of your soul, you see that blessed vision clearly in the peace and purity of your own heart. That vision is nothing else than the holiness, the purity, the simplicity

and all the other glorious reflections of God's nature, through which God himself is seen. *Beatitudes 6* (Sa 12 OT)

Imitation of Christ

1090. The world promises rewards that are temporal and insignificant, and these are pursued with great longing; I promise rewards that are eternal and unsurpassable, yet the hearts of mortals respond sluggishly. . . . Blush, then, you lazy, complaining servant, for men are better prepared for the works of death than you are for the works of life. They take more joy in vanity than you in truth. Yet they are often deceived in their hope, while my promise deceives no one, and leaves empty-handed no one who confides in me. What I have promised I shall give. *Imitation* (M 22 OT)

1091. The whole world cannot swell with pride the man who is subject to truth; nor will he be swayed by the flattery of his admirers, if he has established all his trust in God. *Imitation* (Tu 22 OT)

Leo the Great

1092. Concerning the content of Christ's teaching, his own sacred words bear witness; thus whoever longs to attain eternal blessedness can now recognize the steps that lead to that high happiness. *Blessed*, he says, *are the poor in spirit, for theirs is the kingdom of heaven*. It might have been unclear to which poor he was referring, if after the words *Blessed are the poor*, he had not added anything about the kind of poor he had in mind. . . . But when he says: *Blessed are the poor in spirit*, he shows that the kingdom of heaven is to be given to those who are distinguished by their humility of soul rather than by their lack of worldly goods. *Beatitudes 95* (Th 22 OT)

1093. It cannot be doubted that the poor can more easily attain the blessing of humility than those who are rich. In the case of the poor, the lack of worldly goods is often accompanied by a quiet gentleness, whereas the rich are more prone to arrogance. Nevertheless, many

wealthy people . . . consider their greatest gain what they spend to alleviate the distress of others. This virtue is open to all men, no matter what their class or condition, because all can be equal in their willingness to give, however unequal they may be in earthly fortune. . . . Blessed, therefore, is that poverty which is not trapped by the love of temporal things and does not seek to be enriched by worldly wealth, but desires rather to grow rich in heavenly goods. *Beatitudes 95* (F 22 OT)

1094. After preaching the blessings of poverty, the Lord went on to say: *Blessed are they who mourn, for they shall be comforted*. But the mourning for which he promises eternal consolation, dearly beloved, has nothing to do with ordinary worldly distress; for the tears which have their origin in the sorrow common to all mankind do not make anyone blessed. There is another cause for the sighs of the saints, another reason for their blessed tears. Religious grief mourns for sin, one's own or another's; it does not lament because of what happens as a result of God's justice, but because of what is done by human malice. Indeed, he who does wrong is more to be lamented than he who suffers it, for his wickedness plunges the sinner into punishment, whereas endurance can raise the just man to glory. *Beatitudes 95* (Sa 22 OT)

1095. Next the Lord says: *Blessed are the meek, for they shall inherit the earth*. . . . Nor is this inheritance to be considered small or insignificant, as though it were distinct from our heavenly dwelling; for we know that it is the kingdom of heaven which is also the inheritance promised to the meek. The earth that is promised to the meek . . . is none other than the bodies of the saints. Through the merit of their humility their bodies will be transformed by a joyous resurrection and clothed in the glory of immortality. No longer opposed in any way to their spirits, their bodies will remain in perfect harmony and unity with the will of the soul. Then, indeed, the outer man will be the peaceful and unblemished possession of the inner man. . . . Their risk will turn into reward; what was a burden will have become an honor. *Beatitudes 95* (Sa 22 OT)

1096. The Lord then goes on to say: *Blessed are those who hunger and thirst for righteousness, for they shall be filled*. This hunger is not for any bodily food, this thirst is not for any earthly drink: it is a longing to be blessed with righteousness, and, by penetrating the secret of all mysteries, to be filled with the Lord himself. Happy is the soul that longs for the food of righteousness and thirsts for this kind of drink; it would not seek such things if it had not already savored their delight. . . . It counts as nothing all that belongs to time; it is entirely consumed with desire to eat and drink the food of righteousness. The soul lays hold of the true meaning of the first and great commandment . . . for to love God is nothing else than to love righteousness. *Beatitudes 95* (Su 23 OT)

1097. Finally, just as concern for one's neighbor is added to love of God, so the virtue of mercy is added to the desire for righteousness, as it is said: *Blessed are the merciful, for God will be merciful to them*. Remember, Christian, the surpassing worth of the wisdom that is yours. Bear in mind the kind of school in which you are to learn your skills, the rewards to which you are called. Mercy itself wishes you to be merciful, righteousness itself wishes you to be righteous, so that the Creator may shine forth in his creature, and the image of God be reflected in the mirror of the human heart as it imitates his qualities. *Beatitudes 95* (Su 23 OT)

1098. Since it is by giving alms that everything is pure for you, you will also receive that blessing which is promised next by the Lord: *Blessed are the pure of heart, for they shall see God*. . . . Who are the clean of heart, if not those who strive for those virtues we have mentioned above? What mind can conceive, what words can express the great happiness of seeing God? Yet human nature will achieve this when it has been transformed so that it sees the Godhead *no longer in a mirror or obscurely but face to face*. . . . In the expressible joy of this eternal vision, human nature will possess *what eye has not seen or ear heard, what man's heart has never conceived. Beatitudes 95* (Su 23 OT)

1099. The blessedness of seeing God is justly promised to the pure of heart. For the eye that is unclean would not be able to see the brightness of the true light. . . . Therefore, let the mists of worldly vanities be dispelled, and the inner eye be cleansed of all the filth of wickedness, so that the soul's gaze may feast serenely upon the great vision of God. It is to the attainment of this goal that the next words refer: *Blessed are the peacemakers, for they shall be called sons of God*. . . . Even the most intimate bonds of friendship and the closest affinity of minds cannot truly lay claim to this peace if they are not in agreement with the will of God. Alliances based on evil desires, covenants of crime and pacts of vice—all lie outside the scope of this peace. Love of the world cannot be reconciled with love of God, and the man who does not separate himself from the children of this generation cannot join the company of the sons of God. But those who keep God ever in their hearts, and are *anxious to preserve the unity of the spirit in the bond of peace*, never dissent from the eternal law as they speak the prayer of faith. *Beatitudes 95* (M 23 OT)

1100. These then are the peacemakers; they are bound together in holy harmony and are rightly given the heavenly title of *sons of God, coheirs with Christ*. And this is the reward they will receive for their love of God and neighbor: when their struggle with all temptation is finally over, there will be no further adversities to suffer or scandal to fear; but they will rest in the peace of God undisturbed. *Beatitudes 95* (M 23 OT)

Lives of the Saints

1101. We are taught and advised to abandon temporal riches, to lay aside earthly goods, and to strive to reach the eternal and everlasting dwelling-places in heaven. For present glory is fleeting and meaningless, while it is possessed, unless in it we can glimpse something of heaven's eternity. *Letter of Saint Henry* (July 13)

Macarius

1102. Woe to the path that is not walked on, or along which the voices of men are not heard, for then it becomes the haunt of wild animals. Woe to the soul if the Lord does not walk within it to banish with his voice the spiritual beasts of sin. . . . Woe to the soul without Christ as its true pilot; drifting in the darkness, buffeted by the waves of passion, storm-tossed at the mercy of evil spirits, its end is destruction. Woe to the soul that does not have Christ to cultivate it with care to produce the good fruit of the Holy Spirit. Left to itself, it is choked with thorns and thistles; instead of fruit it produces only what is fit for burning. *Homily 28* (W 34 OT)

Robert Bellarmine

1103. Prosperity and adversity, wealth and poverty, health and sickness, honors and humiliations, life and death, in the mind of the wise man, are not to be sought for their own sake, nor avoided for their own sake. But if they contribute to the glory of God and your eternal happiness, then they are good and should be sought. If they detract from this, they are evil and must be avoided. *Ascent* (Sept 17)

Rose of Lima

1104. If only mortals would learn how great it is to possess divine grace, how beautiful, how noble, how precious. How many riches it hides within itself, how many joys and delights! Without doubt they would devote all their care and concern to winning for themselves pains and afflictions. All men throughout the world would seek trouble, infirmities and torments, instead of good fortune, in order to attain the unfathomable treasure of grace. *Letter* (Aug 23)

Article 3:

Man’s Freedom

Ambrose

1105. The Son sets free, a slave remains in his sin. Christ is therefore free of all sin, and does not pay the price of his own redemption. His blood could pay the ransom for all the sins of the whole world. The one who has no debt to pay for himself is the right person to set others free. *Psalm 48* (Sa 20 OT)

1106. [Creation] hopes that it will share in the glorious freedom of the sons of God and be freed from its bondage to corruption, so that there will be one freedom, shared by creation and by the sons of God when their glory will be revealed. At present . . . all creation groans as it looks forward to the glory of adoption and redemption; it is already in labor with that spirit of salvation, and is anxious to be freed from its subjection to frustration. *Letter 35* (W 5 OT)

1107. Let us then die with Christ, to live with Christ. We should have a daily familiarity with death, a daily desire for death. By this kind of detachment our soul must learn to free itself from the desires of the body. *Satyrus* (Nov 2)

Athanasius

1108. This was the way of the saints, who in their lifetime and at every stage of life rejoiced as at a feast. . . . Because of their holy lives they gained freedom, and now keep festival in heaven. *Easter Letter 14* (Su 5 Lent)

1109. This is the reason why the Word assumed a body that could die. . . . Because of the Word dwelling in that body, it would remain incorruptible, and all would be freed for ever from corruption by the grace of the resurrection. *Incarnation* (May 2)

Augustine

1110. Christ is formed in the believer by faith of the inner man, called to the freedom that grace bestows, meek and gentle, not

boasting of nonexistent merits, but through grace making some beginning of merit. *Galatians* (Th 5 OT)

1111. He instructed slaves by showing himself in the form of a slave, and now he enables free men to see him in the form of God. *Sermon 194* (Th before Epi)

Catherine of Siena

1112. Out of provident concern I handed over my only-begotten Son to make satisfaction for your needs. I demanded supreme obedience from him so that the human race might be freed of the poison which had infected the entire earth because of Adam's disobedience. *Dialogue* (Sa 30 OT)

Gregory of Nyssa

1113. We are in a sense our own parents, and we give birth to ourselves by our own free choice of what is good. Such a choice becomes possible for us when we have received God into ourselves and have become children of God, children of the Most High. *Ecclesiastes* (Tu 7 OT)

Hippolytus

1114. By his passion [inflicted on him by others], he frees us from the passions [unleashed by our disobedience]; by receiving a blow on the cheek he gives the world its liberty; by being pierced in the side he heals the wound of Adam. *Epiphany* (Tu after Epi)

John Chrysostom

1115. It took the power of Christ to free men from the corruption caused by sin; it was the task of the apostles through strenuous labor to keep that corruption from returning. *Matthew 15* (Su 20 OT)

Leo the Great

1116. Our Lord, victor over sin and death, finding no man free from sin, came to free us all. Let the saint rejoice as he sees the palm of victory at hand. Let the sinner be glad as he receives the offer of forgiveness. Let the pagan take courage as he is summoned to life. *Christmas 1* (Christmas)

1117. Our understanding, which is enlightened by the Spirit of truth, should receive with purity and freedom of heart the glory of the cross as it shines in heaven and on earth. *Passion 8* (Tu 5 Lent)

Melito of Sardis

1118. I have freed the condemned, brought the dead back to life, raised men from their graves. . . . I have destroyed death, triumphed over the enemy, trampled hell underfoot, bound the strong one, and taken men up to the heights of heaven: I am the Christ. *Easter Homily* (M Octave Easter)

Theodoret of Cyr

1119. By taking the slap in the face, and thus suffering the violence, corrections and blows that were due to us, he proclaimed our freedom. *Incarnation* (M 19 OT)

1120. Jesus tells us: “Just as my human nature, which I took from you, has won its resurrection in virtue of the Godhead that dwelt in it . . . so, in the same way, you too will be set free from the grievous slavery of death; you too will cast aside your corruptible nature and your sufferings and you will be clothed with impassibility.” *Incarnation* (Tu 19 OT)

Article 5:

The Morality of the Passions

Ambrose

1121. There are as many kings as there are sins and vices; it is before these kings that we are led and before these we stand. These kings have their thrones in many hearts. But if anyone acknowledges Christ, he immediately makes a prisoner of this kind of king and casts him down from the throne of his own heart. How shall the devil maintain his throne in one who builds a throne for Christ in his heart? *Psalm 118* (Oct 9)

1122. Where a man's heart is, there is his treasure also. God is not accustomed to refusing a good gift to those who ask for one. Since he is good, and especially to those who are faithful to him, let us hold fast to him with all our soul, our heart, our strength, and so enjoy his light and see his glory and possess the grace of supernatural joy. Let us reach out with our hearts to possess that good. *Flight* (Sa 2 Lent)

Anselm

1123. Meanwhile, let this hope of mine be in my thoughts and on my tongue; let my heart be filled with it, my voice speak of it; let my soul hunger for it, my body thirst for it, my whole being yearn for it until I enter into the joy of the Lord, who is Three in One, blessed for ever. Amen. *Proslogion* 14 (Apr 21)

Athanasius

1124. True joy, genuine festival, means the casting out of wickedness. To achieve this one must live a life of perfect goodness and, in the serenity of the fear of God, practice contemplation in one's heart. *Easter Letter 14* (Su 5 Lent)

Augustine

1125. For you have made us for yourself, and our heart is restless until it rests in you. . . . Who will help me to find rest in you? Who will

send you into my heart to inebriate it, so that I will forget my evil ways and embrace you, my only good? *Confessions* (Su 9 OT)

1126. The chilling of love means that the heart is silent; while burning love is the outcry of the heart. If your love is without ceasing, you are crying out always; if you always cry out, you are always desiring; and if you desire, you are calling to mind your eternal rest in the Lord. *Psalm 37* (F 3 Advent)

1127. Our whole daily life is filled with rash judgments. He of whom we had despaired is converted suddenly and becomes very good. He from whom we had anticipated a great deal suddenly fails and becomes very bad. Neither our fear nor our hope is certain. What any man is today, that man himself scarcely knows. *Sermon 46* (Th 25 OT)

Bernard

1128. When we think of ourselves, we are perturbed and filled with a salutary sadness. And when we think of the Lord, we are revived to find consolation in the joy of the Holy Spirit. From the first we derive fear and humility, from the second hope and love. *Sermons 5* (W 23 OT)

Columban

1129. Therefore, the more the soul loves, the more it desires to love, and the greater its suffering, the greater its healing. *Instruction 13* (Th 21 OT)

Dorotheus

1130. The man who thinks that he is quiet and peaceful has within him a passion that he does not see. A brother comes up, utters some unkind word and immediately all the venom and mire that lie hidden within him are spewed out. If he wishes mercy, he must do penance, purify himself and strive to become perfect. *Teaching 13* (Tu 9 OT)

Gregory of Nyssa

1131. When love has entirely cast out fear, and fear has been transformed into love, then the unity brought us by our Savior will be fully realized, for all men will be united with one another through their union with the one supreme Good. . . . Whoever has grown from infancy to manhood and attained to spiritual maturity possesses the mastery over his passions and the purity that makes it possible for him to receive the glory of the Spirit. *Song of Songs* (Su 7 Easter)

1132. Our deeds or our thoughts or our words are not in harmony with Christ if they issue from passion. They then bear the mark of the enemy who smears the pearl of the heart with the slime of passion, dimming and even destroying the luster of the precious stone. On the other hand, if they are free from and untainted by every passionate inclination, they are directed toward Christ, the author and source of peace. *Christian Perfection* (Tu 12 OT)

Hippolytus

1133. By his passion [inflicted on him by others], he frees us from the passions [unleashed by our disobedience]; by receiving a blow on the cheek he gives the world its liberty; by being pierced in the side he heals the wound of Adam. *Epiphany* (Tu after Epi)

Macarius

1134. Woe to the soul that does not have Christ dwelling in it; deserted and foul with the filth of the passions, it becomes a haven for all the vices. *Homily 28* (W 34 OT)

Margaret Mary Alacoque

1135. But above all preserve peace of heart. This is more valuable than any treasure. In order to preserve it there is nothing more useful

than renouncing your own will and substituting for it the will of the divine heart. *Letter* (Oct 16)

Thérèse of Lisieux

1136. Then, nearly ecstatic with the supreme joy in my soul, I proclaimed: O Jesus, my love, at last I have found my calling: my call is love. Certainly I have found my proper place in the Church, and you gave me that very place, my God. In the heart of the Church, my mother, I will be love, and thus I will be all things, as my desire finds its direction. *Autobiography* (Oct 1)

Article 6:

Moral Conscience

Augustine

1137. O Lord, the depths of a man's conscience lie exposed before your eyes. Could anything remain hidden in me, even though I did not want to confess it to you? In that case I would only be hiding you from myself, not myself from you. But now my sighs are sufficient evidence that I am displeased with myself; that you are my light and the source of my joy; that you are loved and desired. *Confessions* (Tu 8 OT)

1138. *This is our glory: the witness of our conscience*. There are men who rashly judge, who slander, whisper and murmur, who are eager to suspect what they do not see, and eager to spread abroad things they have not even a suspicion of. Against men of this sort, what defense is there save the witness of our own conscience? *Sermon 47* (Tu 13 OT)

Baldwin of Canterbury

1139. The Lord knows the thoughts and intentions of our hearts. Without a doubt, every one of them is known to him, while we know

only those which he lets us read by the grace of discernment. . . . Man does not always perceive his thoughts as they really are. Having clouded vision, he does not discern them clearly with his mind's eye. Often under the guise of devotion a suggestion occurs to our mind—coming from our own thoughts or from another person or from the tempter—and in God's eyes we do not deserve any reward for our virtue. For there are certain imitations of true virtues as also of vices which play tricks with the heart and bedazzle the mind's vision. As a result, the appearance of goodness often seems to be in something evil, and equally the appearance of evil seems to be in something good. . . . Now no one can test the spirits to see if they are from God unless God has given him discernment of spirits to enable him to investigate spiritual thoughts, inclinations and intentions with honest and true judgment. Discernment is the mother of all the virtues; everyone needs it either to guide the lives of others or to direct and reform his own life. *Treatise 6* (F 9 OT)

Cyril of Jerusalem

1140. And so prepare yourselves to receive the sacrament [of baptism]. The gleaming white garments you are about to put on are not the preparation I am speaking of, but rather the devotion of a clean conscience. *Catechetical 3* (Mar 18)

1141. May purity of conscience remove the veil from the face of your soul so that by contemplating the glory of the Lord, as in a mirror, you may be transformed from glory to glory in Christ Jesus our Lord. To him be glory for ever and ever. Amen. *Mystagogica 4* (Sa Octave Easter)

Gregory the Great

1142. When he tells his disciples: *These things command and teach with all power*, Paul really recommends the credibility that goes hand in hand with good behavior rather than the domineering exercise of power. When one practices first and preaches afterwards, one is really

teaching with power. Doctrine loses credibility, if conscience tethers the tongue. *Job* (W 9 OT)

Ignatius of Antioch

1143. Whoever is within the sanctuary is pure; but whoever is not is unclean. That is to say, whoever acts apart from the bishop and the clergy and the deacons is not pure in his conscience. *Trallians* (Tu 27 OT)

Article 7:

The Virtues

Ambrose

1144. As there are many kinds of persecution, so there are many kinds of martyrdom. Every day you are a witness to Christ. You were tempted by the spirit of fornication, but feared the coming judgment of Christ and did not want your purity of mind and body to be defiled: you are a martyr for Christ. You were tempted by the spirit of avarice . . . but remembered God's law and saw your duty to give help, not act unjustly: you are a witness to Christ. . . . You were tempted by the spirit of pride but saw the poor and the needy and looked with loving compassion on them, and loved humility rather than arrogance: you are a witness to Christ. What is more, your witness was not in word only but also in deed. *Psalm 118* (Oct 9)

1145. He [Paul] urges us to find ever increasing joy in God and in keeping his commandments. The more we try in this world to give ourselves completely to God our Lord by obeying his commands, the greater will be our happiness in the life to come, and the greater the glory that will be ours in the presence of God. . . . The Lord is always near to all who call upon his help with sincerity, true faith, sure hope, and perfect love. *Philippians* (F 26 OT)

Anthony of Padua

1146. The man who is filled with the Holy Spirit speaks in different languages. These different languages are different ways of witnessing to Christ, such as humility, poverty, patience and obedience; we speak in those languages when we reveal in ourselves these virtues to others. Actions speak louder than words; let your words teach and your actions speak. . . . It is useless for a man to flaunt his knowledge of the law if he undermines its teaching by his actions. . . . Our humble and sincere request to the Spirit for ourselves should be that we may bring the day of Pentecost to fulfillment, insofar as he infuses us with his grace, by using our bodily senses in a perfect manner and by keeping the commandments. *Sermon 1* (June 13)

Augustine

1147. You should sing as wayfarers do—sing, but continue your journey. . . . Sing, but keep going. What do I mean by keep going? Keep on making progress. This progress, however, must be in virtue; for there are some, the Apostle warns, whose only progress is in vice. If you make progress, you will be continuing your journey, but be sure that your progress is in virtue, truth faith and right living. Sing then, but keep going. *Sermon 256* (Sa 34 OT)

1148. The deeper our faith, the stronger our hope, the greater our desire, the larger will be our capacity to receive that gift, which is very great indeed. . . . In this faith, hope and love we pray always with unwearied desire. *Proba* (Su 29 OT)

1149. *Happy is the people whose God is the Lord*. We are meant to belong to that people, and to be able to see God and live with him for ever, and so *the object of this command is love from a pure heart, from a good conscience and a sincere faith*. In these three qualities, “a good conscience” stands for “hope.” Faith, hope and love bring safely to God the person who prays, that is, the person who believes, who hopes, who desires, and who ponders what he is asking of the Lord in the Lord’s Prayer. *Proba* (W 29 OT)

1150. Christ says: I give each what he loves, I give each the object of his hope; he will see what he believed in, though without seeing it. What he now hungers for, he will eat; what he now thirsts for, he will drink to the full. When? At the resurrection of the dead, for *I will raise him up on the last day. John* (Th 28 OT)

1151. *A new commandment I give you, that you love one another*. . . . Why does the Lord call it new when it is clearly so old? Or is the commandment new because it divests us of our former selves and clothes us with the new man? Love does indeed renew the man who hears, or rather obeys its command; but only that love which Jesus distinguished from a natural love by the qualification: *As I have loved you*. This is the kind of love that renews us. When we love as he loved us we become new men, heirs of the new covenant and singers of the new song. *John* (Th 4 Easter)

Baldwin of Canterbury

1152. From this seed, this shoot, this flower, surely the fruit of blessing comes forth. It has come even to us; first as a seed it is planted through the grace of pardon, then germinated with the increase of perfection, and finally it flowers in the hope or the attainment of glory. *Treatise 7* (Th 20 OT)

1153. For there are certain imitations of true virtues as also of vices which play tricks with the heart and bedazzle the mind's vision. As a result, the appearance of goodness often seems to be in something evil, and equally the appearance of evil seems to be in something good. . . . Now no one can test the spirits to see if they are from God unless God has given him discernment of spirits to enable him to investigate spiritual thoughts, inclinations and intentions with honest and true judgment. Discernment is the mother of all the virtues; everyone needs it either to guide the lives of others or to direct and reform his own life. . . . Therefore, we must do all our actions in the light of discernment as if in God and in his presence. *Treatise 6* (F 9 OT)

1154. *Love is as strong as death* because Christ's love is the very death of death. . . . Our love for Christ is also as strong as death, because it is itself a kind of death: destroying the old life, rooting out vice, and laying aside dead works. *Treatise 10* (Th 18 OT)

Barnabas

1155. Consider now the way of light; any man who is bent on reaching his appointed goal must be very careful in all he does. Now these are the directions that have been given to us for this journey: love your Creator; reverence your Maker;. . . hate whatever is displeasing to God. . . . Plot no evil against your neighbor, and do not give pride an entrance into your heart. Love your neighbor more than your own life. . . . Confess your sins, and do not begin to pray with a guilty conscience. Such then is the way of light. *Letter* (W 18 OT)

1156. The Lord has given us these three basic doctrines: hope for eternal life, the beginning and end of our faith; justice, the beginning and end of righteousness; and love, which bears cheerful and joyous witness to the works of righteousness. *Letter* (Su 18 OT)

Basil the Great

1157. He first gave man the law to help him; he set angels over him to guard him; he sent the prophets to denounce vice and to teach virtue; he restrained man's evil impulses by warnings and roused his desire for virtue by promises. *Rules* (Tu 3 OT)

1158. First, let me say that we have already received from God the ability to fulfill all his commands. . . . When we use this ability in a right and fitting way, we lead a life of virtue and holiness. . . . The virtue that God asks of us is the use of the same powers based on a good conscience in accordance with God's command. *Rules* (Tu 1 OT)

Bede

1159. By meditating upon the incarnation, our devotion is kindled, and by remembering the example of God's Mother, we are encouraged to lead a life of virtue. *Homily 4* (May 31)

Bernard

1160. When we think of ourselves, we are perturbed and filled with a salutary sadness. And when we think of the Lord, we are revived to find consolation in the joy of the Holy Spirit. From the first we derive fear and humility, from the second hope and love. *Sermons 5* (W 23 OT)

Braulio of Saragossa

1161. Let the hope of resurrection encourage us, then, because we shall see again those whom we lose here below. Of course, we must continue to believe firmly in Christ; we must continue to obey his commandments. . . . By focusing our attention upon the glory of our Redeemer there is sufficient hope for our resurrection. Through faith we know that we are already risen from the dead. *Letter 19* (Office Dead)

Bruno

1162. And let us rejoice that since you are unacquainted with the knowledge of letters, almighty God will inscribe in your hearts with his finger not only his love but also the knowledge of his holy law. By your work you show what you love and what you know. *Letter* (Oct 6)

1163. Now even though we may have faith, hope and love, none of us can attain this state of blessedness by ourselves. . . . He alone can be said to come to true blessedness who, having resolved in his heart to rise to this state of happiness by the many stages of the virtues and good works, receives the help of your grace. *Psalm 83* (Th 23 OT)

Caesarius of Arles

1164. Whenever we come to church, we must prepare our hearts to be as beautiful as we expect this church to be. Do you wish to find this basilica immaculately clean? Then do not soil your soul with the filth of sins. Do you wish this basilica to be full of light? God too wishes that your soul not be in darkness, but that the light of good works shine in us, so that he who dwells in the heavens will be glorified. *Sermon 229* (Nov 9)

Clement of Rome

1165. Give us grace, Lord, to hope in your Name, to which all creatures owe their being. *Corinthians* (M 1 OT)

Clement of Rome (pseudo)

1166. Many men travel far to contend for a crown that soon fades, yet not all of them win, but only those who have strained every nerve and competed fairly. Let us so contend that we may all be crowned. Let us run a straight course in the race of the Christian life, setting out in great numbers to take part in it and then striving for the crown with all our might. *2nd-cen. Homily* (M 32 OT)

1167. For the sake of eternal life, my brothers, let us do the will of the Father who called us, resisting the temptations that lead us into sin and striving earnestly to advance in virtue. . . . If we are zealous in doing good, we shall have peace, but there is no peace for those who, governed by human respect, prefer present enjoyment to the future promises. . . . So let us serve God with a pure heart, and then we shall be living as we should. . . . Therefore, my brothers, in order to obtain the reward, we must endure in hope with unwavering faith. *2nd-cen. Homily* (W 32 OT)

1168. We must remain firm in our faith, therefore, and live upright and holy lives. . . . For if we renounce sinful pleasures and practice

self-control by refusing to yield to our evil desires, we shall share in the mercy of Jesus. *2nd-cen. Homily* (F 32 OT)

1169. We, my brothers and sisters, must have faith. Competing as we are in the arena of the living God, we are receiving the training in this present life that will make us worthy to be crowned in the life to come. No honest man becomes rich overnight; he has to wait for the reward of his labors. If God gave virtue an immediate recompense, we should straightway find ourselves engaging in commerce, instead of perfecting ourselves in his service. *2nd-cen. Homily* (Sa 32 OT)

Columban

1170. If man applies the virtues planted in his soul to the right purpose, he will be like God. God's commands have taught us to give him back the virtues he sowed in us in our first innocence. *Instruction 11* (Nov 23)

Cyprian

1171. The spirit of a strong and stable character strengthened by meditation endures; this unshaken spirit, which is strengthened by a certain and solid faith in the future will be enlivened against all the terrors of the devil and threats of this world. *Fortunatus* (Oct 14)

1172. Dear brethren, we must endure and persevere if we are to attain the truth and freedom we have been allowed to hope for; faith and hope are the very meaning of our being Christians, but if faith and hope are to bear their fruit, patience is necessary. . . . Patient waiting is necessary if we are to be perfected in what we have begun to be, and if we are to receive from God what we hope for and believe. . . . Paul warns us not to grow weary in good works through impatience, not to be distracted or overcome by temptations and so give up in the midst of our pilgrimage of praise and glory, and allow our past good deeds to count for nothing because what was begun falls short of completion. *Patience* (Sa 1 Advent)

Cyril of Alexandria

1173. Those who have a sure hope, guaranteed by the Spirit, that they will rise again lay hold of what lies in the future as though it were already present. They say . . . our lives are all controlled by the Spirit now, and are not confined to this physical world that is subject to corruption. . . . Now that the righteousness of Christ has found a place in our hearts we have freed ourselves from our former condition of corruptibility. *2nd Corinthians* (Su 6 Easter)

Dorotheus

1174. It does not matter how many virtues a man may have, even if they are beyond number and limit. If he has turned from the path of self-accusation, he will never find peace. *Teaching 7* (M 9 OT)

1175. The man who thinks that he is quiet and peaceful has within him a passion that he does not see. A brother comes up, utters some unkind word and immediately all the venom and mire that lie hidden within him are spewed out. If he wishes mercy, he must do penance, purify himself and strive to become perfect. . . . The more perfect he grows, the less these temptations will affect him. For the more the soul advances, the stronger and more powerful it becomes in bearing the difficulties that it meets. *Teaching 13* (Tu 9 OT)

Gregory of Nyssa

1176. When we consider that Christ is the true light,. . . we learn that our own life also must shine with the rays of that true light. Now these rays of the Sun of Justice are the virtues which pour out to enlighten us. . . . If we truly think of Christ as our source of holiness, we shall refrain from anything wicked or impure in thought or act and thus show ourselves to be worthy bearers of his name. For the quality of holiness is shown not by what we say but by what we do in life. *Christian Perfection* (Th 19 OT)

1177. Each of us must examine his thoughts, words and deeds, to see whether they are directed toward Christ or are turned away from him. . . . If they are free from and untainted by every passionate inclination, they are directed toward Christ, the author and source of peace. He is like a pure, untainted stream. If you draw from him the thoughts in your mind and the inclinations of your heart, you will show a likeness to Christ, your source and origin, as the gleaming water in ajar resembles the flowing water from which it was obtained. . . . Our life is stamped with the beauty of his thought. The inner and the outer man are harmonized in a kind of music. The mind of Christ is the controlling influence that inspires us to moderation and goodness in our behavior. *Christian Perfection* (Tu 12 OT)

Gregory the Great

1178. Some men are so guileless that they do not recognize what righteousness is. But the more they forsake the innocence of true simplicity, the more they fail to rise to moral rectitude; for in not knowing how to guide their actions by right living, they are too simple to remain innocent. . . . Thus the Truth himself bids his disciples: *Be as wise as serpents and simple as doves*. In this command he has deliberately joined the two ideas together: the serpent's cunning complements the dove's simplicity, and the dove's simplicity moderates the serpent's cunning. *Job* (Su 8 OT)

1179. But we are told that this law is manifold. Why? Because love's lively concern for others is reflected in all the virtues. It begins with two commands, but it soon embraces many more. . . . The man ruled by this love shows his patience by bearing wrongs with equanimity; his kindness by generously repaying good for evil. . . . Since he loves others as himself, he takes as much pleasure in whatever good he sees in them as if the progress were his own. That is why this law of God is manifold. *Job* (Th 8 OT)

1180. A weak-minded person is frequently diverted toward pursuing exterior happiness when the breath of popular favor accompanies his good actions. So he gives up his own personal choices, preferring to

remain at the mercy of whatever he hears from others. Thus, he rejoices not so much to become but to be called blessed. . . . On the other hand it is the wisdom of the just never to pretend anything for show, always to use words to express one's thoughts, to love the truth as it is and to avoid what is false, to do what is right without reward and to be more willing to put up with evil than to perpetrate it, not to seek revenge for wrong, and to consider as gain any insult for truth's sake. *Job* (F 8 OT)

1181. For true doctrine tries both to teach by words and to demonstrate by living example—humility, which is the mother and mistress of virtues. Its goal is to express humility among the disciples of truth more by deeds than by words. *Job* (W 9 OT)

1182. The dawn intimates that the night is over; it does not yet proclaim the full light of day. . . . Are not all of us who follow the truth in this life daybreak and dawn? While we do some things which already belong to the light, we are not free from the remnants of darkness. *Job* (Th 9 OT)

Ignatius of Antioch

1183. These are the beginning and the end of life: faith the beginning, love the end. When these two are found together, there is God, and everything else concerning right living follows from them. No one professing faith sins; no one possessing love hates. *A tree is known by its fruit*. So those who profess to belong to Christ will be known by what they do. For the work we are about is not a matter of words here and now, but depends on the power of faith and on being found faithful to the end. It is better to remain silent and to be than to talk and not be. *Ephesians* (M 2 OT)

Imitation of Christ

1184. I am accustomed to visit my elect in a double fashion, that is, with temptation and with consolation. And I read to them two lessons

each day: one to rebuke them for their faults; the other to exhort them to increase their virtue. *Imitation* (M 22 OT)

1185. Yet they are often deceived in their hope, while my promise deceives no one, and leaves empty-handed no one who confides in me. What I have promised I shall give; what I have said I will fulfill for any man who remains faithful in my love unto the very end. *Imitation* (M 22 OT)

Isaac of Stella

1186. The more any way of life sincerely strives for the love of God and the love of our neighbor for God's sake, the more acceptable it is to God, no matter what be its observances or external form. For charity is the reason why anything should be done or left undone, changed or left unchanged; it is the initial principle and the end to which all things should be directed. Whatever is honestly done out of love and in accordance with love can never be blameworthy. *Sermon 31* (Sa 5 OT)

Jerome Emiliani

1187. For God, as I said before, does not work in those who refuse to place all their confidence and hope in him alone. But he does impart the fullness of his love upon those who possess a deep faith and hope; for them he does great things. So if you have been endowed with faith and hope, he will do great things for you; he will raise up the lowly. *Letter* (Feb 8)

John Chrysostom

1188. The Lord therefore counseled the disciples to be not simply clever or innocent; rather he joined the two qualities so that they become a genuine virtue. He insisted on the cleverness of the snake so that deadly wounds might be avoided, and he insisted on the innocence of the dove so that revenge might not be taken on those who injure or

lay traps for you. . . . More than anyone else, the Lord knows the true natures of created things; he knows that moderation, not a fierce defense, beats back a fierce attack. *Matthew 33* (Th 34 OT)

Margaret Mary Alacoque

1189. But above all preserve peace of heart. This is more valuable than any treasure. In order to preserve it there is nothing more useful than renouncing your own will and substituting for it the will of the divine heart. In this way his will can carry out for us whatever contributes to his glory, and we will be happy to be his subjects and to trust entirely in him. *Letter* (Oct 16)

Paul of the Cross

1190. Love is a unifying virtue which takes upon itself the torments of its beloved Lord. It is a fire reaching through to the inmost soul. It transforms the lover into the one loved. . . . Conceal yourselves in Jesus crucified, and hope for nothing except that all men be thoroughly converted to his will. *Letters* (Oct 19)

Peter Canisius

1191. At length, it was as if you opened to me the heart in your most sacred body: I seemed to see it directly before my eyes. You told me to drink from this fountain, inviting me, that is, to draw the waters of my salvation from your wellsprings, my Savior. I was most eager that streams of faith, hope and love should flow into me from that source. *Writings* (Dec 21)

Peter Chrysologus

1192. Fasting dries up when mercy dries up. Mercy is to fasting as rain is to the earth. However much you may cultivate your heart, clear the soil of your nature, root out vices, sow virtues, if you do not release

the springs of mercy, your fasting will bear no fruit. *Sermon 43* (Tu 3 Lent)

Peter Damian

1193. The Scriptures reassure us: let your understanding strengthen your patience. In serenity look forward to the joy that follows sadness. Hope leads you to that joy and love enkindles your zeal. The well-prepared mind forgets the suffering inflicted from without and glides eagerly to what it has contemplated within itself. *Letter 8* (Feb 21)

1194. Anyone who wishes to offer himself to God in the tent of Christ, which is the Church, must first bathe in the spring of holy baptism; then he must put on the various garments of the virtues. As it says in the Scriptures: *Let your priests be clothed in justice*. . . . Truly we must be cleansed of the stains of our past sins and be resplendent in the virtue of our new way of life. *Saint George* (Apr 23)

Pius XII

1195. Not all of us are expected to die a martyr's death, but we are all called to the pursuit of Christian virtue. This demands strength of character though it may not match that of this innocent girl. Still, a constant, persistent and relentless effort is asked of us right up to the moment of our death. *Maria Goretti* (July 6)

Polycarp

1196. This faith is *the mother of us all*, followed by hope, preceded by love—love of God, of Christ, of our neighbor. Whoever lives within this framework has fulfilled the commandment of righteousness. For anyone who has love is far from sin. *Philippians* (M 26 OT)

Procopius of Gaza

1197. To man who was made in the image of Christ when the rest of creation was completed, Wisdom gave the seven gifts of the Spirit to enable him to believe in Christ and to keep his commandments. By means of these gifts the spiritual man grows and develops until, through firm faith and the supernatural graces he receives, he finally reaches maturity. Knowledge stimulates virtue and virtue reflects knowledge. The fear of the Lord, understanding and knowledge give the true orientation to his natural wisdom. Power makes him eager to seek understanding of the will of God as revealed in the laws by which the entire creation is governed. Counsel distinguishes these most sacred and eternal laws of God from anything opposed to them; for these laws are meant for man to ponder, to proclaim, and to fulfill. *Proverbs* (W 6 OT)

Stephen of Hungary

1198. Be strong lest prosperity lift you up too much or adversity cast you down. Be humble in this life, that God may raise you up in the next. Be truly moderate and do not punish or condemn anyone immoderately. Be gentle so that you may never oppose justice. Be honorable so that you may never voluntarily bring disgrace upon anyone. Be chaste so that you may avoid all the foulness of lust like the pangs of death. All these virtues I have noted above make up the royal crown and without them no one is fit to rule here on earth or attain to the heavenly kingdom. *Admonitions* (Aug 16)

Thomas Aquinas

1199. It is better to limp along the way than stride along off the way. For a man who limps along the way, even if he only makes slow progress, comes to the end of the way; but one who is off the way, the more quickly he runs, the further away is he from his goal. *John* (Sa 9 OT)

Vatican II

1200. Certainly, the Christian is faced with the necessity, and the duty, of fighting against evil through many trials, and of undergoing death. But by entering into the paschal mystery and being made like Christ in death, he will look forward, strong in hope, to the resurrection. This is true not only of Christians but also of all men of good will in whose heart grace is invisibly at work. *Gaudium et spes*, no. 22 (Sa 3 OT)

1201. She [the Church] imitates the mother of her Lord, and by the power of the Holy Spirit treasures with virginal purity faith in all its fullness, hope in all its certainty, love in all its sincerity. *Lumen gentium*, no. 64 (BVM on Sa)

Article 8:

Sin

Ambrose

1202. In another place we read: *Do not let sin be king in your mortal body*. You see the kings before whom you are made to stand, those who sit in judgment over sinners, where sin is in control. There are as many kings as there are sins and vices; it is before these kings that we are led and before these we stand. These kings have their thrones in many hearts. But if anyone acknowledges Christ, he immediately makes a prisoner of this kind of king and casts him down from the throne of his own heart. How shall the devil maintain his throne in one who builds a throne for Christ in his heart? *Psalm 118* (Oct 9)

Augustine

1203. They still wanted to be under the burden of the law. Now God had imposed that burden on those who were slaves to sin and not on servants of justice. That is to say, God had given a just law to unjust men in order to show them their sin, not to take it away. For sin is

taken away only by the gift of faith that works through love. *Galatians* (Su 5 OT)

1204. God punishes his only Son who is without sin; does he then leave unpunished an adopted son who is with sin?. . . Christ gave us the example by his own sufferings. But clearly one who is weak must neither be deceived with false hope nor broken by fear. Otherwise he may fail when temptations come. *Sermon 46* (Sa 24 OT)

1205. Let us never assume that if we live good lives we will be without sin; our lives should be praised only when we continue to beg for pardon. But men are hopeless creatures, and the less they concentrate on their own sins, the more interested they become in the sins of others. They seek to criticize, not to correct. Unable to excuse themselves, they are ready to accuse others. This was not the way that David showed us how to pray and make amends to God. . . . He did not concentrate on others' sins; he turned his thoughts upon himself. He did not merely stroke the surface, but he plunged inside and went deep down within himself. He did not spare himself, and therefore was not impudent in asking to be spared. . . . We should be displeased with ourselves when we commit sin, for sin is displeasing to God. Sinful though we are, let us at least be like God in this, that we are displeased at what displeases him. *Sermon 19* (Su 14 OT)

Baldwin of Canterbury

1206. In the sphere of action, a right thought is one ruled by the will of God, and intentions are holy when directed single-mindedly toward him. . . . Therefore, we must do all our actions in the light of discernment as if in God and in his presence. *Treatise 6* (F 9 OT)

Barnabas

1207. The Lord was willing to hand over his body for destruction so that by the shedding of his blood we might be made holy through the remission of our sins. . . . In the words of Scripture: *Not unjustly are*

nets spread for birds. This means that a man is justly condemned if, knowing the right way, he heads into the way of darkness. *Letter* (Tu 18 OT)

Basil the Great

1208. First, let me say that we have already received from God the ability to fulfill all his commands. . . . When we use this ability in a right and fitting way, we lead a life of virtue and holiness. But if we misuse it, we fall into sin. This is the definition of sin: the misuse of powers given us by God for doing good, a use contrary to God's commandments. *Rules* (Tu 1 OT)

Bernard

1209. Where can the weak find a place of firm security and peace, except in the wounds of the Savior?. . . The world rages, the flesh is heavy, and the devil lays his snares, but I do not fall, for my feet are planted on firm rock. I may have sinned gravely. My conscience would be distressed, but it would not be in turmoil, for I would recall the wounds of the Lord: *he was wounded for our iniquities*. What sin is there so deadly that it cannot be pardoned by the death of Christ? And so if I bear in mind this strong, effective remedy, I can never again be terrified by the malignancy of sin. *Song of Songs* (W 3 OT)

Catherine of Siena

1210. My sweet Lord, look with mercy upon your people and especially upon the mystical body of your Church. Greater glory is given to your name for pardoning a multitude of your creatures than if I alone were pardoned for my great sins against your majesty. It would be no consolation for me to enjoy your life if your holy people stood in death. For I see that sin darkens the life of your bride the Church—my sin and the sins of others. *Dialogue* (Su 19 OT)

Clement of Rome (pseudo)

1211. We should repent of our sins while we are still on earth. When a potter is making a vessel and it becomes misshapen or breaks in his hands, he shapes it again; but once placed in the oven, it is beyond repair. . . . While still in this world, we must wholeheartedly repent of sins committed in the body and make it possible for the Lord to save us while there is time. When we have left this world, we shall no longer be able to repent and confess our sins. *2nd-cen. Homily* (Tu 32 OT)

1212. Therefore, a very good way of atoning for our sins is by being generous to the poor. Fasting is better than prayer, but almsgiving surpasses both, for *love covers a multitude of sins*. . . . Happy the man who is found rich in these virtues; by relieving the poor, he himself will be relieved of his sins. *2nd-cen. Homily* (F 32 OT)

Cyril of Jerusalem

1213. If there is any slave of sin here present, he should at once prepare himself through faith for the rebirth into freedom that makes us God's adopted children. He should lay aside the wretchedness of slavery to sin, and put on the joyful slavery of the Lord, so as to be counted worthy to inherit the kingdom of heaven. By acknowledging your sins strip away your former self, seduced as it is by destructive desires, and put on the new self, renewed in the likeness of its Creator. . . . The present is a time for the acknowledgment of sins. Acknowledge what you have done, in word or deed, by night or day. Acknowledge your sins at a time of God's favor, and on the day of salvation you will receive the treasures of heaven. *Catechetical 1* (Sa 13 OT)

Didache

1214. On the Lord's day, when you have been gathered together, break bread and celebrate the Eucharist. But first confess your sins so

that your offering may be pure. If anyone has a quarrel with his neighbor, that person should not join you until he has been reconciled. *Teaching* (W 14 OT)

Gregory of Nyssa

1215. If your mind is untainted by any evil, free from sin, and purified from all stain, then indeed are you blessed. . . . Once purified, you see things that others cannot see. When the mists of sin no longer cloud the eye of your soul, you see that blessed vision clearly in the peace and purity of your own heart. *Beatitudes 6* (Sa 12 OT)

Gregory the Great

1216. For it is the Church's task to turn completely away from evil; once she has begun by love of God, she rejects sin. If she still does good only out of fear, then inwardly she has not withdrawn from evil; for she commits sin by desiring to sin, if only she could sin without punishment. *Job* (Su 8 OT)

Isaac of Stella

1217. The Church is incapable of forgiving any sin without Christ, and Christ is unwilling to forgive any sin without the Church. The Church cannot forgive the sin of one who has not repented. . .; Christ will not forgive the sin of one who despises the Church. *Sermon 11* (F 23 OT)

Jerome

1218. Do not despair of his mercy, no matter how great your sins, for great mercy will take away great sins. For the Lord is *gracious and merciful* and prefers the conversion of a sinner rather than his death. Patient and generous in his mercy, he does not give in to human

impatience but is willing to wait a long time for our repentance. *Joel* (F 21 OT)

John Bosco

1219. This was the method that Jesus used with the apostles. He put up with their ignorance and roughness and even their infidelity. He treated sinners with a kindness and affection that caused some to be shocked, others to be scandalized, and still others to hope for God's mercy. *Letter 4* (Jan 31)

John the Serene

1220. When this light begins to shine upon the man who sat *in darkness and the shadow of death*, in the darkness of evil and the shadow of sin, he is shocked, he calls himself to account, repents of his misdeeds in shame, and says: *The Lord is my light and my salvation; whom shall I fear*?. . . If he enlightens and saves me, whom shall I fear? Even though the dark shadows of evil suggestions crowd about, *the Lord is my light. Sermon 7* (Th 3 OT)

Leo the Great

1221. Religious grief mourns for sin, one's own or another's; it does not lament because of what happens as a result of God's justice, but because of what is done by human malice. Indeed, he who does wrong is more to be lamented than he who suffers it, for his wickedness plunges the sinner into punishment, whereas endurance can raise the just man to glory. *Beatitudes 95* (Sa 22 OT)

1222. Our Lord, victor over sin and death, finding no man free from sin, came to free us all. . . . Let the sinner be glad as he receives the offer of forgiveness. . . . Christian, remember your dignity, and now that you share in God's own nature, do not return by sin to your former base condition. *Christmas 1* (Dec 25)

1223. The special note of the paschal feast is this: the whole Church rejoices in the forgiveness of sins. It rejoices in the forgiveness not only of those who are then reborn in holy baptism but also of those who are already numbered among God's adopted children. Initially, men are made new by the rebirth of baptism. Yet there is still required a daily renewal to repair the shortcomings of our mortal nature, and whatever degree of progress has been made there is no one who should not be more advanced. All must therefore strive to ensure that on the day of redemption no one may be found in the sins of his former life. *Lent 6* (Th after Ash Wed)

Macarius

1224. When a house has no master living in it, it becomes dark, vile and contemptible, choked with filth and disgusting refuse. So too is a soul which has lost its master, who once rejoiced there with his angels. This soul is darkened with sin, its desires are degraded, and it knows nothing but shame. *Homily 28* (W 34 OT)

Maximus of Turin

1225. Let no one, conscious of his sinfulness, withdraw from our common celebration, nor let anyone be kept away from our public prayer by the burden of his guilt. Sinner he may indeed be, but he must not despair of pardon on this day which is so highly privileged; for if a thief could receive the grace of paradise, how could a Christian be refused forgiveness? *Sermon 53* (Su 5 Easter)

Theodoret of Cyr

1226. For since those who were enslaved to sin were liable to the penalties of sin, he himself, exempt from sin though he was and walking in the path of perfect righteousness, underwent the punishment of sinners. By his cross he blotted out the decree of the ancient curse. *Incarnation* (M 19 OT)

Theophilus of Antioch

1227. A person's soul should be clean, like a mirror reflecting light. If there is rust on the mirror his face cannot be seen in it. In the same way, no one who has sin within him can see God. But if you will you can be healed. Hand yourself over to the doctor, and he will open the eyes of your mind and heart. *Autoly-cus* (W 3 Lent)

CHAPTER TWO
THE HUMAN COMMUNITY (CCC 1877-1948)

Aelred

1228. But in his great love, this young man [Jonathan] kept faith with his friend. He was steadfast in the face of threats, unmoved by insults; forgetting renown, he thought only of service. He spurned a kingdom for the sake of friendship. . . . This is what truly perfect, stable and lasting friendship is, a tie that envy cannot spoil, nor suspicion weaken, nor ambition destroy. A friendship so tempted yielded not an inch, was buffeted but did not collapse. In the face of so many insults, it remained unshaken. *Spiritual Friendship* (W 12 OT)

Augustine

1229. Love of God is the first to be commanded, but love of neighbor is the first to be put into practice. . . . Since you do not yet see God, you merit the vision of God by loving your neighbor. By loving your neighbor you prepare your eye to see God. . . . In loving your neighbor and caring for him you are on a journey. Where are you traveling if not to the Lord God, to him whom we should love with our whole heart, our whole soul, our whole mind? We have not yet reached his presence, but we have our neighbor at our side. Support, then, this companion of your pilgrimage if you want to come into the presence of the one with whom you desire to remain for ever. *John* (Tu before Epi)

Clement of Rome

1230. A person may be faithful; he may have the power to utter hidden mysteries; he may be discriminating in the evaluation of what is said and pure in his actions. But the greater he seems to be, the more humbly he ought to act, and the more zealous he should be for the common good rather than his own interest. *Corinthians* (M 14 OT)

Clement of Rome (pseudo)

1231. When they hear the words of God on our lips, unbelievers are amazed at their beauty and power, but when they see that those words have no effect in our lives, their admiration turns to scorn, and they dismiss such words as myths and fairy tales. *2nd-cen. Homily* (Th 32 OT)

Diognetus, Letter to

1232. Christians are indistinguishable from other men either by nationality, language or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life. . . . They live in their own countries as though they were only passing through. They play their full role as citizens, but labor under all the disabilities of aliens. Any country can be their homeland, but for them their homeland, wherever it may be, is a foreign country. Like others, they marry and have children, but they do not expose them. They share their meals, but not their wives. . . . They pass their days upon earth, but they are citizens of heaven. Obedient to the laws, they yet live on a level that transcends the law. . . . To speak in general terms, we may say that the Christian is to the world what the soul is to the body. As the soul is present in every part of the body, while remaining distinct from it, so Christians are found in all the cities of the world, but cannot be identified with the world. As the visible body contains the invisible soul, so Christians are seen living in the world, but their religious life remains unseen. The body hates the soul . . . because of the restriction the soul places on its pleasures. Similarly, the

world hates the Christians, not because they have done it any wrong, but because they are opposed to its enjoyments. *Letter* (W 5 Easter)

Gregory Nazianzen

1233. He has given abundantly to all the basic needs of life, not as a private possession, not restricted by law, not divided by boundaries, but as common to all, amply and in rich measure. His gifts are not deficient in any way, because he wanted to give equality of blessing to equality of worth, and to show the abundance of his generosity. *Sermon 14* (M 1 Lent)

1234. Our rivalry consisted, not in seeking the first place for oneself but in yielding it to the other, for we each looked on the other's success as his own. We seemed to be two bodies with a single spirit. . . . Our single object and ambition was virtue, and a life of hope in the blessings that are to come; we wanted to withdraw from this world before we departed from it. . . . If it is not too boastful to say, we found in each other a standard and rule for discerning right from wrong. *Sermon 43* (Jan 2)

John XXIII

1235. He was tireless in his efforts to reform the criminal, and he would sit up with the sick to bring them comfort. For the poor he would provide food, clothing and medicine. He did all he could to care for poor farmhands, blacks and mulattoes who were looked down upon as slaves, the dregs of society in their time. Common people responded by calling him "Martin the charitable." *Martin de Porres* (Nov 3)

John Chrysostom

1236. There is nothing colder than a Christian who does not seek to save others. . . . Each one can help his neighbor if only he is willing to do what is in his power. . . . The selfish are fit only for punishment.

Such were those foolish virgins who were chaste, comely and self-controlled, but did nothing for anyone. So they are consumed in the fire. Such are those men who refuse to give Christ food. Notice that none of them is accused of personal sins . . . . only of not helping anybody else. The man who buried the talent was like this. He was blameless, but he was of no service to others. *Acts of Apostles 20* (Com Holy Men)

1237. Do you want to honor Christ's body? Then do not scorn him in his nakedness, nor honor him here in the church with silken garments while neglecting him outside where he is cold and naked. . . . Give him the honor prescribed in his law by giving your riches to the poor. For God does not want golden vessels but golden hearts. . . . Do not, therefore, adorn the church and ignore your afflicted brother, for he is the most precious temple of all. *Matthew 50* (Sa 21 OT)

1238. God gave us his own Son; but you will not even share your bread with him who was given us and put to death for your sake. . . . What stone could be more insensitive than such men, for despite so many inducements they persist in this satanic cold heartedness. . . . "If you will make me no return for having suffered for you, at least have pity on my poverty. . . . Once I was in fetters for you; I am still in fetters for you;. . . so that whether by those earlier bonds or by these present ones, you might be moved to show some feeling for me. . . . You are bound to me by innumerable favors, and now I ask you to make some return. Not that I demand it as my due. I reward you as though you were acting out generosity; for your trifling gestures, I am giving you a kingdom. I do not say: 'Put an end to my poverty,' or 'Make over to me your wealth, although it was for you that I became poor.' All I ask for is a little bread, clothing and a little comfort in my hunger." *Romans 15* (Com Underprivileged)

Maximus the Confessor

1239. So the man who does not love his neighbor does not obey God's command. But one who does not obey his command cannot love God. A man is blessed if he can love all men equally. . . . Such a man

cannot hoard his wealth. Rather, like God himself, he generously gives from his own resources to each man according to his needs. . . . A charitable mind is not displayed simply in giving money; it is manifested still more by personal service as well as by the communication of God's word to others. . . . By itself faith accomplishes nothing. For even the devils believe and shudder. No, faith must be joined to an active love of God which is expressed in good works. *Chapters* (Su 7 OT)

Vatican II

1240. The world of today reveals itself as at once powerful and weak, capable of achieving the best or the worst. There lies open before it the way to freedom or slavery, progress or regression, brotherhood or hatred. . . . The tensions disturbing the world of today are in fact related to a more fundamental tension rooted in the human heart. In man himself many elements are in conflict with each other. . . . What is more, in his weakness and sinfulness he often does what he does not want to do, and fails to do what he would like to do. In consequence, he suffers from a conflict within himself, and this in turn gives rise to so many great tensions in society. *Gaudium et spes*, nos. 9-10 (Sa 1 Lent)

1241. Where men and women, in the course of gaining a livelihood for themselves and their families, offer appropriate service to society, they can be confident that their personal efforts promote the work of the Creator, confer benefit on their fellowmen, and help to realize God's plan in history . . . It is clear, then, that the Christian message does not deflect men from the building up of the world, or encourage them to neglect the good of their fellowmen, but rather places on them a stricter obligation to work for these objectives. *Gaudium et spes*, no. 34 (May 1)

1242. Holy Scripture, with which the experience of the ages is in agreement, teaches the human family that human progress, though it is a great blessing for man, brings with it a great temptation. When the scale of values is disturbed and evil becomes mixed with good,

individuals and groups consider only their own interests, not those of others. The result is that the world is not yet a home of true brotherhood, while the increased power of mankind already threatens to destroy the human race itself. If it is asked how this unhappy state of affairs can be set right, Christians state their belief that all human activity, in daily jeopardy through pride and inordinate self-love, is to find its purification and its perfection in the cross and resurrection of Christ. *Gaudium et spes*, nos. 37-38 (Sa 4 Lent)

1243. We are warned indeed that a man gains nothing if he wins the whole world at the cost of himself. Yet our hope in a new earth should not weaken, but rather stimulate our concern for developing this earth, for on it there is growing up the body of a new human family, a body even now able to provide some foreshadowing of the new age. Hence, though earthly progress is to be carefully distinguished from the growth of Christ's kingdom, yet in so far as it can help toward the better ordering of human society it is of great importance to the kingdom of God. . . . On this earth the kingdom is already present in sign; when the Lord comes it will reach its completion. *Gaudium et spes*, no. 39 (Su 21 OT)

1244. Peace . . . is the product of order, the order implanted in human society by its divine founder, to be realized in practice as men hunger and thirst for ever more perfect justice. . . . Peace here on earth cannot be maintained unless the good of the human person is safeguarded, and men are willing to trust each other and share their riches of spirit and talent. If peace is to be established it is absolutely necessary to have a firm determination to respect other persons and peoples and their dignity, and to be zealous in the practice of brotherhood. Peace is therefore the fruit also of love; love goes beyond what justice can achieve. Peace on earth, born of love for one's neighbor, is the sign and the effect of the peace of Christ that flows from God the Father. *Gaudium et spes*, no. 78 (Su 31 OT)

1245. We must all undergo a change of heart. We must look out on the whole world and see the tasks that we can all do together to promote the well-being of the family of man. We must not be misled

by a false sense of hope. Unless antagonism and hatred are abandoned,. . . mankind, already in grave peril, may well face in spite of its marvelous advance in knowledge that day of disaster when it knows no other peace than the awful peace of death. . . . To build peace, the causes of human discord which feed the fires of war must first be eliminated, and among these especially the violations of justice. *Gaudium et spes*, nos. 82-83 (M 31 OT)

1246. There are many nations—many of them with a majority of Christians—which enjoy an abundance of goods, while others are deprived of the necessities of life, and suffer from hunger, disease and all kinds of afflictions. This scandal must be removed from among men, for the glory of Christ's Church and its testimony to the world are the spirit of poverty and the spirit of love. . . . Indeed, it is the duty of all God's people, with bishops giving a lead by word and example, to do all in their power to relieve the sufferings of our times, following the age-old custom of the Church in giving not only what they can spare but also what they need for themselves. . . . In order to foster and encourage cooperation among men, the Church must be present and active in the community of nations. . . . Finally, it is to be hoped that, in carrying out their responsibilities in the international community, Catholics will seek to cooperate actively and constructively with other Christians, who profess the same Gospel of love, and with all men who hunger and thirst for true peace. *Gaudium et spes*, nos. 88-90 (Tu 31 OT)

CHAPTER THREE
GOD'S SALVATION:
LAW AND GRACE (CCC 1949-2051)

Ambrose

1247. Christ is the image of God, and if the soul does what is right and holy, it magnifies that image of God, in whose likeness it was created and, in magnifying the image of God, the soul has a share in its greatness and is exalted. *Luke* (Dec 21)

1248. If you want to study the power of the law, which is summed up in the bond of charity. (*Whoever loves his neighbor has fulfilled the law*), you may read in the psalms of the great love with which one man faced serious dangers singlehandedly in order to remove the shame of the whole people. You will find the glory of charity more than a match for the parade of power. *Psalm 1* (F 10 OT)

Andrew of Crete

1249. *The fulfillment of the law is Christ himself*, who does not so much lead us away from the letter as lift us up to its spirit. For the law's consummation was this, that the very lawgiver accomplished his work and changed letter into spirit, summing everything up in himself and, though subject to the law, living by grace. He subordinated the law, yet harmoniously united grace with it, not confusing the distinctive characteristics of the one with the other, but effecting the transition in a way most fitting for God. He changed whatever was burdensome, servile and oppressive into what is light and liberating, so that we should be enslaved no longer *under the elemental spirits of the world*, as the Apostle says, nor held fast as bondservants under the letter of the law. This is the highest, all-embracing benefit that Christ has bestowed on us. *Discourse 1* (Sept 8)

Aphraates

1250. Law and covenant have been entirely changed. God changed the first pact with Adam, and gave a new one to Noah. He gave another to Abraham, and changed this to give a new one to Moses. When the covenant with Moses was no longer observed, he gave another pact in this last age, a pact never again to be changed. . . . All these covenants were different from each other. Moreover, the circumcision that is approved by the giver of those covenants is the kind spoken of by Jeremiah: *Circumcise your hearts*. . . . Every covenant was proved firm and trustworthy in its own time, and those who have been circumcised in heart are brought to life and receive a

second circumcision beside the true Jordan, the waters of baptism that bring forgiveness of sins. *Demonstration 11* (W 1 Lent)

Augustine

1251. Paul writes to the Galatians to make them understand that by God's grace they are no longer under the law. . . . Now God had imposed that burden on those who were slaves to sin and not on servants of justice. . . . God had given a just law to unjust men in order to show them their sin, not to take it away. For sin is taken away only by the gift of faith that works through love. *Galatians* (Su 5 OT)

1252. Christ is formed in the believer by faith of the inner man, called to the freedom that grace bestows, meek and gentle, not boasting of nonexistent merits, but through grace making some beginning of merit. . . . Christ is formed in him who receives Christ's mold, who clings to him in spiritual love. By imitating him he becomes, as far as is possible to his condition, what Christ is. *Galatians* (Th 5 OT)

1253. The greatest glory of predestination and grace is the Savior himself, *the mediator between God and men, the man Christ Jesus*. What, I ask you, did his human nature do in the way of good works or of faith to merit beforehand this glory?. . . Was it not through the action of the Word in taking this humanity to himself that, from the moment when he came into existence, this human being came into existence as the only Son of God? We must keep before our eyes the very source of grace, taking its origin in Christ, our head, and flowing through all his members according to the capacity of each. The grace which makes any man a Christian from the first moment of his coming to believe is the same grace which made this man the Christ from his coming to be as man. The Spirit through whom men are reborn is the same Spirit through whom Christ was born. . . . The predestination of the saints is the same predestination that reached its greatest glory in the Saint above all other saints. . . . Just as one Christ was predestined to be our head, so we, the many, were predestined to be his members. Let there be no mention here of human merits; they were lost through

Adam. Let God's grace reign supreme, as it does through Jesus Christ, our Lord, the only Son of God, the one Lord. *Predestination* (F 13 OT)

Barnabas

1254. God has abolished the sacrifices of the old law so that the new law of our Lord Jesus Christ, which does not bind by slavish compulsion, might have an offering not made by man. *Letter* (M 18 OT)

Basil the Great

1255. Boasting of God is perfect and complete when we take no pride in our own righteousness but acknowledge that we are utterly lacking in true righteousness and have been made righteous only by faith in Christ. . . . Here we see all overweening pride laid low. Humanity, there is nothing left for you to boast of, for your boasting and hope lie in putting to death all that is your own and seeking the future life that is in Christ. Since we have its firstfruits we are already in its midst, living entirely in the grace and gift of God. *Homily 20* (M 3 Lent)

1256. [God] first gave man the law to help him; he set angels over him to guard him; he sent the prophets to denounce vice and to teach virtue; he restrained man's evil impulses by warnings and roused his desire for virtue by promises. *Rules* (Tu 3 OT)

Bede

1257. Mary attributes nothing to her own merits. She refers all her greatness to the gift of the one whose essence is power and whose nature is greatness, for he fills with greatness and strength the small and the weak who believe in him. *Homily 4* (May 31)

1258. Our Lord summoned Matthew by speaking to him in words. By an invisible, interior impulse flooding his mind with the light of

grace, he instructed him to walk in his footsteps. . . . He took up his appointed duties while still taking his first steps in the faith, and from that hour he fulfilled his obligation and thus grew in merit. . . . On hearing Christ's voice, we open the door to receive him, as it were, when we freely assent to his promptings and when we give ourselves over to doing what must be done. Christ, since he dwells in the hearts of his chosen ones through the grace of his love, enters so that he might eat with us and we with him. He ever refreshes us by the light of his presence insofar as we progress in our devotion to and longing for the things of heaven. He himself is delighted by such a pleasing banquet. *Homily 21* (Sept 21)

Bernard

1259. My merit comes from his mercy; for I do not lack merit so long as he does not lack pity. And if the Lord's mercies are many, then I am rich in merits. . . . And if *the Lord's mercies are from all ages for ever*, I too *will sing of the mercies of the Lord for ever*. Will I not sing of my own righteousness? No, *Lord, I shall be mindful only of your justice*. Yet that too is my own; for God has made you my righteousness. *Song of Songs* (W 3 OT)

Bruno

1260. Now even though we may have faith, hope and love, none of us can attain this state of blessedness by ourselves. . . . He alone can be said to come to true blessedness who, having resolved in his heart to rise to this state of happiness by the many stages of the virtues and good works, receives the help of your grace. . . . God does help the blessed. For our lawgiver Christ, who gave us the law, gives now and will continue to give his blessings, the abundant gifts of grace, by which he will bless his own, that is, raise them to beatitude. *Psalm 83* (Th 23 OT)

Clement of Rome

1261. We are not justified by our wisdom, intelligence, piety, or by any action of ours, however holy, but by faith, the one means by which God has justified men from the beginning. To him be glory for ever and ever. Amen. What must we do then, brothers? Give up good works? Stop practicing Christian love? God forbid! We must be ready and eager for every opportunity to do good, and put our whole heart into it. Even the Creator and Lord of the universe rejoices in his works. . . . We must recognize, therefore, that all upright men have been graced by good works, and that even the Lord himself took delight in the glory his works gave him. This should inspire us with a resolute determination to do his will and make us put our whole strength into the work of living a Christian life. *Corinthians* (Sa 1 OT)

Diognetus, Letter to

1262. When we had been shown to be undeserving of life, his goodness was to make us worthy of it. When we had made it clear that we could not enter God's kingdom by our power, we were to be enabled to do so by the power of God. *Letter* (Dec 18)

Faustus of Riez

1263. By Christ's action in Galilee, then, wine is made, that is, the law withdraws and grace takes its place; the shadows fade and the truth becomes present; fleshly realities are coupled with spiritual, and the old covenant with its outward discipline is transformed into the new. . . . The water in the jars is not less than it was before, but now begins to be what it had not been; so too the law is not destroyed by Christ's coming, but is made better than it was. *Sermon 5* (Sa after Epi)

Fulgentius of Ruspe

1264. Through justification and the spiritual resurrection, grace now effects in them an initial change that is God's gift. Later on, through the bodily resurrection, the transformation of the just will be brought

to completion, and they will experience a perfect, abiding, unchangeable glorification. The purpose of this change wrought in them by the gifts of both justification and glorification is that they may abide in an eternal, changeless state of joy. *Forgiveness* (M 33 OT)

Gregory the Great

1265. How must we interpret this law of God? How, if not by love? The love that stamps the precepts of right-living on the mind and bids us put them into practice. . . . The law of Christ—does anything other than love more fittingly describe it? Truly we are keeping this law when, out of love, we go to the help of a brother in trouble. But we are told that this law is manifold. Why? Because love's lively concern for others is reflected in all the virtues. *Job* (Th 8 OT)

Irenaeus

1266. From the beginning God created man out of his own generosity . . . He took his people in hand, teaching them, unteachable as they were, to follow him. . . . In so many ways he was training the human race to take part in the harmonious song of salvation. . . . As the Word passed among all these people he provided help in generous measure for those who were obedient to him, by drawing up a law that was suitable and fitting for every circumstance. . . . Through foreshadowings of the future they were learning reverence for God and perseverance in his service. The law was therefore a school of instruction for them, and a prophecy of what was to come. *Heresies* (W 2 Lent)

1267. When this righteousness and love for God had passed into oblivion and been extinguished in Egypt, God had necessarily to reveal himself through his own voice, out of his great love for men. . . . He commanded them to love himself and trained them to practice righteousness toward their neighbor, so that man might not be unrighteous or unworthy of God. . . . This raised man to glory, for it gave him what he did not have, friendship with God. . . . This was the

life that the Lord was preparing man to receive when he spoke in person and gave the words of the Decalogue for all alike to hear. These words remain with us as well; they were extended and amplified through his coming in the flesh, but not annulled. God gave to the people separately through Moses the commandments that enslave: these were precepts suited to their instruction or their condemnation. . . . The precepts that were given them to enslave and to serve as a warning have been cancelled by the new covenant of freedom. The precepts that belong to man's nature and to freedom and to all alike have been enlarged and broadened. Through the adoption of sons God had enabled man so generously and bountifully to know him as Father, to love him with his whole heart, and to follow his Word unfailingly. *Heresies* (F 2 Lent)

Leo the Great

1268. And so it was that he who had spoken to Moses spoke also to the apostles. Writing in the hearts of his disciples, the swift hand of the Word composed the ordinances of the new covenant. And this was not done as formerly, in the midst of dense clouds, amid terrifying sounds and lightning, so that the people were frightened away from approaching the mountain. Instead, there was a tranquil discourse which clearly reached the ears of all who stood nearby so that the harshness of the law might be softened by the gentleness of grace, and the spirit of adoption might dispel the terror of slavery. *Beatitudes 95* (Th 22 OT)

Maximus the Confessor

1269. For surely the word of the Law and the Prophets when it is understood with faith is like a star which leads those who are called by the power of grace in accordance with his decree to recognize the Word incarnate. *Chapters* (W before Epi)

Melito of Sardis

1270. The Law indeed is old, but the Word is new. The type is transitory, but grace is eternal. . . . Both the Law and the Word came forth from Zion and Jerusalem, but now the Law has given place to the Word, the old to the new. The commandment has become grace, the type a reality. The lamb has become a Son, the sheep a man, and man, God. *Easter Homily* (M Octave Easter)

Procopius of Gaza

1271. Christ has sent forth his apostles, the servants of his divine will, to proclaim the message of the Gospel which, since it is spiritual, transcends both the natural and the written law. *Proverbs* (W 6 OT)

Thomas More

1272. Although I know well, Margaret, that because of my past wickedness I deserve to be abandoned by God, I cannot but trust in his merciful goodness. His grace has strengthened me until now and made me content to lose goods, land, and life as well, rather than to swear against my conscience. *Letter* (June 22)

Vatican II

1273. It was Christ who established this new covenant, the new testament in his blood, calling into being, from Jews and Gentiles, a people that was to form a unity, not in human fashion but in the Spirit, as the new people of God. . . . His people enjoy the dignity and freedom of the children of God, in whose hearts the Holy Spirit dwells as in a temple. They have as their law the new commandment of loving as Christ himself has loved us. *Lumen gentium*, no. 9 (Th 5 Lent)

William of Saint-Thierry

1274. You wanted us to love you, then, we who could not with justice have been saved had we not loved you, nor could we have loved you except by your gift. *Contemplation of God* (M 3 Advent)

SECTION TWO
THE TEN COMMANDMENTS

CHAPTER ONE
"YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND" (CCC 2083-2195)

Article 1:

The First Commandment

> I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them. (Ex 20:2-5)
>
> It is written: "You shall worship the Lord your God and him only shall you serve." (Mt 4:10)

Acts of the Martyrs

1275. Justin said: "Worship the God of the Christians. We hold him to be from the beginning the one creator and maker of the whole creation, of things seen and unseen. We worship also the Lord Jesus Christ, the Son of God." . . . The prefect Rusticus said: "Now let us come to the point at issue, which is necessary and urgent. Gather round then and with one accord offer sacrifice to the gods." Justin said: "No one who is right-thinking stoops from true worship to false worship." The other martyrs also said: ". . . Do what you will. We are Christians; we do not sacrifice to idols.". . . They were beheaded, and so fulfilled their

witness of martyrdom in confessing their faith in their Savior. *Justin* (June 1)

Angela Merici

1276. Only if the responsibilities committed to you are rooted firmly in this twofold charity will they bear beneficial and saving fruit. As our Savior says: *A good tree is not able to produce bad fruit*. He says: A good tree, that is, a good heart as well as a soul inflamed with charity, can do nothing but good and holy works. . . . Mothers of children, even if they have a thousand, carry each and every one fixed in their hearts, and because of the strength of their love they do not forget any of them. In fact, it seems that the more children they have the more their love and care for each one is increased. Surely those who are mothers in spirit can and must act all the more in the same way, because spiritual love is more powerful than the love that comes from a blood relationship. *Spiritual Testament* (Jan 27)

Augustine

1277. Every work that effects our union with God in a holy fellowship is a true sacrifice; every work, that is, which is referred to that final end, that ultimate good, by which we are able to be in the true sense happy. As a consequence even that mercy by which aid is given to man is not a sacrifice unless it is done for the sake of God. . . . Man himself, consecrated in the name of God and vowed to God, is therefore a sacrifice insofar as he dies to the world in order to live for God. *City of God* (F 28 OT)

1278. *You will take no delight in burnt offerings*, David says. If you will not take delight in burnt offerings, will you remain without sacrifice? Not at all. *A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart*. You now have the offering you are to make. No need to examine the herd, no need to outfit ships and travel to the most remote provinces in search of incense. Search within your heart for what is pleasing to God. Your heart must be

crushed. Are you afraid that it might perish so? You have the reply: *Create a clean heart in me, O God*. For a clean heart to be created, the unclean one must be crushed. *Sermon 19* (Su 14 OT)

1279. What am I that you command me to love you, and grow angry and threaten me with terrible punishment if I do not? Is it then a small sorrow not to love you? *Confessions* (Su 9 OT)

1280. But the veneration strictly called "worship," or *latria*, that is, the special homage belonging only to the divinity, is something we give and teach others to give to God alone. The offering of a sacrifice belongs to worship in this sense (that is why those who sacrifice to idols are called idol-worshipers), and we neither make nor tell others to make any such offering to any martyr, any holy soul, or any angel. *Faustus* (Dec 11)

Clement of Rome

1281. The Father is merciful in all he does and full of generosity; he is loving to those who fear him. In goodness and gentleness he gives his graces to those who approach him with undivided hearts. We must then put away all duplicity and not be distrustful in the face of his excelling and ennobling gifts. *Corinthians* (M 30 OT)

1282. We should then strive with the greatest zeal to be found among the number of those who await him, so we may share in the promised gifts. How will this be, beloved? If our mind is fixed on God through faith, if we are diligent in seeking what is pleasing and acceptable to him, if we fulfill what is according to his blameless will and follow the way of truth, casting away from ourselves all that is unholy. *Corinthians* (W 30 OT)

1283. Let the man truly possessed by the love of Christ keep his commandments. Who can express the binding power of divine love? Who can find words for the splendor of its beauty? Beyond all description are the heights to which it lifts us. Love unites us to God; *it cancels innumerable sins*, has no limits to its endurance, bears

everything patiently. Love is neither servile nor arrogant. It does not provoke schisms or form cliques, but always acts in harmony with others. By it all God's chosen ones have been sanctified; without it, it is impossible to please him. *Corinthians* (Tu 2 OT)

Clement of Rome (pseudo)

1284. How then shall we praise him, how repay him for his gifts? Spiritually blind, we worshiped stones and pieces of wood, gold and silver and bronze, things made by men, and our whole life was death. Darkness enfolded us, and nothing but gloom met our eyes. Then, by his will, we escaped from the cloud that enveloped us and recovered our sight. *2nd-cen. Homily* (Su 32 OT)

1285. Great is the mercy that Jesus Christ has shown us. The first benefit that we owe to his mercy is that we who are living do not sacrifice to dead gods or worship them, but have, through Christ, attained a knowledge of the Father. *2nd-cen. Homily* (M 32 OT)

Cyprian

1286. When Cain and Abel first offered their sacrifices, God considered not so much the gifts as the spirit of the giver: God was pleased with Abel's offering because he was pleased with his spirit. Thus Abel the just man, the peacemaker, in his blameless sacrifice taught men that when they offer their gift at the altar they should approach as he did, in the fear of God, simplicity of heart, ruled by justice and peaceful harmony. Since this was the character of Abel's offering, it was only right that he himself should afterward become a sacrifice. *Lord's Prayer* (F 11 OT)

Cyril of Alexandria

1287. Furthermore, I might point out that originally there was just one temple at Jerusalem, in which one people, the Israelites, offered

their sacrifices. Since the only-begotten Son became like us,. . . the rest of the world has been filled with places of worship. Now there are countless worshipers who honor the universal God with spiritual offerings and fragrant sacrifices. *Haggai* (Su 28 OT)

Diadochus of Photice

1288. If a person loves himself he seeks his own glory, but the man who loves God loves the glory of his Creator. Anyone alive to the love of God can be recognized from the way he constantly strives to glorify him by fulfilling all his commandments and by delighting in his own abasement. . . . Anyone who loves God in the depths of his heart has already been loved by God. In fact, the measure of a man's love for God depends upon how deeply aware he is of God's love for him. *Spiritual Perfection* (F 2 OT)

Gregory Nazianzen

1289. We are not required to sacrifice young bulls or rams, beasts with horns and hoofs that are more dead than alive and devoid of feeling; but instead, let us join the choirs of angels in offering God upon his heavenly altar a sacrifice of praise. . . . I will say more: we must sacrifice ourselves to God, each day and in everything we do, accepting all that happens to us for the sake of the Word, imitating his passion by our sufferings, and honoring his blood by shedding our own. We must be ready to be crucified. . . . Worship him who was hung on the cross because of you, even if you are hanging there yourself. *Sermon 45* (Sa 5 Lent)

Hilary

1290. The fear of the Lord has then to be learned because it can be taught. It does not lie in terror, but in something that can be taught. It does not arise from the fearfulness of our nature; it has to be acquired by obedience to the commandments, by holiness of life and by

knowledge of the truth. For us the fear of God consists wholly in love, and perfect love of God brings our fear of him to its perfection. Our love for God is entrusted with its own responsibility: to observe his counsels, to obey his laws, to trust his promises. *Psalm 127* (Th 2 Lent)

John Fisher

1291. Now all these things are not merely certain arguments but also clear proof of his deep love and kindness for us. And yet we are the most ungrateful of men. Indeed, we have gone beyond the bounds of ingratitude: we give no thought to his love, nor do we recognize the extent of his kindnesses to us. *Psalm 101* (F 3 OT)

Lives of the Saints

1292. By the power of the Holy Spirit, Casimir burned with a sincere and unpretentious love for almighty God that was almost unbelievable in its strength. *Casimir* (Mar 4)

1293. She was often borne aloft with such ardent desire and impelled toward God that she would no longer be aware of the things around her. Just as her devotion made her always seek after God, so her generous piety turned her toward her neighbor, and she bountifully bestowed alms on the needy. . . . She allowed no one who came to her for help to go away uncomforted. And because this servant of God never neglected the practice of good works, God also conferred on her such grace that when she lacked human means to do good, and her own powers failed, the divine power of the sufferings of Christ strengthened her to respond to the needs of her neighbors. *Hedwig* (Oct 16)

1294. One day Saint Jane spoke the following eloquent words, which listeners took down exactly as spoken: "My dear daughters, many of our holy fathers . . . did not die martyrs. Why do you think this was? . . . Well, I myself think it was because there is another

martyrdom: the martyrdom of love.”. . . One sister asked what form this martyrdom took. “Yield yourself fully to God, and you will find out! Divine love takes its sword to the hidden recesses of our inmost soul and divides us from ourselves.”. . . When another sister asked how long the martyrdom would continue, the Saint replied: “From the moment when we commit ourselves unreservedly to God, until our last breath. I am speaking, of course, of great-souled individuals who keep nothing back for themselves, but instead are faithful in love.” *Jane Frances de Chantal* (Dec 12)

Louis IX

1295. My dearest son, my first instruction is that you should love the Lord your God with all your heart and all your strength. Without this there is no salvation. Keep yourself, my son, from everything that you know displeases God, that is to say, from every mortal sin. *Spiritual Testament* (Aug 25)

Maximus of Turin

1296. The mother caresses the tender baby on her lap; the Father serves his Son by his loving testimony. The mother holds the child for the Magi to adore; the Father reveals that his Son is to be worshiped by all the nations. *Letter 100* (F after Epi)

Peter Chrysologus

1297. How marvelous is the priesthood of the Christian, for he is both the victim that is offered on his own behalf, and the priest who makes the offering. He does not need to go beyond himself to see what he is to immolate to God: with himself and in himself he brings the sacrifice he is to offer God for himself. . . . Truly it is an amazing sacrifice in which a body is offered without being slain and blood is offered without being shed. . . . Keep burning continually the sweet-smelling incense of prayer. Take up the sword of the Spirit. Let your

heart be an altar. Then, with full confidence in God, present your body for sacrifice. God desires not death, but faith; God thirsts not for blood, but for self-surrender; God is appeased not by slaughter, but by the offering of your free will. *Sermon 108* (Tu 4 Easter)

1298. Let us therefore, my brethren, keep the commandments, which are life for us; let us carry on together the obligations of our brotherhood in profound peace; let us bind one another with the ties of salvific charity in this mutual love which *covers a multitude of sins*. *Peace* (July 4)

Robert Bellarmine

1299. And what is this yoke of yours that does not weary, but gives rest? It is, of course, that first and greatest commandment: *You shall love the Lord your God with all your heart*. What is easier, sweeter, more pleasant, than to love goodness, beauty and love, the fullness of which you are, O Lord, my God?. . . That first and greatest commandment helps the man who obeys, not the God who commands. *Ascent* (Sept 17)

Article 2:

The Second Commandment

You shall not take the name of the Lord your God in vain. (Ex 20:7)

You have heard that it was said to the men of old, “You shall not swear falsely. . .” But I say to you, Do not swear at all. (Mt 5:33-34)

Asterius of Amasea

1300. You were made in the image of God. If then you wish to resemble him, follow his example. Since the very name you bear as Christians is a profession of love for men, imitate the love of Christ. *Homily 13* (Th 1 Lent)

Bernardine of Siena

1301. The name of Jesus is the glory of preachers, because the shining splendor of that name causes his word to be proclaimed and heard. And how do you think such an immense, sudden and dazzling light of faith came into the world, if not because Jesus was preached? Was it not through the brilliance and sweet savor of this name that God *called us into his marvelous light*. . . . So this name must be proclaimed, that it may shine out and never be suppressed. But it must not be preached by someone with sullied mind or unclean lips, but stored up and poured out from a chosen vessel. . . . By word of mouth, by letters, by miracles and by the example of his own life, Saint Paul bore the name of Jesus wherever he went. He praised the name of Jesus *at all times*, but never more than when *bearing witness to his faith. Sermon 49* (May 20)

Clement of Rome

1302. Give us grace, Lord, to hope in your Name, to which all creatures owe their being. Open the eyes of our heart to know you alone, *the Most High in the highest heavens, the holy One, whose dwelling is in the holy. Corinthians* (M 1 OT)

Clement of Rome (pseudo)

1303. *My name is constantly blasphemed by unbelievers*, says the Lord. *Woe to the man who causes my name to be blasphemed*. Why is the Lord's name blasphemed? Because we say one thing and do another. When they hear the words of God on our lips, unbelievers are amazed at their beauty and power, but when they see that those words have no effect in our lives, their admiration turns to scorn, and they dismiss such words as myths and fairy tales. . . . When they observe that we not only fail to love people who hate us, but even those who love us, they laugh us to scorn, and the Name is blasphemed. *2nd-cen. Homily* (Th 32 OT)

Cyprian

1304. How merciful the Lord is to us, how kind and richly compassionate! He wished us to repeat this prayer in God's sight, to call the Lord our Father and, as Christ is God's Son, be called in turn sons of God! None of us would ever have dared to utter this name unless he himself had allowed us to pray in this way. And therefore, dear friends, we should bear in mind and realize that when we call God our Father we ought also to act like sons. If we are pleased to call him Father, let him in turn be pleased to call us sons. . . . We go on to say, *May your name be hallowed*. It is not that we think to make God holy by our prayers; rather we are asking God that his name may be made holy in us. *Lord's Prayer* (Tu 11 OT)

Gregory Nazianzen

1305. Different men have different names, which they owe to their parents or to themselves, that is, to their own pursuits and achievements. But our great pursuit, the great name we wanted, was to be Christians, to be called Christians. *Sermon 43* (Jan 2)

Gregory of Nyssa

1306. No one has known Christ better than Paul, nor surpassed him in the careful example he gave of what anyone would be who bears Christ's name. . . . Paul teaches us the power of Christ's name when he calls him the power and wisdom of God, our peace, the unapproachable light where God dwells, our expiation and redemption, our great high priest, our paschal sacrifice, our propitiation; when he declares him to be the radiance of God's glory, the very pattern of his nature, the creator of all ages, our spiritual food and drink, the rock and the water, the bedrock of our faith, the cornerstone, the visible image of the invisible God. He goes on to speak of him as the mighty God, the head of his body, the Church, the firstborn of the new creation, the firstfruits of those who have fallen asleep, the firstborn of the dead, the eldest of many brothers; he tells us that Christ is the

mediator between God and man, the only-begotten Son crowned with glory and honor, the Lord of glory, the beginning of all things, the king of justice and of peace, the king of the whole universe, ruling a realm that has no limits. Paul calls Christ by many other titles too numerous to recall here. Their cumulative force will give some conception of the marvelous content of the name "Christ," revealing to us his inexpressible majesty, insofar as our minds and thoughts can comprehend it. Since, by the goodness of God, we who are called "Christians" have been granted the honor of sharing this name, the greatest, the highest, the most sublime of all names, it follows that each of the titles that express its meaning should be clearly reflected in us. *Christian Perfection* (M 12 OT)

1307. *Tell me, you whom my soul loves*. This is how I address you, because your true name is above all other names; it is unutterable and incomprehensible to all rational creatures. And so the name I use for you is simply the statement of my soul's love for you, and this is an apt name for making your goodness known. *Song of Songs* (Th 33 OT)

Gregory the Great

1308. *Jesus says to her: Mary*. Jesus is not recognized when he calls her "woman"; so he calls her by name, as though he were saying: Recognize me as I recognize you; for I do not know you as I know others; I know you as yourself. And so Mary, once addressed by name, recognizes who is speaking. *Gospels 25* (July 22)

Irenaeus

1309. But what name is glorified among the Gentiles if not that of our Lord, through whom glory is given both to the Father and to man. And since this name belongs to his own Son, who became man by the Father's will, the Father calls this name his own. If a king were to paint a picture of his son, he could claim it as his own on two counts: because it is his son's picture, and because he himself made it. In the same way, the Father declares that the name of Jesus Christ, which is

glorified in the Church throughout the world, is his own, because it is his Son's name and because he wrote it to save mankind. And so, since the Son's name belongs to the Father and since the Church makes its offerings through Jesus Christ to almighty God, for these two reasons the prophet is right when he says: *In every place incense and a pure sacrifice are offered to my name. Heresies* (Sa 18 OT)

John de Brebeuf

1310. May I die only for you, if you will grant me this grace, since you willingly died for me. Let me so live that you may grant me the gift of such a happy death. In this way, my God and Savior, *I will take* from your hand *the cup* of your sufferings and *call on your name*. Jesus, Jesus, Jesus! *Spiritual Diaries* (Oct 19)

Justin Martyr

1311. This is why the name of God, the Father and Lord of the whole universe, is pronounced in the water over anyone who chooses to be born again and who has repented of his sins. The person who leads the candidate for baptism to the font calls upon God by this name alone, for God so far surpasses our powers of description that no one can really give a name to him. Anyone who dares to say that he can must be hopelessly insane. . . . The person receiving this enlightenment is also baptized in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Spirit, who through the prophets foretold everything concerning Jesus. *1 Apology* (W 3 Easter)

Paul VI

1312. Who could have predicted to the famous African confessors and martyrs . . . that we would one day add names so dear to us as Charles Lwanga and Matthias Mulumba Kalemba and their twenty companions? Nor must we forget those members of the Anglican

Church who also died for the name of Christ. These African martyrs herald the dawn of a new age. *Martyrs of Uganda* (June 3)

Teresa of Avila

1313. Our good Jesus placed these two petitions side by side because he realized that in our inadequacy we could never fittingly hallow, praise, exalt or glorify this holy name of the eternal Father unless he enabled us to do so by giving us his kingdom here on earth. *Way of Perfection* (W 13 OT)

Article 3:

The Third Commandment

Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work. (Ex 20:8-10)

The sabbath was made for man, not man for the sabbath; so the Son of Man is lord even of the sabbath. (Mk 2:27-28)

Ambrose

1314. Since God is our refuge, God who is in heaven and above the heavens, we must take refuge from this world in that place where there is peace, where there is rest from toil, where we can celebrate the great Sabbath, as Moses said: *The sabbaths of the land will provide you with food*. To rest in the Lord and to see his joy is like a banquet, and full of gladness and tranquillity. *Flight* (Sa 2 Lent)

Augustine

1315. When the Lord rose from the dead, he put off the mortality of the flesh; his risen body was still the same body, but it was no longer

subject to death. By his resurrection he consecrated Sunday, or the Lord's day. Though the third after his passion, this day is the eighth after the Sabbath, and thus also the first day of the week. *Octave of Easter* (Su Octave Easter)

Ignatius of Antioch

1316. Those who lived by the ancient customs attained a fresh hope; they no longer observed Saturday, but Sunday, the Lord's day, for on that day life arose for us through Christ and through his death. *Magnesians* (M 16 OT)

Imitation of Christ

1317. Make room for Christ. When you possess Christ you are a rich man, for he is sufficient for you. He himself shall provide for you and faithfully administer all your cares. *Imitation* (W 16 OT)

Justin Martyr

1318. We hold our common assembly on Sunday because it is the first day of the week, the day on which God put darkness and chaos to flight and created the world, and because on that same day our savior Jesus Christ rose from the dead. For he was crucified on Friday and on Sunday he appeared to his apostles and disciples and taught them the things that we have passed on for your consideration. *1 Apology* (Su 3 Easter)

Vatican II

1319. By an apostolic tradition taking its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day, the day that is rightly called the Lord's day. On Sunday the Christian faithful ought to gather together, so that by listening to the word of God and sharing in the Eucharist they may recall the passion,

death and resurrection of the Lord Jesus and give thanks to God who *has given* them *a new birth with a lively hope through the resurrection of Jesus Christ from the dead*. The Lord's day is therefore the first and greatest festival, one to be set before the loving devotion of the faithful and impressed upon it, so that it may be also a day of joy and freedom from work. Other celebrations must not take precedence over it, unless they are truly of the greatest importance, since it is the foundation and the kernel of the whole liturgical year. *Sacrosanctum concilium*, no. 106 (Su 3 OT)

CHAPTER TWO
"YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF"

Article 4:

The Fourth Commandment

Honor your father and your mother, that your days may be long in the land which the Lord your God gives you. (Ex 20:12)

He went down with them and came to Nazareth, and was obedient to them. (Lk 2:51)

Angela Merici

1320. Only if the responsibilities committed to you are rooted firmly in this twofold charity will they bear beneficial and saving fruit. As our Savior says: *A good tree is not able to produce bad fruit*. He says: A good tree, that is, a good heart as well as a soul inflamed with charity, can do nothing but good and holy works. . . . Mothers of children, even if they have a thousand, carry each and every one fixed in their hearts, and because of the strength of their love they do not forget any of them. *Spiritual Testament* (Jan 27)

Barnabas

1321. Love your neighbor more than your own life. Do not kill an unborn child through abortion, nor destroy it after birth. Do not refrain from chastising son or daughter, but bring them up from childhood in the fear of the Lord. *Letter* (W 18 OT)

Clement of Rome

1322. Let us train the young in the fear of God. . . . Your children must share in the way of discipleship in Christ. They must learn how effective humility is before God, what chaste love can accomplish with God, how good and noble is the fear of God, for it brings salvation to all who possess it and who live holy lives with a pure heart. *Corinthians* (M 30 OT)

Diognetus, Letter to

1323. Christians are indistinguishable from other men either by nationality, language or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life. . . . With regard to dress, food and manner of life in general, they follow the customs of whatever city they happen to be living in, whether it is Greek or foreign. . . . They live in their own countries as though they were only passing through. They play their full role as citizens, but labor under all the disabilities of aliens. Any country can be their homeland, but for them their homeland, wherever it may be, is a foreign country. Like others, they marry and have children, but they do not expose them. They share their meals, but not their wives. . . . They pass their days upon earth, but they are citizens of heaven. Obedient to the laws, they yet live on a level that transcends the law. . . . To speak in general terms, we may say that the Christian is to the world what the soul is to the body. As the soul is present in every part of the body, while remaining distinct from it, so Christians are found in all the cities of the world, but cannot be identified with the world. As the visible body contains the invisible soul, so Christians are seen living in the world, but their religious life remains unseen. The body hates the soul . . . because of the restriction the soul places on its

pleasures. Similarly, the world hates the Christians, not because they have done it any wrong, but because they are opposed to its enjoyments. *Letter* (W 5 Easter)

Gregory Nazianzen

1324. Let us put into practice the supreme and primary law of God. He sends down rain on just and sinful alike, and causes the sun to rise on all without distinction. . . . He has given abundantly to all the basic needs of life, not as a private possession, not restricted by law, not divided by boundaries, but as common to all, amply and in rich measure. *Sermon 14* (M 1 Lent)

John Baptist de la Salle

1325. The apostle Paul states that God has placed apostles, prophets and doctors in the Church. . . . Therefore you should not doubt that you have been given the same kind of grace to teach boys, to instruct them in the Gospel, to form them in religion. This is a great gift which God gave you when he called you to this holy work. In your teaching, the boys in your charge must see by the way you teach that you are true ministers of God, full of true charity and sincere in carrying out your task. . . . Let your students be moved by your untiring care for them and feel as though God were encouraging them through you, because you perform your duties as ambassadors of Christ. *Meditation 201* (Apr 7)

John Bosco

1326. First of all, if we wish to appear concerned about the true happiness of our foster children and if we would move them to fulfill their duties, you must never forget that you are taking the place of the parents of these beloved young people. . . . Let us regard those boys over whom we have some authority as our own sons. Let us place ourselves in their service. Let us be ashamed to assume an attitude of

superiority. Let us not rule over them except for the purpose of serving them better. . . . There must be no hostility in our minds, no contempt in our eyes, no insult on our lips. We must use mercy for the present and have hope for the future, as is fitting for true fathers who are eager for real correction and improvement. *Letter 4* (Jan 31)

John Chrysostom

1327. By the words: *Their angels see my Father's face* and *for this purpose have I come*, and *this is my Father's will*, the Lord is calling for greater care from those who are in charge of children. Do you not see what a protective wall he has built round them? Appalling punishments are threatened for those who cause their downfall; great blessings are promised to those who protect and care for them; and all this is confirmed by the example both he and his Father give. . . . Nothing is as precious as a human soul. . . . Yet the love of money has perverted and destroyed all our values. . . . In consequence we neglect the spiritual welfare of our children and of ourselves in our desire to become richer. . . . Our children become lower than our slaves. We punish slaves, not for their own good, but for our advantage; but our children do not profit from our forethought, and in effect are regarded as less valuable than our slaves. But why talk about slaves? We take less care of our children than our cattle; we worry more about our horses and donkeys than about our sons. . . . For what could equal an art which aims at directing the soul and forming the mind and character of a young man?. . . Yet we completely neglect all this. The one thing that matters to us is that our son should learn to speak well. And even this we are keen on simply for the sake of making money. *Matthew 59* (Com Teachers)

Joseph Calasanz

1328. Everyone knows the great merit and dignity attached to that holy ministry in which young boys, especially the poor, receive instruction for the purpose of attaining eternal life. This ministry is directed to the well-being of body and soul; at the same time that it

shapes behavior it also fosters devotion and Christian doctrine. In doing this it performs for the young boys the very same service as their guardian angels. Moreover the strongest support is provided not only to protect the young from evil, but also to rouse them and attract them more easily and gently to the performance of good works. . . . Above all, parents are happy that their children are led through straight paths. Civil leaders rejoice to gain upright subjects and good citizens. The Church is especially joyful that others who love Christ and proclaim the Gospel are added to its following. All who undertake to teach must be endowed with deep love, the greatest patience, and, most of all, profound humility. They must perform their work with earnest zeal. *Writings* (Aug 25)

Paul VI

1329. May Nazareth serve as a model of what the family should be. May it show us the family's holy and enduring character and exemplify its basic function in society: a community of love and sharing, beautiful for the problems it poses and the rewards it brings; in sum, the perfect setting for rearing children—and for this there is no substitute. *Nazareth* (Holy Family)

Polycarp

1330. Pray, too, for our rulers, for our leaders, and for all those in power, even for those who persecute and hate you, and for those who are enemies of the cross. In this way, your good works will be seen by all men, and you will be perfected in him. *Philippians* 12-14 (Th 26 OT)

Vatican II

1331. Yet our hope in a new earth should not weaken, but rather stimulate our concern for developing this earth, for on it there is growing up the body of a new human family, a body even now able to

provide some foreshadowing of the new age. *Gaudium et spes*, no. 39 (Su 21 OT)

1332. Husband and wife, by the covenant of marriage, are no longer two, but one flesh. By their intimate union of persons and of actions they give mutual help and service to each other, experience the meaning of their unity, and gain an ever deeper understanding of it day by day. This intimate union in the mutual self-giving of two persons, as well as the good of the children, demands full fidelity from both, and an indissoluble unity between them. Christ the Lord has abundantly blessed this richly complex love, which springs from the divine source of love and is founded on the model of his union with the Church. . . . Hence, with parents leading the way by example and family prayer, their children—indeed, all within the family circle—will find it easier to make progress in natural virtues, in salvation and in holiness. Husband and wife, raised to the dignity and the responsibility of parenthood, will be zealous in fulfilling their task as educators, especially in the sphere of religious education, a task that is primarily their own. Children, as active members of the family, contribute in their own way to the holiness of their parents. With the love of grateful hearts, with loving respect and trust, they will return the generosity of their parents and will stand by them as true sons and daughters when they meet with hardship and the loneliness of old age. *Gaudium et spes*, no. 48 (M 3 OT)

1333. Moreover, they [bishops] are to make it clear that earthly realities and human institutions are themselves directed, in the plan of God the creator, toward man's salvation, and are thus able to make no small contribution to the building up of the body of Christ. They should therefore insist on the value placed by the Church's teaching on the human person, his freedom and also his physical life; on the family, its unity and stability, and the procreation and education of children; on civil society, with its laws and its professions; on work and leisure, the arts and technological developments; on poverty and affluence. They should also set forth the principles for resolving the very serious problems relating to the possession, increase and proper

distribution of material goods, to peace and war, and to friendly relations among all peoples. *Christus Dominus*, nos. 12-13 (Mar 23)

Article 5:

The Fifth Commandment

You shall not kill. (Ex 20:13)

You have heard that it was said to the men of old, “You shall not kill: and whoever kills shall be liable to judgment.” But I say to you that every one who is angry with his brother shall be liable to judgment. (Mt 5:21-22)

Barnabas

1334. Love your neighbor more than your own life. Do not kill an unborn child through abortion, nor destroy it after birth. Do not refrain from chastising son or daughter, but bring them up from childhood in the fear of the Lord. *Letter* (W 18 OT)

Dorotheus

1335. But on the other hand, it is also possible that a person will be disturbed and troubled by his brother’s words, either because he is not in a good frame of mind, or because he hates his brother. There are a great number of other reasons as well. Yet the reason for all disturbance, if we look to its roots, is that no one finds fault with himself. . . . It does not matter how many virtues a man may have, even if they are beyond number and limit. If he has turned from the path of self-accusation, he will never find peace. *Teaching 7* (M 9 OT)

1336. The man who thinks that he is quiet and peaceful has within him a passion that he does not see. A brother comes up, utters some unkind word and immediately all the venom and mire that lie hidden within him are spewed out. If he wishes mercy, he must do penance,

purify himself and strive to become perfect. He will see that he should have returned thanks to his brother instead of returning the injury, because his brother has proven to be an occasion of profit to him. It will not be long before he will no longer be bothered by these temptations. The more perfect he grows, the less these temptations will affect him. For the more the soul advances, the stronger and more powerful it becomes in bearing the difficulties that it meets. *Teaching 13* (Tu 9 OT)

Francis of Paola

1337. Put aside your anger and animosity. Take pains to refrain from sharp words. . . . The recollection of an injury is itself wrong. It adds to our anger, nurtures our sin and hates what is good. It is a rusty arrow and poison for the soul. It puts all virtue to flight. It is like a worm in the mind: it confuses our speech and tears to shreds our petitions to God. It is foreign to charity: it remains planted in the soul like a nail. It is wickedness that never sleeps, sin that never fails. It is indeed a daily death. *Letter* (Apr 2)

Gregory of Nyssa

1338. Since we think of Christ as our peace, we may call ourselves true Christians only if our lives express Christ by our own peace. . . . He broke down the separating wall, uniting what was divided, bringing about peace by reconciling in his single person those who disagreed. In the same way, we must be reconciled not only with those who attack us from the outside, but also with those who stir up dissension within; flesh then will no longer be opposed to the spirit, nor the spirit to the flesh. *Christian Perfection* (Th 19 OT)

Imitation of Christ

1339. Above all things, keep peace within yourself, then you will be able to create peace among others. It is better to be peaceful than

learned. The passionate man often thinks evil of a good man and easily believes the worst; a good and peaceful man turns all things to good. A man who lives at peace suspects no one. But a man who is tense and agitated by evil is troubled with all kinds of suspicions; he is never at peace with himself, nor does he permit others to be at peace. . . . You are good at excusing and justifying your own deeds, and yet you will not listen to the excuses of others. It would be more just to accuse yourself and to excuse your brother. If you wish others to put up with you, first put up with them. *Imitation* (Tu 3 Advent)

Peter Chrysologus

1340. Peace, dearest brethren, rescues man from servitude, provides him with the name of a free man, changes his identity before God together with his condition, from a servant to a son, and from a slave to a free man. Peace among brethren is the will of God, the joy of Christ, the completion of holiness, the rule of justice, the teacher of truth, the guardian of morals and a praiseworthy discipline in every regard. Peace lends strength to our prayers; it is the way our petitions can reach God easily and be credited; it is the plenitude which fulfills our desires. Peace is the mother of love, the bond of concord and the manifest sign of a pure soul, one which seeks to please God, which seeks to be fulfilled and has its desire rewarded. . . . Love peace, and all the world will be tranquil and quiet. *Peace* (July 4)

Vatican II

1341. Peace . . . is the product of order, the order implanted in human society by its divine founder, to be realized in practice as men hunger and thirst for ever more perfect justice. . . . Peace here on earth cannot be maintained unless the good of the human person is safeguarded, and men are willing to trust each other and share their riches of spirit and talent. If peace is to be established it is absolutely necessary to have a firm determination to respect other persons and peoples and their dignity, and to be zealous in the practice of brotherhood. Peace is therefore the fruit also of love; love goes beyond what justice can

achieve. Peace on earth, born of love for one's neighbor, is the sign and the effect of the peace of Christ that flows from God the Father. *Gaudium et spes*, no. 78 (Su 31 OT)

1342. We must all undergo a change of heart. We must look out on the whole world and see the tasks that we can all do together to promote the well-being of the family of man. We must not be misled by a false sense of hope. Unless antagonism and hatred are abandoned,. . . mankind, already in grave peril, may well face in spite of its marvelous advance in knowledge that day of disaster when it knows no other peace than the awful peace of death. . . . To build peace, the causes of human discord which feed the fires of war must first be eliminated, and among these especially the violations of justice. *Gaudium et spes*, nos. 82-83 (M 31 OT)

Article 6:

The Sixth Commandment

You shall not commit adultery. (Ex 20:14)

You have heard that it was said, "You shall not commit adultery." But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart. (Mt 5:27-28)

Clement of Rome (pseudo)

1343. So then, brothers, let us show our faith in him by our deeds, by loving one another, by not committing adultery, by not finding fault with one another, or being envious. *2nd-cen. Homily* (M 32 OT)

Diognetus, Letter to

1344. Like others, they [Christians] marry and have children, but they do not expose them. They share their meals, but not their wives.

They live in the flesh, but they are not governed by the desires of the flesh. *Letter* (W 5 Easter)

Ignatius of Antioch

1345. Those who marry should be united with the bishop's approval, so that the marriage may follow God's will and not merely the prompting of the flesh. Let everything be done for God's honor. *Polycarp* (Sa 17 OT)

Vatican II

1346. Husband and wife, by the covenant of marriage, are no longer two, but one flesh. By their intimate union of persons and of actions they give mutual help and service to each other, experience the meaning of their unity, and gain an ever deeper understanding of it day by day. This intimate union in the mutual self-giving of two persons, as well as the good of the children, demands full fidelity from both, and an indissoluble unity between them. Christ the Lord has abundantly blessed this richly complex love, which springs from the divine source of love and is founded on the model of his union with the Church. In earlier times God met his people in a covenant of love and fidelity. So now the Savior of mankind, the Bridegroom of the Church, meets Christian husbands and wives in the sacrament of matrimony. Further, he remains with them in order that, as he loved the Church and gave himself up for her, so husband and wife may, in mutual self-giving, love each other with perpetual fidelity. *Gaudium et spes*, no. 48 (M 3 OT)

1347. Chastity for the sake of the kingdom of heaven, professed by religious, is to be valued as an outstanding gift of grace. In a unique way it sets free man's heart, so that it may be the more inflamed with love for God and for all mankind. It is therefore a special sign of the blessings of heaven, and a most fitting means by which religious dedicate themselves eagerly to the service of God and the works of the apostolate. In this way they bring to the minds of all the faithful that

wonderful marriage between the Church and Christ, its only spouse: a marriage that has been established by God, and will be fully revealed in the world to come. *Perfectae caritatis*, no. 25 (Com Virgins)

Article 7:

The Seventh Commandment

You shall not steal. (Ex 20:15)

Ambrose

1348. He [Paul] enhances the greatness of the revelation that is to come by adding that creation also looks forward to this revealing of the sons of God. Creation, he says, is at present condemned to frustration, not of its own choice, but it lives in hope. Its hope is in Christ, as it awaits the grace of his ministry; or it hopes that it will share in the glorious freedom of the sons of God and be freed from its bondage to corruption, so that there will be one freedom, shared by creation and by the sons of God when their glory will be revealed. *Letter 35* (W 5 OT)

Augustine

1349. Love of God is the first to be commanded, but love of neighbor is the first to be put into practice. . . . Since you do not yet see God, you merit the vision of God by loving your neighbor. By loving your neighbor you prepare your eye to see God. *John* (Tu before Epi; Jan 3)

Basil the Great

1350. Man should be like the earth and bear fruit; he should not let inanimate matter appear to surpass him. The earth bears crops for your benefit, not for its own, but when you give to the poor, you are bearing

fruit which you will gather in for yourself, since the reward for good deeds goes to those who perform them. Give to a hungry man, and what you give becomes yours, and indeed it returns to you with interest. . . . Your reward for the right use of the things of this world will be everlasting glory, a crown of righteousness, and the kingdom of heaven; God will welcome you, the angels will praise you, all men who have existed since the world began will call you blessed. *Charity* (Tu 17 OT)

Caesarius of Arles

1351. Do we all desire to receive mercy? Let us make mercy our patroness now, and she will free us in the world to come. Yes, there is mercy in heaven, but the road to it is paved by our merciful acts on earth. . . . Human mercy has compassion on the miseries of the poor. Divine mercy grants forgiveness of sins. Whatever human mercy bestows here on earth, divine mercy will return to us in our homeland. . . . When the poor are starving, Christ too hungers. Do not neglect to improve the unhappy conditions of the poor, if you wish to ensure that your own sins be forgiven you. Christ hungers now, my brethren; it is he who deigns to hunger and thirst in the persons of the poor. And what he will return in heaven tomorrow is what he receives here on earth today. *Sermon 25* (M 17 OT)

Clement of Rome

1352. By his will the earth blossoms in the proper seasons and produces abundant food for men and animals and all living things on it without reluctance and without any violation of what he has arranged. . . . And the ever-flowing springs, created for our health as well as our enjoyment, unfailingly offer their breasts to sustain human life. The tiniest of living creatures meet together in harmony and peace. The great Creator and Lord of the universe commanded all these things to be established in peace and harmony, in his goodness to all, and in overflowing measure to us who seek refuge in his mercies

through our Lord Jesus Christ; to him be glory and majesty for ever and ever. Amen. *Corinthians* (Su 30 OT)

Clement of Rome (pseudo)

1353. All that each man has done, whether openly or in secret, will then be brought to light. Therefore, a very good way of atoning for our sins is by being generous to the poor. Fasting is better than prayer, but almsgiving surpasses both, for *love covers a multitude of sins*. . . . Happy the man who is found rich in these virtues; by relieving the poor, he himself will be relieved of his sins. *2nd-cen. Homily* (F 32 OT)

Gregory Nazianzen

1354. Who has given you dominion over animals, those that are tame and those that provide you with food? Who has made you lord and master of everything on earth? In short, who has endowed you with all that makes man superior to all other living creatures? Is it not God who asks you now in your turn to show yourself generous above all other creatures and for the sake of all other creatures? Because we have received from him so many wonderful gifts, will we not be ashamed to refuse him this one thing only, our generosity?. . . He has given abundantly to all the basic needs of life, not as a private possession, not restricted by law, not divided by boundaries, but as common to all, amply and in rich measure. His gifts are not deficient in any way, because he wanted to give equality of blessing to equality of worth, and to show the abundance of his generosity. *Sermon 14* (M 1 Lent)

1355. Not even night should interrupt you in your duty of mercy. Do not say: *Come back and I will give you something tomorrow*. There should be no delay between your intention and your good deed. Generosity is the one thing that cannot admit of delay. . . . The grace of a good deed is doubled when it is done with promptness and speed. What is given with a bad grace or against one's will is distasteful and far from praiseworthy. . . . Let us visit Christ whenever we may; let us

care for him, feed him, clothe him, welcome him, honor him, not only at a meal, as some have done, or by anointing him, as Mary did, or only by lending him a tomb, like Joseph of Arimathaea, or by arranging for his burial, like Nicodemus, who loved Christ half-heartedly, or by giving him gold, frankincense and myrrh, like the Magi before all these others. The Lord of all asks for mercy, not sacrifice. . . . Let us then show him mercy in the persons of the poor and who today are lying on the ground, so that when we come to leave this world they may receive us into everlasting dwelling places, in Christ our Lord himself, to whom be glory for ever and ever. Amen. *Sermon 14* (Sa 3 Lent)

John Chrysostom

1356. Do you want to honor Christ's body? Then do not scorn him in his nakedness, nor honor him here in the church with silken garments while neglecting him outside where he is cold and naked. . . . Give him the honor prescribed in his law by giving your riches to the poor. For God does not want golden vessels but golden hearts. *Matthew 50* (Sa 21 OT)

1357. God gave us his own Son; but you will not even share your bread with him who was given us and put to death for your sake. . . . What stone could be more insensitive than such men, for despite so many inducements they persist in this satanic cold heartedness. . . . "If you will make me no return for having suffered for you,. . . at least have pity on my poverty. . . . Once I was in fetters for you; I am still in fetters for you; so that whether by those earlier bonds or by these present ones, you might be moved to show some feeling for me. . . . You are bound to me by innumerable favors, and now I ask you to make some return. Not that I demand it as my due. I reward you as though you were acting out generosity; for your trifling gestures, I am giving you a kingdom. I do not say: 'Put an end to my poverty,' or 'Make over to me your wealth, although it was for you that I became poor.' All I ask for is a little bread, clothing and a little comfort in my hunger." *Romans 15* (Com Underprivileged)

Leo the Great

1358. The person who shows love and compassion to those in any kind of affliction is blessed, not only with the virtue of good will but also with the gift of peace. The works of mercy are innumerable. Their very variety brings this advantage to those who are true Christians, that in the matter of almsgiving not only the rich and affluent but also those of average means and the poor are able to play their part. Those who are unequal in their capacity to give can be equal in the love within their hearts. *Lent 6* (Th after Ash Wed)

1359. If God is love, charity should know no limit, for God cannot be confined. . . . Let us now extend to the poor and those afflicted in different ways a more open-handed generosity, so that God may be thanked through many voices and the relief of the needy supported by our fasting. No act of devotion on the part of the faithful gives God more pleasure than that which is lavished on his poor. Where he finds charity with its loving concern, there he recognizes the reflection of his own fatherly care. In these acts of giving do not fear a lack of means. A generous spirit is itself great wealth. There can be no shortage of material for generosity where it is Christ who feeds and Christ who is fed. In all this activity there is present the hand of him who multiplies the bread by breaking it, and increases it by giving it away. *Lent 10* (Tu 4 Lent)

Lives of the Saints

1360. So rich was his love and so abundantly did it fill his heart, that it flowed out from his inner spirit toward his fellow men. As a result nothing was more pleasant, nothing more desirable for him, than to share his belongings, and even to dedicate and give his entire self to Christ’s poor, to strangers, to the sick, to those in captivity and to all who suffer. To widows, orphans and the afflicted, he was not only a guardian and patron but a father, son and brother. *Casimir* (Mar 4)

Maximus the Confessor

1361. So the man who does not love his neighbor does not obey God's command. But one who does not obey his command cannot love God. A man is blessed if he can love all men equally. . . . Such a man cannot hoard his wealth. Rather, like God himself, he generously gives from his own resources to each man according to his needs. . . . A charitable mind is not displayed simply in giving money; it is manifested still more by personal service as well as by the communication of God's word to others. . . . By itself faith accomplishes nothing. For even the devils believe and shudder. No, faith must be joined to an active love of God which is expressed in good works. *Chapters* (Su 7 OT)

Paul VI

1362. Finally, in Nazareth, the home of a craftsman's son, we learn about work and the discipline it entails. I would especially like to recognize its value—demanding yet redeeming—and to give it proper respect. I would remind everyone that work has its own dignity. On the other hand, it is not an end in itself. Its value and free character, however, derive not only from its place in the economic system, as they say, but rather from the purpose it serves. *Nazareth* (Holy Family)

Peter Chrysologus

1363. When you fast, see the fasting of others. If you want God to know that you are hungry, know that another is hungry. If you hope for mercy, show mercy. If you look for kindness, show kindness. . . . Therefore, do not lose by saving, but gather in by scattering. Give to the poor, and you give to yourself. You will not be allowed to keep what you have refused to give to others. *Sermon 43* (Tu 3 Lent)

1364. Was not this entire visible universe made for your dwelling? It was for you that the light dispelled the overshadowing gloom; for your sake was the night regulated and the day measured, and for you were the heavens embellished with the varying brilliance of the sun, the moon and the stars. The earth was adorned with flowers, groves and

fruit; and the constant marvelous variety of lovely living things was created in the air, the fields, and the seas for you, lest sad solitude destroy the joy of God's new creation. And the Creator still works to devise things that can add to your glory. He has made you in his image that you might in your person make the invisible Creator present on earth; he has made you his legate, so that the vast empire of the world might have the Lord's representative. *Sermon 148* (July 30)

Vatican II

1365. Where men and women, in the course of gaining a livelihood for themselves and their families, offer appropriate service to society, they can be confident that their personal efforts promote the work of the Creator, confer benefit on their fellowmen, and help to realize God's plan in history . . . It is clear, then, that the Christian message does not deflect men from the building up of the world, or encourage them to neglect the good of their fellowmen, but rather places on them a stricter obligation to work for these objectives. *Gaudium et spes*, no. 34 (May 1)

1366. The activity of man, as it has its origin in man, has man also as its end. Man through his work not only introduces change into things and into society; he also perfects himself. . . . Man's worth is greater because of what he is than because of what he has. In the same way, all that men do to secure greater justice, more widespread brotherhood and a more humane structure of social relationships has more value than advance in technology. Technological development may provide the raw material for human progress, but of itself it is totally unable to bring it into being. The criterion, therefore, for assessing man's activity is this: does it, in accordance with God's plan, fit in with the true good of the human race and allow man, individually and corporately, to develop and fulfill his vocation in its entirety? . . . If. . . the autonomy of the temporal order is understood to mean that created things do not depend on God, and that man may use them without reference to the Creator, all who believe in God will realize how false is this teaching. For creation without the Creator fades into nothingness. *Gaudium et spes*, nos. 35-36 (Sa 4 OT)

1367. We are warned indeed that a man gains nothing if he wins the whole world at the cost of himself. Yet our hope in a new earth should not weaken, but rather stimulate our concern for developing this earth, for on it there is growing up the body of a new human family, a body even now able to provide some foreshadowing of the new age. Hence, though earthly progress is to be carefully distinguished from the growth of Christ's kingdom, yet in so far as it can help toward the better ordering of human society it is of great importance to the kingdom of God. . . . On this earth the kingdom is already present in sign; when the Lord comes it will reach its completion. *Gaudium et spes*, no. 39 (Su 21 OT)

1368. Peace. . . is the product of order, the order implanted in human society by its divine founder, to be realized in practice as men hunger and thirst for ever more perfect justice. . . . Peace here on earth cannot be maintained unless the good of the human person is safeguarded, and men are willing to trust each other and share their riches of spirit and talent. If peace is to be established it is absolutely necessary to have a firm determination to respect other persons and peoples and their dignity, and to be zealous in the practice of brotherhood. Peace is therefore the fruit also of love; love goes beyond what justice can achieve. Peace on earth, born of love for one's neighbor, is the sign and the effect of the peace of Christ that flows from God the Father. *Gaudium et spes*, no. 78 (Su 31 OT)

1369. We must all undergo a change of heart. We must look out on the whole world and see the tasks that we can all do together to promote the well-being of the family of man. We must not be misled by a false sense of hope. Unless antagonism and hatred are abandoned,. . . mankind, already in grave peril, may well face in spite of its marvelous advance in knowledge that day of disaster when it knows no other peace than the awful peace of death. . . . To build peace, the causes of human discord which feed the fires of war must first be eliminated, and among these especially the violations of justice. *Gaudium et spes*, nos. 82-83 (M 31 OT)

1370. There are many nations—many of them with a majority of Christians—which enjoy an abundance of goods, while others are deprived of the necessities of life, and suffer from hunger, disease and all kinds of afflictions. This scandal must be removed from among men, for the glory of Christ's Church and its testimony to the world are the spirit of poverty and the spirit of love. . . . Indeed, it is the duty of all God's people, with bishops giving a lead by word and example, to do all in their power to relieve the sufferings of our times, following the age-old custom of the Church in giving not only what they can spare but also what they need for themselves. . . . In order to foster and encourage cooperation among men, the Church must be present and active in the community of nations. . . . Finally, it is to be hoped that, in carrying out their responsibilities in the international community, Catholics will seek to cooperate actively and constructively with other Christians, who profess the same Gospel of love, and with all men who hunger and thirst for true peace. *Gaudium et spes*, nos. 88-90 (Tu 31 OT)

Vincent de Paul

1371. Even though the poor are often rough and unrefined, we must not judge them from external appearances nor from the mental gifts they seem to have received. On the contrary, if you consider the poor in the light of faith, then you will observe that they are taking the place of the Son of God who chose to be poor. . . . Since Christ willed to be born poor, he chose for himself disciples who were poor. He made himself the servant of the poor and shared their poverty. He went so far as to say that he would consider every deed which either helps or harms the poor as done for or against himself. Since God surely loves the poor, he also loves those who love the poor. For when one person holds another dear, he also includes in his affection anyone who loves or serves the one he loves. That is why we hope that God will love us for the sake of the poor. So when we visit the poor and needy, we try to be understanding where they are concerned. . . . It is our duty to prefer service of the poor to everything else and to offer such service as quickly as possible. . . . With renewed devotion, then, we must serve

the poor, especially outcasts and beggars. They have been given to us as our masters and patrons. *Letter 2546* (Sept 27)

Article 8:

The Eighth Commandment

You shall not bear false witness against your neighbor. (Ex 20:16)

It was said to the men of old, "You shall not swear falsely, but shall perform to the Lord what you have sworn." (Mt 5:33)

Acts of the Martyrs

1372. The day of the martyrs' victory dawned. They marched from their cells into the amphitheater, as if into heaven, with cheerful looks and graceful bearing. If they trembled it was for joy and not for fear. Perpetua was the first to be thrown down, and she fell prostrate. She got up and, seeing that Felicity was prostrate, went over and reached out her hand to her and lifted her up. . . . When [Saturus] was thrown to the leopard he was in fact covered with so much blood from one bite that the people cried out to him: "Washed and saved, washed and saved!" And so, giving evidence of a second baptism, he was clearly saved who had been washed in this manner. . . . Without being asked they went where the people wanted them to go; but first they kissed one another, to complete their witness with the customary kiss of peace. *Martyrs of Carthage* (Mar 7)

1373. When the pyre was ready, Polycarp took off all his clothes and loosened his under-garment. . . . Looking up to heaven, he said: "Lord, almighty God, Father of your beloved and blessed Son Jesus Christ, through whom we have come to the knowledge of yourself, God of angels, of powers, of all creation, of all the race of saints who live in your sight, I bless you forjudging me worthy of this day, this hour, so that in the company of the martyrs I may share the cup of Christ, your anointed one, and so rise again to eternal life in soul and body,

immortal through the power of the Holy Spirit. May I be received among the martyrs in your presence today as a rich and pleasing sacrifice. . . . Amen." When he had said "Amen" and finished the prayer, the officials at the pyre lit it. . . . Like a ship's sail swelling in the wind, the flame became as it were a dome encircling the martyr's body. Surrounded by the fire, his body was like bread that is baked, or gold and silver white-hot in a furnace, not like flesh that has been burnt. So sweet a fragrance came to us that it was like that of burning incense or some other costly and sweet-smelling gum. *Polycarp* (Feb 23)

1374. Next he read the sentence from a tablet: "It is decided that Thascius Cyprian should die by the sword." Cyprian responded: "Thanks be to God!". . . When the executioner arrived, Cyprian told his friends to give the man twenty-five gold pieces. Cloths and napkins were being spread out in front of him by the brethren. . . . In this way the blessed Cyprian suffered, and his body was laid out at a nearby place to satisfy the curiosity of the pagans. During the night Cyprian's body was triumphantly borne away in a procession of Christians who, praying and bearing tapers and torches, carried the body to the cemetery. *Cyprian* (Sept 16)

1375. The crosses were set in place. . . . Our brother, Paul Miki, saw himself standing now in the noblest pulpit he had ever filled. To his "congregation" he began by proclaiming himself a Japanese and a Jesuit. He was dying for the Gospel he preached. He gave thanks to God for this wonderful blessing and he ended his "sermon" with these words: "As I come to this supreme moment of my life, I am sure none of you would suppose I want to deceive you. And so I tell you plainly: there is no way to be saved except the Christian way. My religion teaches me to pardon my enemies and all who have offended me. I do gladly pardon the Emperor and all who have sought my death. I beg them to seek baptism and be Christians themselves." *Paul Miki and Companions* (Feb 6)

1376. But one of Boleslaus' counselors ran up and stabbed Wenceslaus in the hand. With his hand wounded, he let go of his

brother and took refuge in the church. But two evil men struck him down at the church door; and then another rushed up and ran him through with a sword. Thereupon Wenceslaus died with the words: *Into your hands, O Lord, I commend my spirit! Slavic Legend* (Sept 28)

Ambrose

1377. As there are many kinds of persecution, so there are many kinds of martyrdom. Every day you are a witness to Christ. . . . You were tempted by the spirit of pride but saw the poor and the needy and looked with loving compassion on them, and loved humility rather than arrogance: you are a witness to Christ. What is more, your witness was not in word only but also in deed. . . . The true witness is one who bears witness to the commandments of the Lord Jesus and supports that witness by deeds. How many hidden martyrs there are, bearing witness to Christ each day and acknowledging Jesus as the Lord!. . . Be faithful and courageous when you are persecuted within, so that you may win approval when you are persecuted in public. *Psalm 118* (Oct 9)

1378. It is the birthday of Saint Agnes, who is said to have suffered martyrdom at the age of twelve. . . . A new kind of martyrdom! Too young to be punished, yet old enough for a martyr's crown; unfitted for the contest, yet effortless in victory, she shows herself a master in valor despite the handicap of youth. . . . All are amazed that one not yet of legal age can give her testimony to God. So she succeeds in convincing others of her testimony about God, though her testimony in human affairs could not yet be accepted. *Virgins* (Jan 21)

Anthony of Padua

1379. The man who is filled with the Holy Spirit speaks in different languages. These different languages are different ways of witnessing to Christ, such as humility, poverty, patience and obedience; we speak in those languages when we reveal in ourselves these virtues to others.

Actions speak louder than words; let your words teach and your actions speak. *Sermon 1* (June 13)

Augustine

1380. No, what is offered is offered always to God, who crowned the martyrs. We offer in the chapels where the bodies of those he crowned rest, so the memories that cling to those places will stir our emotions and encourage us to greater love both for the martyrs whom we can imitate and for God whose grace enables us to do so. *Faustus* (Dec 11)

1381. In the blood of Abel, the just one, the whole city [of Christ] speaks, and so on until the blood of Zechariah. From then, it is the same city that goes on speaking in the blood of John, in the blood of the apostles, in the blood of the martyrs, in the blood of Christ's faithful people. *Psalm 61* (May 12)

1382. So, brethren, *rejoice in the Lord*, not in the world. That is, rejoice in the truth, not in wickedness; rejoice in the hope of eternity, not in the fading flower of vanity. *Sermon 171* (May 26)

1383. The Church everywhere flourishes through the glorious deeds of the holy martyrs. . . . Do you think martyrs could have been victorious, unless he was victorious in the martyrs who said: *Rejoice, for I have overcome the world*? The Lord of the heavens directed their minds and tongues; through them he overcame the devil on earth and crowned them as martyrs in heaven. Blessed are those who have drunk of this cup! *Sermon 329* (Com One Martyr)

1384. *You have taken your seat at the great table; consider carefully what is set before you, for you must prepare the same in return*. The great table is the one at which the Lord of the banquet is himself the food. . . . The martyrs took careful note of what they ate and drank, so that they might return the same. But how could they return the same unless the one who had first given it, gave them also the means of making a return?. . . The bitter and saving cup of suffering, the cup the

sick man would be afraid to put to his lips unless the doctor had drunk it first. *Sermon 329* (Sept 26)

1385. If you love me, follow me. “I do love you,” you protest, “but how do I follow you?” If the Lord your God said to you: “I am the truth and the life,” in your desire for truth, in your love for life, you would certainly ask him to show you the way to reach them. You would say to yourself: “Truth is a great reality, life is a great reality; if only it were possible for my soul to find them!” *John* (Su 4 Lent)

1386. At this table of the Lord we do not commemorate the martyrs in the same way as we commemorate others who rest in peace. We do not pray for the martyrs as we pray for those others, rather, they pray for us, that we may follow in their footsteps. They practiced the perfect love of which the Lord said there could be none greater. *John* (W Holy Wk)

1387. *This is our glory: the witness of our conscience*. There are men who rashly judge, who slander, whisper and murmur, who are eager to suspect what they do not see, and eager to spread abroad things they have not even a suspicion of. Against men of this sort, what defense is there save the witness of our own conscience? *Sermon 47* (Tu 13 OT)

Bede

1388. There is no doubt that blessed John suffered imprisonment and chains as a witness to our Redeemer, whose forerunner he was, and gave his life for him. His persecutor had demanded not that he deny Christ, but only that he should keep silent about the truth. Nevertheless, he died for Christ. Does Christ not say: *I am the truth*? Therefore, because John shed his blood for the truth, he surely died for Christ. *Homily 23* (Aug 29)

Benedict XIV

1389. What made the holy apostles and martyrs endure fierce agony and bitter torments, except faith, and especially faith in the resurrection? What is it that today makes true followers of Christ cast luxuries aside, leave pleasures behind, and endure difficulties and pain? It is living faith *that expresses itself through love*. . . . It is because of faith that we exchange the present for the future. *Saint Fidelis* (Apr 24)

Clement of Rome

1390. He [Paul] taught justice to all the world and, when he had reached the limits of the western world, he gave his witness before those in authority; then he left this world and was taken up into the holy place, a superb example of endurance. *Corinthians* (June 30)

Cyprian

1391. I was quite happy that his [Pope Fabian's] virtuous demise corresponded with the integrity of his administration. Hence I too offer you congratulations that you honor his memory with so striking and praiseworthy a testimony. . . . It is helpful and encouraging when a bishop offers himself as a model for his brothers by the constancy of his faith. *Letter 9* (Jan 20)

1392. Examined under the fiercest torture, you held out until your ordeal was consummated in glory; it was not you who yielded to the torments but rather the torments that yielded to you. . . . The cruel butchery was permitted to last the longer, not so that it might overthrow the faith that stood so firm, but rather that it might dispatch you, men of God, more speedily to the Lord. The crowd in wonder watched God's heavenly contest, this spiritual battle that was Christ's. . . . How happy Christ was to be there, how gladly he fought and conquered in such servants! He protects their faith and gives strength to believers in proportion to the trust that each man who receives that strength is willing to place in him. Christ was there to wage his own battle; he aroused the soldiers who fought for his name;

he made them spirited and strong. And he who once for all has conquered death for us, now continually conquers in us. *Letter 10* (Aug 13)

1393. You [Pope Cornelius] led the way to glory, but you gained many companions in that glory; being foremost in your readiness to bear witness on behalf of all, you prevailed on your people to become a single witness. . . . Since you have one heart and one voice, it is the Roman Church as a whole that has thus borne witness. *Letter 60* (Sept 16)

1394. Valerian has issued an edict to the Senate to the effect that bishops, presbyters and deacons shall suffer the death penalty without delay. . . . Every day we are hoping that this letter will arrive, for we are standing firm in faith and ready to endure suffering, in expectation of winning the crown of eternal life through the help and mercy of the Lord. . . . Let all our people fix their minds not on death but rather on immortality; let them commit themselves to the Lord in complete faith and unflinching courage and make their confession with joy rather than in fear, knowing that in this contest the soldiers of God and Christ are not slain but rather win their crowns. *Letter 80* (Aug 7)

1395. Thus Abel the just man, the peacemaker, in his blameless sacrifice taught men that when they offer their gift at the altar they should approach as he did, in the fear of God, simplicity of heart, ruled by justice and peaceful harmony. Since this was the character of Abel's offering, it was only right that he himself should afterward become a sacrifice. As martyrdom's first witness and possessing the Lord's qualities of justice and peace, he foreshadowed the Lord's passion in the glory of his own death. Such, then, are the men who are crowned by the Lord and will be justified with him on the day of judgment. *Lord's Prayer* (F 11 OT)

Gregory the Great

1396. It is the wisdom of this world to conceal the heart with stratagems, to veil one's thoughts with words, to make what is false

appear true and what is true appear false. On the other hand it is the wisdom of the just never to pretend anything for show, always to use words to express one's thoughts, to love the truth as it is and to avoid what is false, to do what is right without reward and to be more willing to put up with evil than to perpetrate it, not to seek revenge for wrong, and to consider as gain any insult for truth's sake. *Job* (F 8 OT)

Ignatius of Antioch

1397. For I fear that your love may harm me. It is easy for you to do as you wish, but hard for me to attain to God if you should not allow me to be martyred. I wish you to please God and not men—as indeed you are doing. I shall never again have such an opportunity to get to God. . . . If you keep silent about me, I become a word of God; but if you love me in the flesh, I become a meaningless cry. . . . Thus you may form a choir of love and sing praise to the Father in Christ Jesus for so graciously summoning the bishop of Syria from the sun's rising to come to the place of its setting. It is a fine thing for me to set with the sun, leaving the world and going to God, that I may rise in him. *Romans* (Su 10 OT)

1398. You have never begrudged the martyrs their triumph but rather trained them for it. And so I am asking you to be consistent with the lessons you teach them. . . . Our task is not one of producing persuasive propaganda; Christianity shows its greatness when it is hated by the world. . . . Let me be the food of beasts that I may come to God. I am his wheat, and I shall be ground by the teeth of beasts, that I may become Christ's pure bread. . . . Now I am beginning to be a disciple. May nothing visible or invisible rob me of my prize, which is Jesus Christ! *Romans* (M 10 OT)

1399. I would prefer to die in Jesus Christ than to rule over all the earth. I seek him who died for us, I desire him who rose for us. I am in the throes of being born again. Bear with me, my brothers; do not keep me from living, do not wish me to die. I desire to belong to God; do not give me over to the world, and do not seduce me with perishable things. . . . And if, when I get there, I should beg for your intervention,

pay no attention to me; no, believe instead what I am writing to you now. For I write to you while I yet live, but I long for death. My earthly desires have been crucified, and there no longer burns in me the love of perishable things, but a living water speaks within me, saying: "Come to the Father." *Romans* (Tu 10 OT)

Imitation of Christ

1400. The whole world cannot swell with pride the man who is subject to truth; nor will he be swayed by the flattery of his admirers, if he has established all his trust in God. *Imitation* (Tu 22 OT)

John de Brébeuf

1401. For two days now I have experienced a great desire to be a martyr and to endure all the torments the martyrs suffered. . . . For this reason, my beloved Jesus, and because of the surging joy which moves me, here and now I offer my blood and body and life. May I die only for you, if you will grant me this grace, since you willingly died for me. Let me so live that you may grant me the gift of such a happy death. In this way, my God and Savior, *I will take* from your hand *the cup* of your sufferings and *call on your name*. Jesus, Jesus, Jesus! *Spiritual Diaries* (Oct 19)

Leo the Great

1402. No type of cruelty can tear down the religion established by the mystery of Christ's cross. The Church is not diminished by persecutions, but rather increased. The field of the Lord is always being enriched with a more abundant harvest, while the seeds which are sown one by one yield a manifold return. From this field those two famous shoots of the divine seed [Peter and Paul] burst forth into a great progeny, witnessed by thousands of blessed martyrs. To emulate the apostles' triumph, these martyrs have adorned our city far and wide with people clothed in purple and shining brilliantly, and they have

crowned it with a diadem fashioned by the glory of many precious stones. *Sermon 82* (Nov 18)

Lives of the Saints

1403. By his preaching of Christianity he destroyed the cult of the evil spirits. . . . This was the reason they subjected Peter to a most cruel death, hoping that by killing him the seeds of the Christian religion which he had sowed would be annihilated. On the day before his martyrdom he had said: "It does not matter if I die. Christ's religion is so deeply rooted on this island that it cannot be destroyed by my death." The blood of this martyr benefited, in the first place, the natives of Futuna, for a few years later they were all converted to the faith of Christ. But it benefited as well the other islands of Oceania, where Christian churches, which claim Peter as their first martyr, are now flourishing. *Peter Chanel* (Apr 28)

Methodius of Sicily

1404. Again and again she meditated on the death of her eager lover. For her, Christ's death was recent, his blood was still moist. Her robe is the mark of her faithful witness to Christ. It bears the indelible marks of his crimson blood and the shining threads of her eloquence. She offers to all who come after her these treasures of her eloquent confession. *Agatha* (Feb 5)

Origen

1405. What time could be more acceptable than when, for our fidelity to God in Christ, we are made a public spectacle and led away under guard, not defeated but triumphant? In Christ and with Christ the martyrs disarm the principalities and powers and share in his triumph over them, for their share in Christ's sufferings makes them sharers also in the mighty deeds those sufferings accomplished. What could

more appropriately be called the day of salvation than the day of such a glorious departure from this world? *Martyrdom* (June 2)

Paul VI

1406. The African martyrs add another page to the martyrology—the Church's roll of honor—an occasion both of mourning and of joy. This is a page worthy in every way to be added to the annals of that Africa of earlier times which we, living in this era and being men of little faith, never expected to be repeated. In earlier time there occurred those famous deeds, so moving to the spirit, of the martyrs of Scilli, of Carthage, and of that "white robed army" of Utica . . .; of the martyrs of Egypt . . . , and of the martyrs of the Vandal persecution. Who would have thought that in our days we should have witnessed events as heroic and glorious?. . . These African martyrs herald the dawn of a new age. . . . Africa has been washed by the blood of these latest martyrs, the first of this new age (and, God willing, let them be the last, although such a holocaust is precious indeed). Africa is reborn free and independent. *Martyrs of Uganda* (June 3)

Peter Chrysologus

1407. He really made his body a living sacrifice, because, though slain, he continues to live. In such a victim death receives its ransom, but the victim remains alive. Death itself suffers the punishment. This is why death for the martyrs is actually a birth, and their end a beginning. Their execution is the door to life, and those who were thought to have been blotted out from the earth shine brilliantly in heaven. *Sermon 108* (Tu 4 Easter)

Polycarp

1408. For neither I nor anyone like me can equal the wisdom of the blessed and glorious Paul. When he was in your city, he fully and

courageously taught the men of that time the word of truth; when he was absent, he wrote you letters. *Philippians* (M 26 OT)

Quodvultdeus

1409. The children die for Christ, though they do not know it. The parents mourn for the death of martyrs. The child makes of those yet unable to speak fit witnesses to himself. . . . They cannot speak, yet they bear witness to Christ. They cannot use their limbs to engage in battle, yet already they bear off the palm of victory. *Creed* (Dec 28)

Thomas Becket

1410. Remember how the crown was attained by those whose sufferings gave new radiance to their faith. The whole company of saints bears witness to the unfailing truth that without real effort no one wins the crown. *Letter 74* (Dec 29)

Article 9:

The Ninth Commandment

You shall not covet your neighbor's wife. (Ex 20:17)

Every one who looks at a woman lustfully has already committed adultery with her in his heart. (Mt 5:28)

Francis of Assisi

1411. Rather we must be simple, humble and pure. We should never desire to be over others. Instead, we ought to be servants who are submissive to every human being for God's sake. The Spirit of the Lord will rest on all who live in this way and persevere in it to the end. *Letter* (Oct 4)

Gregory of Nyssa

1412. The life of the Christian has three distinguishing aspects: deeds, words and thought. Thought comes first, then words, since our words express openly the interior conclusions of the mind. Finally, after thoughts and words, comes action, for our deeds carry out what the mind has conceived. So when one of these results in our acting or speaking or thinking, we must make sure that all our thoughts, words and deeds are controlled by the divine ideal, the revelation of Christ. For then our thoughts, words and deeds will not fall short of the nobility of their inclinations. . . . Our deeds or our thoughts or our words are not in harmony with Christ if they issue from passion. They then bear the mark of the enemy who smears the pearl of the heart with the slime of passion, dimming and even destroying the luster of the precious stone. On the other hand, if they are free from and untainted by every passionate inclination, they are directed toward Christ, the author and source of peace. He is like a pure, untainted stream. If you draw from him the thoughts in your mind and the inclinations of your heart, you will show a likeness to Christ, your source and origin, as the gleaming water in ajar resembles the flowing water from which it was obtained. For the purity of Christ and the purity that is manifest in our hearts are identical. Christ's purity, however, is the fountainhead; ours has its source in him and flows out of him. *Christian Perfection* (Tu 12 OT)

1413. If it is clear that those who taught that the contemplation of God was beyond their powers are themselves blessed, and if blessedness consists in the vision of God and is granted to the pure in heart, then purity of heart, leading to blessedness, is certainly not among the things that are impossible. *Beatitudes 6* (F 12 OT)

John Vianney

1414. When one has a heart that is pure and united with God, he is given a kind of serenity and sweetness that makes him ecstatic, a light that surrounds him with marvelous brightness. *Catechism* (Aug 4)

Raymond of Penyafort

1415. Your purity of life, your devotion, deserve and call for a reward; because you are acceptable and pleasing to God your purity of life must be made purer still, by frequent bufferings, until you attain perfect sincerity of heart. *Letter* (Jan 7)

Theophilus of Antioch

1416. A person's soul should be clean, like a mirror reflecting light. If there is rust on the mirror his face cannot be seen in it. In the same way, no one who has sin within him can see God. But if you will you can be healed. Hand yourself over to the doctor, and he will open the eyes of your mind and heart. Who is to be the doctor? It is God, who heals and gives life through his Word and wisdom. *Autolycus* (W 3 Lent)

Article 10:

The Tenth Commandment

You shall not covet your neighbor's house . . . or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's. (Ex 20:17)

For where your treasure is, there will your heart be also. (Mt 6:21)

Anselm

1417. Teach me to seek you, and when I seek you show yourself to me, for I cannot seek you unless you teach me, nor can I find you unless you show yourself to me. Let me seek you in desiring you and desire you in seeking you, find you in loving you and love you in finding you. *Proslogion* (F 1 Advent)

Augustine

1418. You are the strength of my soul; enter it and make it a place suitable for your dwelling, a possession *without spot or blemish*. . . . As for the other things of this life, the less they deserve tears, the more likely will they be lamented; and the more they deserve tears, the less likely will men sorrow for them. *Confessions* (Tu 8 OT)

1419. You have only to show a leafy branch to a sheep, and it is drawn to it. If you show nuts to a boy, he is drawn to them. He runs to them because he is drawn, drawn by love, drawn without any physical compulsion, drawn by a chain attached to his heart. "Everyone is drawn by his own desire." This is a true saying, and earthly delights and pleasures, set before those who love them, succeed in drawing them. If this is so, are we to say that Christ, revealed and set before us by the Father, does not draw us? . . . Christ says: I give each what he loves, I give each the object of his hope; he will see what he believed in, though without seeing it. What he now hungers for, he will eat; what he now thirsts for, he will drink to the full. *John* (Th 28 OT)

Clement of Rome

1420. It was through jealousy and envy that the greatest and most upright pillars of the Church were persecuted and struggled unto death. Let us set before our eyes the good apostles. First of all, Peter, who because of unreasonable jealousy, suffered not merely once or twice but many times, and, having thus given his witness, went to the place of glory that he deserved. It was through jealousy and conflict that Paul showed the way to the prize for perseverance. . . . Around these men with their holy lives there gathered a great throng of the elect, who, though victims of jealousy, gave us the finest example of endurance in the midst of many indignities and tortures. . . . Jealousy and strife have overthrown great cities and uprooted mighty nations. *Corinthians* (June 30)

Columban

1421. How I wish he would enkindle me with that fire of divine love. The flames of his love burn beyond the stars; the longing for his overwhelming delights and the divine fire ever burn within me! . . . Loving Savior, be pleased to show yourself to us who knock, so that in knowing you we may love only you, love you alone, desire you alone, contemplate only you day and night, and always think of you. *Instruction 12* (Tu 28 OT)

Gregory the Great

1422. *I make peace and create evil*, for peace with God is restored to us when those things which were rightly created for us, but are not ordinarily desired, are turned into scourges and become evil for us. . . . In this manner, when everything created for good is turned into a source of pain for us, the mind of the chastened man may be humbly renewed and restored to peace with his Creator. *Job* (M 8 OT)

1423. The man ruled by this love shows his patience by bearing wrongs with equanimity; his kindness by generously repaying good for evil. Jealousy is foreign to him. It is impossible to envy worldly success when he has no worldly desires. He is not conceited. The prizes he covets lie within; outward blessings do not elate him. . . . Unable to keep anything he has in this world, he is as indifferent to it as if it were another's. Indeed, in his eyes nothing is his own but what will be so always. *Job* (Th 8 OT)

1424. Whatever you possess must not possess you; whatever you own must be under the power of your soul; for if your soul is overpowered by the love of this world's goods, it will be totally at the mercy of its possessions. In other words, we make use of temporal things, but our hearts are set on what is eternal. Temporal goods help us on our way, but our desire must be for those eternal realities which are our goal. . . . Nothing should interfere with your soul's longing; no created pleasure in the world should ensnare you. *Gospels 36* (Com Religious)

Ignatius of Antioch

1425. No earthly pleasures, no kingdoms of this world can benefit me in any way. I prefer death in Christ Jesus to power over the farthest limits of the earth. He who died in place of us is the one object of my quest. He who rose for our sakes is my one desire. . . . Do not talk about Jesus Christ as long as you love this world. Do not harbor envious thoughts. . . . My love of this life has been crucified, and there is no yearning in me for any earthly thing. Rather within me is the living water which says deep inside me: "Come to the Father." *Romans* (Oct 17)

John Chrysostom

1426. Each one can help his neighbor if only he is willing to do what is in his power. Look at the trees that do not bear fruit: have you not noticed how strong and fine they are, upstanding, smooth and tall? If we had a garden, we would much prefer trees with fruit—pomegranates and olives—to trees that are for pleasure, not for utility, and any utility these have is small. Such are those men who think only of their own concerns. In fact, they are even worse: the trees are at least useful for building or for protection, whereas the selfish are fit only for punishment. *Acts of Apostles 20* (Com Holy Men)

Leo the Great

1427. Use creatures as they should be used: the earth, the sea, the sky, the air, the springs and the rivers. Give praise and glory to their Creator for all that you find beautiful and wonderful in them. . . . Our words and exhortations are not intended to make you disdain God's works or think there is anything contrary to your faith in creation, for the good God has himself made all things good. What we do ask is that you use reasonably and with moderation all the marvelous creatures which adorn this world; as the Apostle says: *The things that are seen are transient but the things that are unseen are eternal. Christmas 7* (F 5 OT)

1428. Now there are many kinds of wealth and a variety of grounds for rejoicing; every man’s treasure is that which he desires. If it is based on earthly ambitions, its acquisition makes men not blessed but wretched. But those who enjoy the things that are above and eternal rather than earthly and perishable, possess an incorruptible, hidden store. . . . Through these, with the help of God’s grace, even earthly possessions are transformed into heavenly blessings; it is a fact that many people use the wealth which is either rightfully left to them or otherwise acquired, as a tool of devotion. By distributing what might be superfluous to support the poor, they are amassing imperishable riches, so that what they have discreetly given cannot be subject to loss. They have properly placed those riches where their heart is; it is a most blessed thing to work to increase such riches rather than to fear that they may pass away. *Sermon 92* (M 34 OT)

Lives of the Saints

1429. We are taught and advised to abandon temporal riches, to lay aside earthly goods, and to strive to reach the eternal and everlasting dwelling-places in heaven. For present glory is fleeting and meaningless, while it is possessed, unless in it we can glimpse something of heaven’s eternity. *Henry* (July 13)

Thomas Aquinas

1430. [Eternal life] also consists in the complete satisfaction of desire, for there the blessed will be given more than they wanted or hoped for. The reason is that in this life no one can fulfill his longing, nor can any creature satisfy man’s desire. Only God satisfies, he infinitely exceeds all other pleasures. That is why man can rest in nothing but God. *Creed* (Sa 33 OT)

PART FOUR

CHRISTIAN PRAYER

SECTION ONE
PRAYER IN THE CHRISTIAN LIFE

CHAPTER ONE
THE REVELATION OF PRAYER

Article 1:

In the Old Testament (CCC 2568-97)

Ambrose

1431. Though all Scripture is fragrant with God's grace, the Book of Psalms has a special attractiveness. Moses wrote the history of Israel's forefathers in prose, but after leading the people through the Red Sea

—a wonder that remained in their memory—he broke into a song of triumph in praise of God when he saw King Pharaoh drowned along with his forces. His genius soared to a higher level, to match an accomplishment beyond his own powers. Miriam too raised her timbrel and sang encouragement for the rest of the women, saying: *Let us sing to the Lord, for he has triumphed gloriously; he has cast horse and rider into the sea*. In the Book of Psalms there is profit for all, with healing power for our salvation. There is instruction from history, teaching from the law, prediction from prophecy, chastisement from denunciation, persuasion from moral preaching. All who read it may find the cure for their own individual failings. All with eyes to see can discover in it a complete gymnasium for the soul, a stadium for all the virtues, equipped for every kind of exercise; it is for each to choose the kind he judges best to help him gain the prize. *Psalm 1* (F 10 OT)

1432. If you wish to read and imitate the deeds of the past, you will find the whole history of the Israelites in a single psalm: in one short reading you can amass a treasure for the memory. If you want to study the power of the law, which is summed up in the bond of charity. . . , you may read in the psalms of the great love with which one man faced serious dangers singlehandedly in order to remove the shame of the whole people. You will find the glory of charity more than a match for the parade of power. *Psalm 1* (F 10 OT)

1433. What am I to say of the grace of prophecy? We see that what others hinted at in riddles was promised openly and clearly to the psalmist alone: the Lord Jesus was to be born of his seed, according to the word of the Lord, *I will place upon your throne one who is the fruit of your flesh*. In the psalms, then, not only is Jesus born for us, he also undergoes his saving passion in his body, he lies in death, he rises again, he ascends into heaven, he sits at the right hand of the Father. What no man would have dared to say was foretold by the psalmist alone, and afterward proclaimed by the Lord himself in the Gospel. *Psalm 1* (F 10 OT)

1434. Yes, a psalm is a blessing on the lips of the people, a hymn in praise of God, the assembly's homage, a general acclamation, a word

that speaks for all, the voice of the Church, a confession of faith in song. It is the voice of complete assent, the joy of freedom, a cry of happiness, the echo of gladness. It soothes the temper, distracts from care, lightens the burden of sorrow. It is a source of security at night, a lesson in wisdom by day. It is a shield when we are afraid, a celebration of holiness, a vision of serenity, a promise of peace and harmony. It is like a lyre, evoking harmony from a blend of notes. Day begins to the music of a psalm. Day closes to the echo of a psalm. *Psalm 1* (Sa 10 OT)

1435. In a psalm instruction vies with beauty. We sing for pleasure. We learn for our profit. What experience is not covered by a reading of the psalms? I come across the words: *A song for the beloved*, and I am aflame with desire for God's love. I go through God's revelation in all its beauty, the intimations of resurrection, the gifts of his promise. I learn to avoid sin. I see my mistake in feeling ashamed of repentance for my sins. What is a psalm but a musical instrument to give expression to all the virtues? The psalmist of old used it, with the aid of the Holy Spirit, to make earth reecho the music of heaven. *Psalm 1* (Sa 10 OT)

Athanasius

1436. True joy, genuine festival, means the casting out of wickedness. To achieve this one must live a life of perfect goodness and, in the serenity of the fear of God, practice contemplation in one's heart. This was the way of the saints, who in their lifetime and at every stage of life rejoiced as at a feast. Blessed David, for example, not once but seven times rose at night to win God's favor through prayer. The great Moses was full of joy as he sang God's praises in hymns of victory for the defeat of Pharaoh and the oppressors of the Hebrew people. Others had hearts filled always with gladness as they performed their sacred duty of worship, like the great Samuel and the blessed Elijah. *Easter Letter 14* (Su 5 Lent)

Cyprian

1437. God is then the teacher of harmony, peace and unity, and desires each of us to pray for all men, even as he bore all men in himself alone. The three young men shut up in the furnace of fire observed this rule of prayer. United in the bond of the Spirit they uttered together the same prayer. The witness of holy Scripture describes this incident for us, so that we might imitate them in our prayer. *Then all three began to sing in unison, blessing God*. Even though Christ had not yet taught them to pray, nevertheless, they spoke as with one voice. *Lord's Prayer* (M 11 OT)

1438. When Cain and Abel first offered their sacrifices, God considered not so much the gifts as the spirit of the giver: God was pleased with Abel's offering because he was pleased with his spirit. Thus Abel the just man, the peacemaker, in his blameless sacrifice taught men that when they offer their gift at the altar they should approach as he did, in the fear of God, simplicity of heart, ruled by justice and peaceful harmony. Since this was the character of Abel's offering, it was only right that he himself should afterward become a sacrifice. *Lord's Prayer* (F 11 OT)

Hilary

1439. For many years now God has been watching over this city, ever on the alert. He cared for Abraham in his wanderings; he rescued Isaac when he was about to be sacrificed; Jacob he enriched in his time of servitude; it is he who set Joseph over Egypt, after he had been sold into slavery; who supported Moses against Pharaoh; chose Joshua to lead his nation in war; rescued David from every peril and endowed Solomon with wisdom. He came to the aid of the prophets, he took Elijah up to heaven, chose Elisha, fed Daniel, and stood by and refreshed the three young men in the fiery furnace. *Psalm 126* (Com Pastors)

Peter Chrysologus

1440. He called Noah to be the father of a new era, urged him with kind words, and showed that he trusted him; he gave him fatherly instruction about the present calamity, and through his grace consoled him with hope for the future. But God did not merely issue commands; rather with Noah sharing the work, he filled the ark with the future seed of the whole world. The sense of loving fellowship thus engendered removed servile fear, and a mutual love could continue to preserve what shared labor had effected. God called Abraham out of the heathen world, symbolically lengthened his name, and made him the father of all believers. God walked with him on his journeys, protected him in foreign lands, enriched him with earthly possessions, and honored him with victories. He made a covenant with him, saved him from harm, accepted his hospitality, and astonished him by giving him the offspring he had despaired of. Favored with so many graces and drawn by such great sweetness of divine love, Abraham was to learn to love God rather than fear him, and love rather than fear was to inspire his worship. God comforted Jacob by a dream during his flight, roused him to combat upon his return, and encircled him with a wrestler's embrace to teach him not to be afraid of the author of the conflict, but to love him. God called Moses as a father would, and with fatherly affection invited him to become the liberator of his people. . . . A love that desires to see God may not have reasonableness on its side, but it is the evidence of filial love. It gave Moses the temerity to say: *If I have found favor in your eyes, show me your face*. It inspired the psalmist to make the same prayer: *Show me your face*. *Sermon 147* (Th 2 Advent)

Pius X

1441. The collection of psalms found in Scripture, composed as it was under divine inspiration, has, from the very beginnings of the Church, shown a wonderful power of fostering devotion among Christians as they offer *to God a continuous sacrifice of praise, the harvest of lips blessing his name*. Following a custom already established in the Old Law, the psalms have played a conspicuous part in the sacred liturgy itself, and in the divine office. Thus was born

what Basil calls *the voice of the Church*, that singing of psalms, which is *the daughter of that hymn of praise* (to use the words of our predecessor, Urban VIII) *which goes up unceasingly before the throne of God and of the Lamb*, and which teaches those especially charged with the duty of divine worship, as Athanasius says, *the way to praise God, and the fitting words in which to bless him*. Augustine expresses this well when he says: *God praised himself so that man might give him fitting praise; because God chose to praise himself man found the way in which to bless God*. *Divino afflatu* (Aug 21)

1442. The psalms have also a wonderful power to awaken in our hearts the desire for every virtue. Athanasius says: *Though all Scripture, both old and new, is divinely inspired and has its use in teaching, as we read in Scripture itself, yet the Book of Psalms, like a garden enclosing* the fruits of *all other* books, *produces their fruits in song, and in the process of singing brings forth its own special fruits to take their place beside them*. In the same place Athanasius rightly adds: *The psalms seem to me to be like a mirror, in which the person using them can see himself, and the stirrings of his own heart; he can recite them against the background of his own emotions*. Augustine says in his Confessions: *How I wept when I heard your hymns and canticles, being deeply moved by the sweet singing of your Church. Those voices flowed into my ears, truth filtered into my heart, and from my heart surged waves of devotion. Tears ran down, and I was happy in my tears. Divino afflatu* (Aug 21)

1443. Indeed, who could fail to be moved by those many passages in the psalms which set forth so profoundly the infinite majesty of God, his omnipotence, his justice and goodness and clemency, too deep for words, and all the other infinite qualities of his that deserve our praise? Who could fail to be roused to the same emotions by the prayers of thanksgiving to God for blessings received, by the petitions, so humble and confident, for blessings still awaited, by the cries of a soul in sorrow for sin committed? Who would not be fired with love as he looks on the likeness of Christ, the redeemer, here so lovingly foretold? His was *the voice* Augustine *heard in every psalm, the voice*

of praise, of suffering, of joyful expectation, of present distress. *Divino afflatu* (Aug 21)

Article 2:

In the Fullness of Time (CCC 2598-2622)

Aelred

1444. Who could listen to that wonderful prayer, so full of warmth, of love, of unshakable sincerity—*Father, forgive them*—and hesitate to embrace his enemies with overflowing love? *Father*, he says, *forgive them*. Is any gentleness, any love, lacking in this prayer? Yet he put into it something more. It was not enough to pray for them: he wanted also to make excuses for them. *Father, forgive them, for they do not know what they are doing*. They are great sinners, yes, but they have little judgment; therefore, *Father, forgive them*. . . . They are nailing me to the cross, but they do not know who it is that they are nailing to the cross. *Mirror of Love* (F 1 Lent)

Ambrose

1445. God's word is uttered by those who repeat Christ's teaching and meditate on his sayings. Let us always speak this word. When we speak about wisdom, we are speaking of Christ. When we speak about virtue, we are speaking of Christ. When we speak about justice, we are speaking of Christ. When we speak about peace, we are speaking of Christ. When we speak about truth and life and redemption, we are speaking of Christ. . . . Meditate, then, at all times on the things of God. . . *when you sit in your house*. . . . When you walk along the way, speak to yourself, speak to Christ. . . . When you lie down, speak so that the sleep of death may not steal upon you. . . . When you get up or rise again, speak of Christ, so as to fulfill what you are commanded. Listen and learn how Christ is to awaken you from sleep. Your soul

says: *I hear my brother knocking at the door*. Then Christ says to you: *Open the door to me, my sister, my spouse*. *Psalm 36* (Th 6 OT)

1446. Let Mary's soul be in each of you to proclaim the greatness of the Lord. Let her spirit be in each to rejoice in the Lord. Christ has only one mother in the flesh, but we all bring forth Christ in faith. Every soul receives the Word of God if only it keeps chaste, remaining pure and free from sin, its modesty undefiled. The soul that succeeds in this proclaims the greatness of the Lord, just as Mary's soul magnified the Lord and her spirit rejoiced in God her Savior. *Luke* (Dec 21)

Augustine

1447. The result is that when we speak with God in prayer we do not separate the Son from him, and when the body of the Son prays it does not separate its head from itself: it is the one Savior of his body, our Lord Jesus Christ, the Son of God, who prays for us and in us is himself the object of our prayers. He prays for us as our priest, he prays in us as our head, he is the object of our prayers as our God. Let us then recognize both our voice in his, and his voice in ours. *Psalm 85* (W 5 Lent)

1448. For it is even written in reference to the Lord himself that he spent the night in prayer and that he prayed at great length. Was he not giving us an example by this? In time, he prays when it is appropriate; and in eternity, he hears our prayers with the Father. *Proba* (M 29 OT)

1449. We contemplate his glory and divinity when we listen to these words: *In the beginning was the Word*. . . . Here we gaze on the divinity of the Son of God, something supremely great and surpassing all the greatness of his creatures. Yet in other parts of Scripture we hear him as one sighing, praying, giving praise and thanks. We hesitate to attribute these words to him because our minds are slow to come down to his humble level when we have just been contemplating him in his divinity. *Psalm 85* (W 5 Lent)

Bede

1450. Therefore it is an excellent and fruitful custom of holy Church that we should sing Mary's hymn at the time of evening prayer. By meditating upon the incarnation, our devotion is kindled, and by remembering the example of God's Mother, we are encouraged to lead a life of virtue. Such virtues are best achieved in the evening. We are weary after the day's work and worn out by our distractions. The time of rest is near, and our minds are ready for contemplation. *Homily 4* (May 31)

1451. The Lord has exalted me by a gift so great, so unheard of, that language is useless to describe it, and the depths of love in my heart can scarcely grasp it. I offer then all the powers of my soul in praise and thanksgiving. As I contemplate his greatness, which knows no limits, I joyfully surrender my whole life, my senses, my judgment, for my spirit rejoices in the eternal Godhead of that Jesus, that Savior, whom I have conceived in this world of time. *Luke* (Dec 22)

Columban

1452. Loving Savior, be pleased to show yourself to us who knock, so that in knowing you we may love only you, love you alone, desire you alone, contemplate only you day and night, and always think of you. Inspire in us the depth of love that is fitting for you to receive as God. *Instruction 12* (Tu 28 OT)

Cyprian

1453. The Lord has given us many counsels and commandments to help us toward salvation. He has even given us a pattern of prayer, instructing us on how we are to pray. He has given us life, and with his accustomed generosity, he has also taught us how to pray. He has made it easy for us to be heard as we pray to the Father in the words taught us by the Son. . . . What prayer could be more a prayer in the spirit than the one given us by Christ, by whom the Holy Spirit was sent

upon us? What prayer could be more a prayer in the truth than the one spoken by the lips of the Son, who is truth himself? It follows that to pray in any other way than the Son has taught us is not only the result of ignorance but of sin. . . . So, my brothers, let us pray as God our master has taught us. . . . Let the Father recognize the words of his Son. Let the Son who lives in our hearts be also on our lips. *Lord's Prayer* (Tu 1 Lent)

1454. God taught us to pray not only by his words, but also by his actions. He taught us by his own example for he often prayed on our behalf. The Scripture says: *He withdrew to the wilderness and prayed*. And again: *He went into the hills to pray and he spent the whole night in prayer to God*. Was the sinless Lord praying for himself? No, he was praying and interceding on our behalf. He explained this to Peter: *Behold Satan demanded that he might sift you like wheat, but I have prayed for you that your faith may not fail*. Later on he prayed to the Father for everyone: *I am not praying for these only, but also for those who will believe in me through their preaching, that they may be one; just as you, Father, are in me, and I in you, that they also may be one in us*. . . . He is not satisfied with redeeming us by his blood. He also prays to the Father on our behalf. *Lord's Prayer* (Sa 11 OT)

Gregory of Nyssa

1455. We shall be blessed with clear vision if we keep our eyes fixed on Christ, for he, as Paul teaches, is our head, and there is in him no shadow of evil. . . . As no darkness can be seen by anyone surrounded by light, so no trivialities can capture the attention of anyone who has his eyes on Christ. . . . He [Paul] bids us follow his example: *Seek the things that are above*, he says, which is only another way of saying: "Keep your eyes on Christ." *Ecclesiastes* (M 7 OT)

Gregory the Great

1456. His prayer to God was pure, his alone out of all mankind, for in the midst of his suffering he prayed for his persecutors: *Father,*

forgive them, for they do not know what they are doing. Is it possible to offer, or even to imagine, a purer kind of prayer than that which shows mercy to one's torturers by making intercession for them? It was thanks to this kind of prayer that the frenzied persecutors who shed the blood of our Redeemer drank it afterward in faith and proclaimed him to be the Son of God. *Job* (F 3 Lent)

Ignatius of Antioch

1457. Now there was one teacher who *spoke, and it was made*, and even what he did in silence is worthy of the Father. He who has the word of Jesus can truly listen also to his silence, in order to be perfect, that he may act through his speech and be known by his silence. *Ephesians* (M 2 OT)

Imitation of Christ

1458. Let your thoughts be with the Most High and direct your prayers continually to Christ. If you do not know how to contemplate the glory of heaven, take comfort in the passion of Christ, and dwell willingly in his sacred wounds. Endure with Christ, suffer for him, if you wish to reign with him. *Imitation* (W 16 OT)

Leo the Great

1459. No one, however weak, is denied a share in the victory of the cross. No one is beyond the help of the prayer of Christ. His prayer brought benefit to the multitude that raged against him. How much more does it bring to those who turn to him in repentance. *Passion 15* (Th 4 Lent)

Margaret Mary Alacoque

1460. Therefore, you must unite yourselves to the heart of our Lord Jesus Christ, both at the beginning of your conversion in order to

obtain proper dispositions, and at its end in order to make reparation. Are you making no progress in prayer? Then you need only offer God the prayers which the Savior has poured out for us in the sacrament of the altar. Offer God his fervent love in reparation for your sluggishness. *Letter* (Oct 16)

Paul of the Cross

1461. It is very good and holy to consider the passion of our Lord and to meditate on it, for by this sacred path we reach union with God. In this most holy school we learn true wisdom, for it was there that all the saints learned it. *Letters* (Oct 19)

Peter Damian

1462. Frequently he [Romuald] was seized by so great a contemplation of divinity that he would be reduced to tears with the boiling, indescribable heat of divine love. In this condition he would cry out: Beloved Jesus, beloved, sweet honey, indescribable longing, delight of the saints, sweetness of the angels, and other things of this kind. We are unable to express the ecstasy of these utterances, dictated by the Holy Spirit. *Romuald* (June 19)

Teresa of Avila

1463. And I clearly see that if we expect to please him and receive an abundance of his graces, God desires that these graces must come to us from the hands of Christ, through his most sacred humanity, in which God takes delight. . . . I have definitely seen that we must enter by this gate if we wish his Sovereign Majesty to reveal to us great and hidden mysteries. A person should desire no other path, even if he is at the summit of contemplation; on this road he walks safely. *Life* (Oct 15)

Article 3:

In the Age of the Church (CCC 2623-49)

Acts of the Martyrs

1464. Worship the God of the Christians. We hold him to be from the beginning the one creator and maker of the whole creation, of things seen and things unseen. We worship also the Lord Jesus Christ, the Son of God. *Justin* (June 1)

Aloysius Gonzaga

1465. Take care above all things, most honored lady, not to insult God's boundless loving kindness; you would certainly do this if you mourned as dead one living face to face with God, one whose prayers can bring you in your troubles more powerful aid than they ever could on earth. *Letter* (June 21)

Ambrose

1466. You are told to pray especially for the people, that is, for the whole body, for all its members, the family of your mother the Church; the badge of membership in this body is love for each other. . . . To conclude, if you pray only for yourself, you will be praying, as we said, for yourself alone. But if you pray for all, all will pray for you, for you are included in all. In this way there is a great recompense; through the prayers of each individual, the intercession of the whole people is gained for each individual. There is here no pride, but an increase of humility and a richer harvest from prayer. *Cain and Abel* (M 27 OT)

Anselm

1467. Virgin, blessed above all creatures, through your blessing all creation is blessed, not only creation from its Creator, but the Creator

himself has been blessed by creation. To Mary God gave his only-begotten Son, whom he loved as himself. *Discourse 52* (Dec 8)

Augustine

1468. For it is time now for us to show them great love and abundant compassion by praying to God for them. . . . We entreat you then to pray for them, for they are weak, given to the wisdom of the flesh, to fleshly and carnal things, but yet they are our brothers. They celebrate the same sacraments as we, not indeed with us, but still the same. They respond with the same Amen, not with us, but still the same. And so pour out your hearts for them in prayer to God. *Psalm 32* (Tu 14 OT)

1469. Prayer offered in holiness from a faithful heart rises like incense from a holy altar. Nothing is more fragrant than the fragrance of the Lord. May all who believe share in this fragrance. *Psalm 140* (Tu 2 Lent)

1470. Our thoughts in this present life should turn on the praise of God, because it is in praising God that we shall rejoice for ever in the life to come; and no one can be ready for the next life unless he trains himself for it now. So we praise God during our earthly life, and at the same time we make our petitions to him. Our praise is expressed with joy, our petitions with yearning. . . . It is good for us to persevere in longing until we receive what was promised, and yearning is over; then praise alone will remain. *Psalm 148* (Sa 5 Easter)

1471. *You are great, Lord, and worthy of our highest praise; your power is great and there is no limit to your wisdom*. Man, a tiny part of your creation, wishes to praise you. Though he bears about him his mortality, the evidence of his sin and the evidence that you *resist the proud*, yet this man, a tiny part of your creation, wishes to praise you. It is you who move man to delight in your praise. For you have made us for yourself, and our heart is restless until it rests in you. Lord, help me to know and understand which is the soul's first movement, to call upon you for help or to praise you; or if it must first know you before it can call upon you. . . . *Those who seek the Lord will praise him*.

Seeking the Lord they will find him, and finding him they will praise him. *Confessions* (Su 9 OT)

1472. We honor those who are fighting on the battlefield of this life here below, but we honor more confidently those who have already achieved the victor's crown and live in heaven. But the veneration strictly called "worship," or *latria*, that is, the special homage belonging only to the divinity, is something we give and teach others to give to God alone. The offering of sacrifice belongs to worship in this sense (that is why those who sacrifice to idols are called idol-worshipers), and we neither make nor tell others to make any such offering to any martyr, any holy soul, or any angel. *Faustus* (Dec 11)

1473. Therefore, when the Apostle says: *Let your petitions become known before God*, this should not be taken in the sense that they are in fact becoming known to God who certainly knew them even before they were made, but that they are becoming known to us before God through submission and not before men through boasting. *Proba* (M 29 OT)

1474. We should not hesitate to make these prayers for ourselves, for our friends, for strangers, and even for enemies, though the emotions in our heart may vary with the strength or weakness of our relationships with individuals. *Proba* (W 29 OT)

Bernard

1475. That we may rightly hope and strive for such blessedness, we must above all seek the prayers of the saints. Thus, what is beyond our own powers to obtain will be granted through their intercession. *Sermon 2* (Nov 1)

Clement of Rome

1476. Let us then approach him in holiness of soul, raising up to him hands pure and undefiled, out of love for our good and merciful Father

who made us a chosen portion for himself. *Corinthians* (Tu 30 OT)

Fulgentius of Ruspe

1477. Love was Stephen's weapon by which he gained every battle. . . . His love of God kept him from yielding to the ferocious mob; his love for his neighbor made him pray for those who were stoning him. Love . . . led him to pray for those who stoned him, to save them from punishment. . . . In his holy and tireless love he longed to gain by prayer those whom he could not convert by admonition. Now at last, Paul rejoices with Stephen, with Stephen he delights in the glory of Christ, with Stephen he exults, with Stephen he reigns. Stephen went first, slain by the stones thrown by Paul, but Paul followed after, helped by the prayer of Stephen. *Sermon 3* (Dec 26)

Gregory the Great

1478. When she heard her brother refuse her request, the holy woman [Scholastica] joined her hands on the table, laid her head on them and began to pray. As she raised her head from the table, there were such brilliant flashes of lightning, such great peals of thunder and such a heavy downpour of rain that neither Benedict nor his brethren could stir across the threshold of the place where they had been seated. Sadly he began to complain: "May God forgive you, sister. What have you done?" "Well," she answered, "I asked you and you would not listen; so I asked my God and he did listen. . . ." It is not surprising that she was more effective than he; since, as John says, *God is love*, it was absolutely right that she could do more, as she loved more. *Dialogues* (Feb 10)

Ignatius of Antioch

1479. Try to gather together more frequently to give thanks to God and to praise him. For when you come together frequently, Satan's

powers are undermined, and the destruction that he threatens is done away with in the unanimity of your faith. *Ephesians* (M 2 OT)

John Vianney

1480. How often we come to church with no idea of what to do or what to ask for. And yet, whenever we go to any human being, we know well enough why we go. And still worse, there are some who seem to speak to the good God like this: "I will only say a couple of things to you, and then I will be rid of you." I often think that when we come to adore the Lord, we would receive everything we ask for, if we would ask with living faith and with a pure heart. *Catechism* (Aug 4)

Paulinus of Nola

1481. I need to be helped by your prayers to persevere to the end. And if you should lighten my burden by your intercession, this is the reward that will be added on to your merits, for the holy man who helps a laborer (I dare not call myself a brother) *will be exalted like a great city*. *Alypius* (June 22)

Tertullian

1482. Prayer is the offering in spirit that has done away with the sacrifices of old. . . . We are true worshipers and true priests. We pray in spirit, and so offer in spirit the sacrifice of prayer. Prayer is an offering that belongs to God and is acceptable to him: it is the offering he has asked for, the offering he planned as his own. We must dedicate this offering with our whole heart, we must fatten it on faith, tend it by truth, keep it unblemished through innocence and clean through chastity, and crown it with love. We must escort it to the altar of God in a procession of good works to the sound of psalms and hymns. Then it will gain for us all that we ask of God. . . . All the angels pray. Every creature prays. Cattle and wild beasts pray and bend the knee. As they come from their barns and caves they look up to heaven and call out,

lifting up their spirit in their own fashion. The birds too rise and lift themselves up to heaven: they open out their wings, instead of hands, in the form of a cross, and give voice to what seems to be a prayer. What more need be said on the duty of prayer? Even the Lord himself prayed. To him be honor and power for ever and ever. Amen. *Prayer* (Th 3 Lent)

1483. Of old, prayer was able to rescue from fire and beasts and hunger, even before it received its perfection from Christ. How much greater then is the power of Christian prayer. No longer does prayer bring an angel of comfort to the heart of a fiery furnace, or close up the mouths of lions, or transport to the hungry food from the fields. No longer does it remove all sense of pain by the grace it wins for others. But it gives the armor of patience to those who suffer, who feel pain, who are distressed. It strengthens the power of grace, so that faith may know what it is gaining from the Lord, and understand what it is suffering for the name of God. In the past prayer was able to bring down punishment, rout armies, withhold the blessing of rain. Now, however, the prayer of the just turns aside the whole anger of God, keeps vigil for its enemies, pleads for persecutors. Is it any wonder that it can call down water from heaven when it could obtain fire from heaven as well? Prayer is the one thing that can conquer God. But Christ has willed that it should work no evil, and has given it all power over good. Its only art is to call back the souls of the dead from the very journey into death, to give strength to the weak, to heal the sick, to exorcise the possessed, to open prison cells, to free the innocent from their chains. Prayer cleanses from sin, drives away temptations, stamps out persecutions, comforts the fainthearted, gives new strength to the courageous, brings travelers safely home, calms the waves, confounds robbers, feeds the poor, overrules the rich, lifts up the fallen, supports those who are falling, sustains those who stand firm. *Prayer* (Th 3 Lent)

CHAPTER TWO
THE TRADITION OF PRAYER

Article 1:

At the Wellsprings of Prayer (CCC 2652-2662)

Augustine

1484. Faith, hope and love bring safely to God the person who prays, that is, the person who believes, who hopes, who desires, and who ponders what he is asking of the Lord in the Lord's Prayer. *Proba* (W 29 OT)

Bernard

1485. Look for wisdom while it can still be found. Call for it while it is near. Do you want to know how near it is? *The word is near you, in your heart and on your lips*, provided that you seek it honestly. Insofar as you find wisdom in your heart, prudence will flow from your lips, but be careful that it flows from and not away from them, or that you do not vomit it up. If you have found wisdom, you have found honey. But do not eat so much that you become too full and bring it all up. Eat so that you are always hungry. *Sermons 15* (M 6 OT)

Bonaventure

1486. Hence the Apostle says that this mystical wisdom is revealed by the Holy Spirit. If you ask how such things can occur, seek the answer in God's grace, not in doctrine; in the longing of will, not in the understanding; in the sighs of prayer, not in research; seek the bridegroom not the teacher; God and not man; darkness not daylight; and look not to the light but rather to the raging fire that carries the soul to God with intense fervor and glowing love. *Journey* (July 15)

Cyprian

1487. The same modesty and discipline should characterize our liturgical prayer as well. When we gather to celebrate the divine mysteries with God's priest, we should not express our prayer in unruly words; the petition that should be made to God with moderation is not to be shouted out noisily and verbosely. For God hears our heart not our voice. *Lord's Prayer* (Su 11 OT)

Ignatius of Antioch

1488. Let no one make any mistake: unless a person is within the sanctuary, he is deprived of God's bread. For if the prayer of one or two has such power, how much more has the prayer of the bishop and the whole Church. *Ephesians* (Su 2 OT)

1489. When you meet together there must be one petition, one prayer, one mind, one hope in love and in holy joy, for Jesus Christ is one and perfect before all else. You must all be quick to come together, as to one temple of God, one altar, to the one Jesus Christ, who came forth from the one Father, while still remaining one with him, and returned to him. *Magnesians* (M 16 OT)

Isidore of Seville

1490. Prayer purifies us, reading instructs us. Both are good when both are possible. Otherwise, prayer is better than reading. If a man wants to be always in God's company, he must pray regularly and read regularly. When we pray, we talk to God; when we read, God talks to us. All spiritual growth comes from reading and reflection. By reading we learn what we did not know; by reflection we retain what we have learned. Reading the holy Scriptures confers two benefits. It trains the mind to understand them; it turns man's attention from the follies of the world and leads him to the love of God. . . . The more you devote yourself to a study of the sacred utterances, the richer will be your understanding of them, just as the more the soil is tilled, the richer the harvest. . . . Learning unsupported by grace may get into our ears; it never reaches the heart. It makes a great noise outside but serves no

inner purpose. But when God’s grace touches our innermost minds to bring understanding, his word which has been received by the ear sinks deep into the heart. *Maxims* (Apr 4)

John Chrysostom (pseudo)

1491. Our spirit should be quick to reach out toward God, not only when it is engaged in meditation; at other times also, when it is carrying out its duties, caring for the needy, performing works of charity, giving generously in the service of others, our spirit should long for God and call him to mind, so that these works may be seasoned with the salt of God’s love, and so make a palatable offering to the Lord of the universe. Throughout the whole of our lives we may enjoy the benefit that comes from prayer if we devote a great deal of time to it. *Homily 6* (Fr after Ash Wed)

Vincent de Paul

1492. If a needy person requires medicine or other help during prayer time, do whatever has to be done with peace of mind. Offer the deed to God as your prayer. Do not become upset or feel guilty because you interrupted your prayer to serve the poor. God is not neglected if you leave him for such service. . . . So when you leave prayer to serve some poor person, remember that this very service is performed for God. *Letter 2546* (Sept 27)

William of Saint-Thierry

1493. When in your life of faith you are confronted with the deeper mysteries, it is natural to become a little frightened. . . . Let your question be a prayer, an expression of love and self-surrender to God. Let it be an expression of your humble desire not to penetrate his sublime majesty, but to find salvation through the saving deeds of God our Savior. . . . Hasten therefore to receive the Holy Spirit. He is with you when you call upon him; you can call upon him only because he is

already present. But when he comes in answer to your prayer, he comes with an abundance of divine blessings; he is the river whose streams give joy to the city of God. *Mirror of Faith* (Com Doctors)

Article 2:

The Way of Prayer (CCC 2663-82)

Ambrose

1494. Let Mary's soul be in each of you to proclaim the greatness of the Lord. Let her spirit be in each to rejoice in the Lord. Christ has only one mother in the flesh, but we all bring forth Christ in faith. Every soul receives the Word of God if only it keeps chaste, remaining pure and free from sin, its modesty undefiled. The soul that succeeds in this proclaims the greatness of the Lord, just as Mary's soul magnified the Lord and her spirit rejoiced in God her Savior. *Luke* (Dec 21)

Ancient Homily

1495. We, too, therefore must make our prayer to God and entreat in love and in great hope that he may bestow upon us the heavenly grace of the gift of the Spirit. We pray that we, too, may be guided by that Spirit and that he may lead us into the fullness of divine will and refresh us with the varied kinds of his repose, that by the help of this guidance, exercise of grace and spiritual advancement, we may be considered worthy to attain to the perfection of the fullness of Christ, as the Apostle says: *that you may be filled to the complete fullness of Christ*. *4th-cen. author* (F 4 OT)

Augustine

1496. The result is that when we speak with God in prayer we do not separate the Son from him, and when the body of the Son prays it does

not separate its head from itself: it is the one Savior of his body, our Lord Jesus Christ, the Son of God, who prays for us and in us is himself the object of our prayers. He prays for us as our priest, he prays in us as our head, he is the object of our prayers as our God. Let us then recognize both our voice in his, and his voice in ours. *Psalm 85* (W 5 Lent)

1497. There is then within us a kind of instructed ignorance, instructed, that is, by the Spirit of God. . . . *In the same way the Spirit helps our weakness; we do not know what it is right to pray for, but the Spirit himself pleads with sighs too deep for words*. . . . We must not understand by this that the Holy Spirit of God pleads for the saints as if he were someone different from what God is: in the Trinity the Spirit is the unchangeable God and one God with the Father and the Son. Scripture says: *He pleads for the saints* because he moves the saints to plead, just as it says: *The Lord your God tests you, to know if you love him*, in this sense, that he does it to enable you to know. So the Spirit moves the saints to plead with signs too deep for words by inspiring in them a desire for the great and as yet unknown reality that we look forward to with patience. *Proba* (F 29 OT)

Bernadette Soubirous

1498. The third time I went the lady spoke to me and asked me to come every day for fifteen days. I said I would and then she said that she wanted me to tell the priests to build a chapel there. She also told me to drink from the stream. . . . I went back each day for fifteen days and each time, except one Monday and one Friday, the lady appeared and told me to look for a stream and wash in it and to see that the priests build a chapel there. I must also pray, she said, for the conversion of sinners. I asked her many times what she meant by that, but she only smiled. *Letter* (Feb 11)

Bernardine of Siena

1499. The name of Jesus is the glory of preachers, because the shining splendor of that name causes his word to be proclaimed and heard. . . . By word of mouth, by letters, by miracles and by the example of his own life, Saint Paul bore the name of Jesus wherever he went. He praised the name of Jesus *at all times*, but never more than when *bearing witness to his faith. Sermon 49* (May 20)

Bonaventure

1500. For this passover to be perfect, we must suspend all the operations of the mind and we must transform the peak of our affections, directing them to God alone. This is a sacred mystical experience. It cannot be comprehended by anyone unless he surrenders himself to it; nor can he surrender himself to it unless he longs for it; nor can he long for it unless the Holy Spirit, whom Christ sent into the world, should come and inflame his innermost soul. Hence the Apostle says that this mystical wisdom is revealed by the Holy Spirit. *Journey* (July 15)

Cyprian

1501. What prayer could be more a prayer in the spirit than the one given us by Christ, by whom the Holy Spirit was sent upon us? What prayer could be more a prayer in the truth than the one spoken by the lips of the Son, who is truth himself?. . . To ask the Father in words his Son has given us, to let him hear the prayer of Christ ringing in his ears, is to make our prayer one of friendship, a family prayer. Let the Father recognize the words of his Son. Let the Son who lives in our hearts be also on our lips. *Lord's Prayer* (Tu 1 Lent)

Diadochus of Photice

1502. Only the Holy Spirit can purify the mind: unless the strong man enters and robs the thief, the booty will not be recovered. So by every means, but especially by peace of soul, we must try to provide

the Holy Spirit with a resting place. Then we shall have the light of knowledge shining within us at all times, and it will show up for what they are all the dark and hateful temptations that come from demons, and not only will it show them up: exposure to this holy and glorious light will also greatly diminish their power. *Spiritual Perfection* (W 4 OT)

John of the Cross

1503. The soul united to God and transformed in him draws from within God a divine breath, much like the most high God himself. And God, abiding in the soul, breathes forth the life of the soul as its exemplar. This I take to be what Paul meant when he said: *Because you are children of God, God has sent the Spirit of his Son into your hearts, crying, "Abba, Father*"; this is what takes place in those who have achieved perfection. *Canticle* (F 18 OT)

Margaret Mary Alacoque

1504. It seems to me that our Lord's earnest desire to have his sacred heart honored in a special way is directed toward renewing the effects of redemption in our souls. For the sacred heart is an inexhaustible fountain and its sole desire is to pour itself out into the hearts of the humble so as to free them and prepare them to lead lives according to his good pleasure. . . . This divine heart is an abyss of all blessings, and into it the poor should submerge all their needs. It is an abyss of joy in which all of us can immerse our sorrows. It is an abyss of lowliness to counteract our foolishness, an abyss of mercy for the wretched, an abyss of love to meet our every need. *Letter* (Oct 16)

Mary Magdalen de' Pazzi

1505. You, the Word, are most wonderful, working through the Holy Spirit to fill the soul with yourself, so that it is joined to God, grasps God, tastes God and absorbs nothing but God. . . . This Spirit,

dispenser of the treasures which lay in the lap of the Father, and guardian of the deliberations which pass between the Father and the Son, flows into the soul so sweetly and imperceptibly that few esteem its greatness. . . . Come, Holy Spirit. . . . You are the one in whom all treasures are contained. Come! As you descended upon Mary that the Word might become flesh, work in us through grace as you worked in her through nature and grace. Come! Food of every chaste thought, fountain of all mercy, sum of all purity. Come! Consume in us whatever prevents us from being consumed in you. *Revelation, Trials* (May 25)

Origen

1506. There should be in us a kind of spiritual paradise where God may walk and be our sole ruler with his Christ. In us the Lord will sit at the right hand of that spiritual power which we wish to receive. And he will sit there until all his enemies who are within us become *his footstool*, and every principality, power and virtue in us is cast out. *Prayer* (Christ King)

Peter Damian

1507. Frequently he [Romuald] was seized by so great a contemplation of divinity that he would be reduced to tears with the boiling, indescribable heat of divine love. In this condition he would cry out: Beloved Jesus, beloved, sweet honey, indescribable longing, delight of the saints, sweetness of the angels, and other things of this kind. We are unable to express the ecstasy of these utterances, dictated by the Holy Spirit. *Romuald* (June 19)

Teresa of Avila

1508. Unlike our friends in the world, he [Jesus] will never abandon us when we are troubled or distressed. Blessed is the one who truly loves him and always keeps him near. Let us consider the glorious

Saint Paul: it seems that no other name fell from his lips than that of Jesus, because the name of Jesus was fixed and embedded in his heart. . . . If God should desire to raise us to the position of one who is an intimate and shares his secrets, we ought to accept this gladly. *Life* (Oct 15)

William of Saint-Thierry

1509. Hasten therefore to receive the Holy Spirit. He is with you when you call upon him; you can call upon him only because he is already present. But when he comes in answer to your prayer, he comes with an abundance of divine blessings; he is the river whose streams give joy to the city of God. If when he comes he finds you humble, silent and trembling at the words of God, he will rest upon you and reveal what God the Father has hidden from the wise and the prudent of this world. . . . In the darkness and ignorance of this life the Holy Spirit enlightens the poor in spirit. He is the love that draws them on, the sweetness that attracts them, the way in which a man approaches God. He is the love of the lover. He is devotion. He is piety. From one degree of faith to the next he is ever revealing to believers the justice of God, so that grace follows grace, and the faith that comes from hearing yields to a faith enlightened by understanding. *Mirror of Faith* (Com Doctors)

Article 3:

Guides for Prayer (CCC 2683-96)

Aloysius Gonzaga

1510. Take care above all things, most honored lady, not to insult God’s boundless loving kindness; you would certainly do this if you mourned as dead one living face to face with God, one whose prayers can bring you in your troubles more powerful aid than they ever could on earth. *Letter* (June 21)

Ambrose

1511. Our Savior says: *Go into your room*. But by “room” you must understand, not a room enclosed by walls that imprison your body, but the room that is within you, the room where you hide your thoughts, where you keep your affections. This room of prayer is always with you, wherever you are, and it is always a secret room, where only God can see you. *Cain and Abel* (M 27 OT)

Anselm

1512. Enter into your mind’s inner chamber. Shut out everything but God and whatever helps you to seek him; and when you have shut the door, look for him. Speak now to God and say with your whole heart: *I seek your face; your face, Lord, I desire*. *Proslogion* (F 1 Advent)

Athanasius

1513. Having learned that we should always be praying, even when we are by ourselves, he [Anthony] prayed without ceasing. Indeed, he was so attentive when Scripture was read that nothing escaped him and because he retained all he heard, his memory served him in place of books. *Anthony* (Jan 17)

Baldwin of Canterbury

1514. It has been written: *There are paths which seem to man to be right, but which in the end lead him to hell*. To avoid this peril, Saint John gives us these words of advice: *Test the spirits to see if they are from God*. Now no one can test the spirits to see if they are from God unless God has given him discernment of spirits to enable him to investigate spiritual thoughts, inclinations and intentions with honest and true judgment. Discernment is the mother of all the virtues; everyone needs it either to guide the lives of others or to direct and reform his own life. *Treatise 6* (F 9 OT)

Bernard

1515. That we may rightly hope and strive for such blessedness, we must above all seek the prayers of the saints. Thus, what is beyond our own powers to obtain will be granted through their intercession. *Sermon 2* (Nov 1)

Charles Borromeo

1516. Would you like me to teach you how to grow from virtue to virtue and how, if you are already recollected at prayer, you can be even more attentive next time, and so give God more pleasing worship? Listen, and I will tell you. If a tiny spark of God's love already burns within you, do not expose it to the wind, for it may get blown out. Keep the stove tightly shut so that it will not lose its heat and grow cold. In other words, avoid distractions as well as you can. Stay quiet with God. Do not spend your time in useless chatter. *Sermon* (Nov 4)

1517. My brothers, you must realize that for us churchmen nothing is more necessary than meditation. We must meditate before, during and after everything we do. The prophet says: *I will pray, and then I will understand*. When you administer the sacraments, meditate on what you are doing. When you celebrate Mass, reflect on the sacrifice you are offering. When you pray the office, think about the words you are saying and the Lord to whom you are speaking. *Sermon* (Nov 4)

Clement XIII

1518. Every day after his round of duties he [John of Kanty] would go straight from the lecture room to church. There he would spend long hours in contemplation and prayer before the hidden Christ of the eucharist. The God in his heart and the God on his lips were one and the same God. *Letter* (Dec 23)

Conrad of Marburg

1519. Apart from those active good works,. . . I have seldom seen a more contemplative woman. When she [Elizabeth of Hungary] was coming from private prayer, some religious men and women often saw her face shining marvelously and light coming from her eyes like the rays of the sun. *Letter* (Nov 17)

Cyprian

1520. Moreover, in the course of his teaching, the Lord instructed us to pray in secret. Hidden and secluded places, even our own rooms, give witness to our belief that God is present everywhere; that he sees and hears all; that in the fullness of his majesty, he penetrates hidden and secret places. *Lord's Prayer* (Su 11 OT)

John Vianney

1521. Some men immerse themselves as deeply in prayer as fish in water, because they give themselves totally to God. There is no division in their hearts. O, how I love these noble souls! Saint Francis of Assisi and Saint Colette used to see our Lord and talk to him just as we talk to one another. *Catechism* (Aug 4)

Lives of the Saints

1522. While reading the life of Christ our Lord or the lives of the saints, he [Ignatius Loyola] would reflect and reason with himself: "What if I should do what Saint Francis or Saint Dominic did?" In this way he let his mind dwell on many thoughts; they lasted a while until other things took their place. . . . When Ignatius reflected on worldly thoughts, he felt intense pleasure; but when he gave them up out of weariness, he felt dry and depressed. Yet when he thought of living the rigorous sort of life he knew the saints had lived, he not only experienced pleasure when he actually thought about it, but even after

he dismissed these thoughts, he still experienced great joy. Yet he did not pay attention to this, nor did he appreciate it until one day, in a moment of insight, he began to marvel at the difference. Then he understood his experience: thoughts of one kind left him sad, the others full of joy. . . . Later on, when he began to formulate his spiritual exercises, he used this experience as an illustration to explain the doctrine he taught his disciples on the discernment of spirits. *Ignatius Loyola* (July 31)

1523. Wherever he [Dominic] went he showed himself in word and deed to be a man of the Gospel. During the day no one was more community-minded or pleasant toward his brothers and associates. During the night hours no one was more persistent in every kind of vigil and supplication. He seldom spoke unless it was with God, that is, in prayer, or about God; and in this matter he instructed his brothers. *Dominican Writings* (Aug 8)

Paul VI

1524. The silence of Nazareth should teach us how to meditate in peace and quiet, to reflect on the deeply spiritual, and to be open to the voice of God's inner wisdom and the counsel of his true teachers. Nazareth can teach us the value of study and preparation, of meditation, of a well-ordered personal spiritual life, and of silent prayer that is known only to God. *Nazareth* (Holy Family)

Teresa of Avila

1525. Let us consider the glorious Saint Paul: it seems that no other name fell from his lips than that of Jesus, because the name of Jesus was fixed and embedded in his heart. Once I had come to understand this truth, I carefully considered the lives of some of the saints, the great contemplatives, and found that they took no other path: Francis, Anthony of Padua, Bernard, Catherine of Siena. A person must walk along this path in freedom, placing himself in God's hands. *Life* (Oct 15)

CHAPTER THREE
THE LIFE OF PRAYER

Article 1:

Expressions of Prayer (CCC 2700-24)

Ambrose

1526. The Lord Jesus . . . urges you to pray earnestly and frequently, not offering long and wearisome prayers, but praying often, and with perseverance. Lengthy prayers are usually filled with empty words, while neglect of prayer results in indifference to prayer. *Cain and Abel* (M 27 OT)

1527. Whoever seeks Christ in this way, and finds him, can say: *I held him fast, and I will not let him go before I bring him into my mother's house, into the room of her who conceived me*. What is this "house," this "room," but the deep and secret places of your heart? Maintain this house, sweep out its secret recesses until it becomes immaculate and rises as a spiritual temple for a holy priesthood, firmly secured by Christ, the cornerstone, so that the Holy Spirit may dwell in it. *Virginity* (Dec 13)

Augustine

1528. We remind ourselves through the words of prayer to focus our attention on the object of our desire; otherwise, the desire . . . may be totally extinguished unless it is repeatedly stirred into flame. . . . Since this is the case, it is not wrong or useless to pray even for a long time when there is the opportunity. . . . To pray for a longer time is not the same as to pray by multiplying words, as some people suppose. Lengthy talk is one thing, a prayerful disposition which lasts a long time is another. . . . The monks in Egypt are said to offer frequent prayers, but these are very short and hurled like swift javelins.

Otherwise their watchful attention, a very necessary quality for anyone at prayer, could be dulled and could disappear through protracted delays. . . . Excessive talking should be kept out of prayer but that does not mean that one should not spend much time in prayer so long as a fervent attitude continues to accompany his prayer. To talk at length in prayer is to perform a necessary action with an excess of words. To spend much time in prayer is to knock with a persistent and holy fervor at the door of the one whom we beseech. This task is generally accomplished more through sighs than words, more through weeping than speech. *Proba* (M 29 OT)

Bernard

1529. The first stage of contemplation, my dear brothers, is constantly to consider what God wants, what is pleasing to him, and what is acceptable in his eyes. *We all offend in many things*; our strength cannot match the rectitude of God's will. . .; let us then humble ourselves *under the powerful hand of the most high God* and be concerned to show ourselves unworthy before his merciful gaze. . . . Once the eye of the soul has been purified by such considerations, we no longer abide within our own spirit in a sense of sorrow, but abide rather in the Spirit of God with great delight. . . . Thus having made some progress in our spiritual exercise under the guidance of the Spirit who searches the deep things of God, let us reflect how sweet is the Lord and how good he is in himself. . . . The whole of the spiritual life consists of these two elements. When we think of ourselves, we are perturbed and filled with a salutary sadness. And when we think of the Lord, we are revived to find consolation in the joy of the Holy Spirit. From the first we derive fear and humility, from the second hope and love. *Sermons 5* (W 23 OT)

Cyprian

1530. The spirit of a strong and stable character strengthened by meditation endures; this unshaken spirit, which is strengthened by a

certain and solid faith in the future will be enlivened against all the terrors of the devil and threats of this world. *Fortunatus* (Oct 14)

Diadochus of Photice

1531. Therefore, we must maintain great stillness of mind, even in the midst of our struggles. We shall then be able to distinguish between the different types of thoughts that come to us: those that are good, those sent by God, we will treasure in our memory; those that are evil and inspired by the devil we will reject. A comparison with the sea may help us. A tranquil sea allows the fisherman to gaze right to its depths. No fish can hide there and escape his sight. The stormy sea, however, becomes murky when it is agitated by the winds. The very depths that it revealed in its placidness, the sea now hides. The skills of the fisherman are useless. Only the Holy Spirit can purify the mind: unless the strong man enters and robs the thief, the booty will not be recovered. So by every means, but especially by peace of soul, we must try to provide the Holy Spirit with a resting place. *Spiritual Perfection* (W 4 OT)

John Chrysostom (pseudo)

1532. Prayer stands before God as an honored ambassador. It gives joy to the spirit, peace to the heart. I speak of prayer, not words. It is the longing for God, love too deep for words, a gift not given by man but by God's grace. . . . When the Lord gives this kind of prayer to a man, he gives him riches that cannot be taken away, heavenly food that satisfies the spirit. One who tastes this food is set on fire with an eternal longing for the Lord: his spirit burns as in a fire of the utmost intensity. Practice prayer from the beginning. Paint your house with colors of modesty and humility. Make it radiant with the light of justice. Decorate it with the finest gold leaf of good deeds. Adorn it with the walls and stones of faith and generosity. Crown it with the pinnacle of prayer. In this way you will make it a perfect dwelling place for the Lord. *Homily 6* (Fr after Ash Wed)

John Vianney

1533. This is the glorious duty of man: to pray and to love. If you pray and love, that is where a man's happiness lies. Prayer is nothing else but union with God. When one has a heart that is pure and united with God, he is given a kind of serenity and sweetness that makes him ecstatic, a light that surrounds him with marvelous brightness. In this intimate union, God and the soul are fused together like two bits of wax that no one can ever pull apart. This union of God with a tiny creature is a lovely thing. . . . My little children, your hearts are small, but prayer stretches them and makes them capable of loving God. Through prayer we receive a foretaste of heaven and something of paradise comes down upon us. Prayer never leaves us without sweetness. It is honey that flows into the soul and makes all things sweet. When we pray properly, sorrows disappear like snow before the sun. *Catechism* (Aug 4)

John XXIII

1534. When Martin had come to realize that Christ Jesus *suffered for us and that he carried our sins on his body to the cross*, he would meditate with remarkable ardor and affection about Christ on the cross. Whenever he would contemplate Christ's terrible torture he would be reduced to tears. He had an exceptional love for the great sacrament of the eucharist and often spent long hours in prayer before the blessed sacrament. His desire was to receive the sacrament in communion as often as he could. *Martin de Porres* (Nov 3)

Teresa of Avila

1535. I have definitely seen that that we must enter by this gate [the humanity of Christ] if we wish his Sovereign Majesty to reveal to us great and hidden mysteries. A person should desire no other path, even if he is at the summit of contemplation; on this road he walks safely. . . . If God should desire to raise us to the position of one who is

an intimate and shares his secrets, we ought to accept this gladly. *Life* (Oct 15)

Article 2:

The Battle of Prayer (CCC 2725-45, 2752-57)

Ambrose

1536. Meditate, then, at all times on the things of God, and speak the things of God *when you sit in your house*. By house we can understand the Church, or the secret place within us, so that we are to speak within ourselves. Speak with prudence, so as to avoid falling into sin, as by excess of talking. *When you sit in your house*, speak to yourself as if you were a judge. *When you walk along the way*, speak, so as never to be idle. . . . When you walk along the way, speak to yourself, speak to Christ. Hear him say to you: *I desire that in every place men should pray, lifting holy hands without anger or quarreling*. When you lie down, speak so that the sleep of death may not steal upon you. Listen and learn how you are to speak as you lie down: *I will not give sleep to my eyes or slumber to my eyelids until I find a place for the Lord, a dwelling place for the God of Jacob*. When you get up or rise again, speak of Christ, so as to fulfill what you are commanded. Listen and learn how Christ is to awaken you from sleep. Your soul says: *I hear my brother knocking at the door*. Then Christ says to you: *Open the door to me, my sister, my spouse*. Listen and learn how you are to awaken Christ. Your soul says: *I charge you, daughters of Jerusalem, awaken or reawaken the love of my heart*. Christ is that love. *Psalm 36* (Th 6 OT)

1537. When does God the Word most often knock at your door?—When his head is covered with the dew of night. He visits in love those in trouble and temptation, to save them from being overwhelmed by their trials. . . . That is the time when you must keep watch so that when the bridegroom comes he may not find himself shut out, and take his departure. If you were to sleep, if your heart were not wide awake,

he would not knock but go away; but if your heart is watchful, he knocks and asks you to open the door to him. *Psalm 118* (Th 14 OT)

1538. The persecutors who are visible are not the only ones. There are also invisible persecutors, much greater in number. . . . Like a king bent on persecution, sending orders to persecute to his many agents . . . the devil directs his many servants in their work of persecution, whether in public or in the souls of individuals. *Psalm 118* (Jan 20)

1539. When you are in your room, then, at night, think always on Christ, and wait for his coming at every moment. . . . The Word of God moves swiftly; he is not won by the lukewarm, nor held fast by the negligent. Let your soul be attentive to his word; follow carefully the path God tells you to take, for he is swift in his passing. . . . How do we hold him fast? Not by restraining chains or knotted ropes but by the bonds of love, by spiritual reins, by the longing of the soul. . . . Whoever seeks Christ in this way, whoever prays to Christ in this way, is not abandoned by him; on the contrary, Christ comes again and again to visit such a person, for he is with us until the end of the world. *Virginity* (Dec 13)

Anselm

1540. Lord most high, what shall this exile do, so far from you? What shall your servant do, tormented by love of you and cast so far from your face? He yearns to see you, and your face is too far from him. He desires to approach you, and your dwelling is unapproachable. He longs to find you, and does not know your dwelling place. He strives to look for you, and does not know your face. . . . Lord, how long will it be? How long, Lord, will you forget us?. . . When will you look upon us and hear us? When will you enlighten our eyes and show us your face? When will you give yourself back to us? *Proslogion* (F 1 Advent)

Augustine

1541. Therefore the psalmist says: *In the anguish of my heart I groaned aloud*. For if men hear at all, they usually hear only bodily groaning and know nothing of the anguish of the heart from which it issues. Who then knows the cause of man's groaning? *All my desire is before you*. No, it is not open before other men, for they cannot understand the heart; *but before you is all my desire*. If your desire lies open to him who is your Father and who sees in secret, he will answer you. For the desire of your heart is itself your prayer. And if the desire is constant, so is your prayer. The Apostle Paul had a purpose in saying: *Pray without ceasing*. Are we then ceaselessly to bend our knees, to lie prostrate, or to lift up our hands? Is this what is meant in saying: *Pray without ceasing*? Even if we admit that we pray in this fashion, I do not believe that we can do so all the time. Yet there is another, interior kind of prayer without ceasing, namely, the desire of the heart. Whatever else you may be doing, if you but fix your desire on God's Sabbath rest, your prayer will be ceaseless. Therefore, if you wish to pray without ceasing, do not cease to desire. The constancy of your desire will itself be the ceaseless voice of your prayer. And that voice of your prayer will be silent only when your love ceases. *Psalm 37* (F 3 Advent)

1542. Because there are these two periods of time—the one that now is, beset with the trials and troubles of this life, and the other yet to come, a life of everlasting serenity and joy—we are given two liturgical seasons, one before Easter and the other after. . . . What we commemorate before Easter is what we experience in this life; what we celebrate after Easter points to something we do not yet possess. This is why we keep the first season with fasting and prayer; but now the fast is over and we devote the present season to praise. Such is the meaning of the *Alleluia* we sing. *Psalm 148* (Sa 5 Easter)

1543. Why he should ask us to pray, when he knows what we need before we ask him, may perplex us if we do not realize that our Lord and God does not want to know what we want (for he cannot fail to know it) but wants us rather to exercise our desire through our prayers, so that we may be able to receive what he is preparing to give us. His gift is very great indeed, but our capacity is too small and limited to

receive it. That is why we are told: *Enlarge your desires, do not bear the yoke with unbelievers*. The deeper our faith, the stronger our hope, the greater our desire, the larger will be our capacity to receive that gift, which is very great indeed. *No eye has seen it*. it has no color. *No ear has heard it*; it has no sound. *It has not entered man's heart*; man's heart must enter into it. . . . When the Apostle tells us: *Pray without ceasing*, he means this: Desire unceasingly that life of happiness which is nothing if not eternal, and ask it of him who alone is able to give it. *Proba* (Su 29 OT)

1544. Yes indeed, you are singing. . . . But make sure that your life does not contradict your words. Sing with your voices, your hearts, your lips and your lives. . . . If you desire to praise him, then live what you express. Live good lives, and you yourselves will be his praise. *Sermon 34* (Tu 3 Easter)

Bernard

1545. I beg you, my brothers, stand upon our watchtower, for now is the time for battle. Let all our dealings be in the heart, where Christ dwells, in right judgment and wise counsel, but in such a way as to place no confidence in those dealings, nor rely upon our fragile defenses. *Sermons 5* (Tu 23 OT)

1546. When we think of ourselves, we are perturbed and filled with a salutary sadness. And when we think of the Lord, we are revived to find consolation in the joy of the Holy Spirit. From the first we derive fear and humility, from the second hope and love. *Sermons 5* (W 23 OT)

Charles Borromeo

1547. Another priest complains that as soon as he comes into church to pray the office or to celebrate Mass, a thousand thoughts fill his mind and distract him from God. But what was he doing in the sacristy before he came out for the office or for Mass? How did he prepare?

What means did he use to collect his thoughts and to remain recollected? Would you like me to teach you how to grow from virtue to virtue and how, if you are already recollected at prayer, you can be even more attentive next time, and so give God more pleasing worship? Listen, and I will tell you. If a tiny spark of God's love already burns within you, do not expose it to the wind, for it may get blown out. Keep the stove tightly shut so that it will not lose its heat and grow cold. In other words, avoid distractions as well as you can. Stay quiet with God. Do not spend your time in useless chatter. . . . This is the way we can easily overcome the countless difficulties we have to face day after day, which, after all, are part of our work: in meditation we find the strength to bring Christ to birth in ourselves and in other men. *Sermon* (Nov 4)

Columban

1548. How I wish I might deserve to have my lantern always burning at night in the temple of my Lord, to give light to all who enter the house of my God. Give me, I pray you, Lord, in the name of Jesus Christ, your Son and my God, that love that does not fail so that my lantern, burning within me and giving light to others, may be always lighted and never extinguished. . . . Give your light to my lantern, I beg you, my Jesus, so that by its light I may see that holy of holies which receives you as the eternal priest entering among the columns of your great temple. May I ever see you only, look on you, long for you; may I gaze with love on you alone, and have my lantern shining and burning always in your presence. *Instruction 12* (Tu 28 OT)

Cyprian

1549. How unreasonable it is to pray that God's will be done, and then not promptly obey it when he calls us from this world! Instead we struggle and resist like self-willed slaves. . . . And yet we expect to be rewarded with heavenly honors by him to whom we come against our will! *Mortality* (F 34 OT)

Diadochus of Photice

1550. Therefore, we must maintain great stillness of mind, even in the midst of our struggles. We shall then be able to distinguish between the different types of thoughts that come to us: those that are good, those sent by God, we will treasure in our memory; those that are evil and inspired by the devil we will reject. . . . Only the Holy Spirit can purify the mind: unless the strong man enters and robs the thief, the booty will not be recovered. So by every means, but especially by peace of soul, we must try to provide the Holy Spirit with a resting place. Then we shall have the light of knowledge shining within us at all times, and it will show up for what they are all the dark and hateful temptations that come from demons, and not only will it show them up: exposure to this holy and glorious light will also greatly diminish their power. . . . Just as when our health is good we can tell the difference between good and bad food by our bodily sense of taste and reach for what is wholesome, so when our mind is strong and free from all anxiety, it is able to taste the riches of divine consolation, and to preserve, through love, the memory of this taste. This teaches us what is best with absolute certainty. *Spiritual Perfection* (W 4 OT)

Ephrem

1551. When the Lord commanded us to be vigilant, he meant vigilance in both parts of man: in the body, against the tendency to sleep; in the soul, against lethargy and timidity. *Diatessaron* (Th 1 Advent)

Gregory of Nyssa

1552. We shall be blessed with clear vision if we keep our eyes fixed on Christ, for he, as Paul teaches, is our head, and there is in him no shadow of evil. . . . As no darkness can be seen by anyone surrounded by light, so no trivialities can capture the attention of anyone who has his eyes on Christ. The man who keeps his eyes upon the head and origin of the whole universe has them on virtue in all its perfection; he

has them on truth, on justice, on immortality and on everything else that is good, for Christ is goodness itself. *Ecclesiastes* (M 7 OT)

Gregory the Great

1553. It is a great comfort in tribulation if, in times of adversity, we recall the gifts our Creator has given us. Nor will overwhelming sorrow break us, if we quickly call to mind the gifts that have sustained us. *Job* (M 8 OT)

1554. But sometimes a soul firmly strives for righteousness and yet is beset by men's ridicule. . . . One who is afflicted in this way grows closer to God the more he turns away from human popularity. He straightway pours himself out in prayer, and, pressured from without, he is refined with a more perfect purity to penetrate what is within. *Job* (F 8 OT)

1555. And so it happened that the woman who stayed behind to seek Christ was the only one to see him. For perseverance is essential to any good deed, as the voice of truth tells us: *Whoever perseveres to the end will be saved*. At first she sought but did not find, but when she persevered it happened that she found what she was looking for. When our desires are not satisfied, they grow stronger, and becoming stronger they take hold of their object. Holy desires likewise grow with anticipation, and if they do not grow they are not really desires. *Gospels 25* (July 22)

Peter Damian

1556. Therefore, my brother, scorned as you are by men, lashed as it were by God, do not despair. Do not be depressed. Do not let your weakness make you impatient. Instead, let the serenity of your spirit shine through your face. Let the joy of your mind burst forth. Let words of thanks break from your lips. . . . In serenity look forward to the joy that follows sadness. Hope leads you to that joy and love enkindles your zeal. The well-prepared mind forgets the suffering

inflicted from without and glides eagerly to what it has contemplated within itself. *Letter 8* (Feb 21)

Raymond of Penyafort

1557. The two-edged sword consists of conflict without, fears within. It falls with double and treble force within, when the cunning spirit troubles the depths of your heart with guile and enticements. . . . The sword falls with double or treble force externally when, without cause being given, there breaks out from within the Church persecution in spiritual matters, where wounds are more serious, especially when inflicted by friends. . . . Look then on Jesus, the author and preserver of faith: in complete sinlessness he suffered, and at the hands of those who were his own, and was numbered among the wicked. As you drink the cup of the Lord Jesus (how glorious it is!), give thanks to the Lord, the giver of all blessings. *Letter* (Jan 7)

Teresa of Avila

1558. My Lord, could you not have included all in one word by saying: "Father, give us whatever is good for us"? After all, to one who understands everything so perfectly, what need is there to say more? O Eternal Wisdom, between you and your Father that was enough; that was how you prayed in the garden. You expressed your desire and fear but surrendered yourself to his will. But as for us, my Lord, you know that we are less submissive to the will of your Father and need to mention each thing separately in order to stop and think whether it would be good for us, and otherwise not ask for it. You see, the gift our Lord intends for us may be by far the best, but if it is not what we wanted we are quite capable of flinging it back in his face. That is the kind of people we are; ready cash is the only wealth we understand. Therefore, the good Jesus bids us repeat these words, this prayer for his kingdom to come in us: *Hallowed be your name, your kingdom come*. See how wise our Master is!. . . Our good Jesus placed these two petitions side by side because he realized that in our inadequacy we could never fittingly hallow, praise, exalt or glorify this holy name

of the eternal Father unless he enabled us to do so by giving us his kingdom here on earth. *Way of Perfection* (W 13 OT)

Thomas More

1559. I will not mistrust him, Meg, though I shall feel myself weakening and on the verge of being overcome by fear. I shall remember how Saint Peter at a blast of wind began to sink because of his lack of faith, and I shall do as he did: call upon Christ and pray to him for help. And then I trust he shall place his holy hand on me and in the stormy seas hold me up from drowning. *Letter* (June 22)

SECTION TWO
THE LORD'S PRAYER: "OUR FATHER!"

Article 1:

"The Summary of the Whole Gospel" (CCC 2761-76)

Augustine

1560. Whatever be the other words we may prefer to say (words which the one praying chooses so that his disposition may become clearer to himself or which he simply adopts so that his disposition may be intensified), we say nothing that is not contained in the Lord's Prayer, provided of course we are praying in a correct and proper way. But if anyone says something which is incompatible with this prayer of the Gospel, he is praying in the flesh, even if he is not praying sinfully. And yet I do not know how this could be termed anything but sinful, since those who are born again through the Spirit ought to pray only in the Spirit. *Proba* (Tu 29 OT)

1561. We read, for example: *May you receive glory among all the nations as you have among us*, and *May your prophets prove themselves faithful*. What does this mean but *Hallowed be your name*? We read: *Lord of power and might, touch our hearts and show us your face, and we shall be saved*. What does this mean but *Your kingdom come*? We read: *Direct my ways by your word, and let no sin rule over me*. What does this mean but *Your will be done on earth as it is in heaven*? We read: *Do not give me poverty or riches*. What does this mean but *Give us this day our daily bread*? We read: *Lord, remember David and all his patient suffering*, and *Lord, if I have done this, if there is guilt on my hands, if I have repaid evil for evil*. . . . What does this mean but *Forgive us our trespasses as we forgive those who trespass against us*? We read: *Rescue me, God, from my enemies,*

deliver me from those who rise up against me. What does this mean but *Deliver us from evil*? If you study every word of the petitions of Scripture, you will find, I think, nothing that is not contained and included in the Lord's Prayer. When we pray, then, we may use different words to say the same things, but we may not say different things. *Proba* (W 29 OT)

Cyprian

1562. What prayer could be more a prayer in the spirit than the one given us by Christ, by whom the Holy Spirit was sent upon us? What prayer could be more a prayer in the truth than the one spoken by the lips of the Son, who is truth himself? It follows that to pray in any other way than the Son has taught us is not only the result of ignorance but of sin. He himself has commanded it, and has said: *You reject the command of God, to set up your own tradition*. So, my brothers, let us pray as God our master has taught us. To ask the Father in words his Son has given us, to let him hear the prayer of Christ ringing in his ears, is to make our prayer one of friendship, a family prayer. Let the Father recognize the words of his Son. Let the Son who lives in our hearts be also on our lips. We have him as an advocate for sinners before the Father; when we ask forgiveness for our sins, let us use the words given by our advocate. He tells us: *Whatever you ask the Father in my name, he will give you*. What more effective prayer could we then make in the name of Christ than in the words of his own prayer? *Lord's Prayer* (Tu 1 Lent)

Article 2:

"Our Father Who Art in Heaven" (CCC 2777-2802)

Anselm

1563. The light in which you dwell, Lord, is beyond my understanding. It is so brilliant that I cannot bear it, I cannot turn my

mind's eye toward it for any length of time. I am dazzled by its brightness, amazed by its grandeur, overwhelmed by its immensity, bewildered by its abundance. . . . While I am on earth let me learn to know you better, so that in heaven I may know you fully; let my love for you grow deeper here, so that there I may love you fully. On earth then I shall have great joy in hope, and in heaven complete joy in the fulfillment of my hope. *Proslogion* (Apr 21)

Augustine

1564. From the entire human race throughout the world this loves gathers together into one body a new people, to be the bride of God's only Son. . . . And so all her members make each other's welfare their common care. When one member suffers, all the members suffer with him, and if one member is glorified all the rest rejoice. . . . They love one another as God loves them so that they may be brothers of his only Son. *John* (Th 4 Easter)

Basil

1565. Through the Spirit we become citizens of heaven, we are admitted to the company of the angels, we enter into eternal happiness, and abide in God. Through the Spirit we acquire a likeness to God; indeed, we attain to what is beyond our most sublime aspirations—we become God. *Holy Spirit* (Tu 7 Easter)

1566. Through the Holy Spirit we are restored to paradise, we ascend to the kingdom of heaven, and we are reinstated as adopted sons. Thanks to the Spirit we obtain the right to call God our Father, we become sharers in the grace of Christ, we are called children of light, and we share in everlasting glory. *Holy Spirit* (M 4 Easter)

Clement of Rome

1567. Let us then approach him in holiness of soul, raising up to him hands pure and undefiled, out of love for our good and merciful Father who made us a chosen portion for himself. *Corinthians* (Tu 30 OT)

Cyprian

1568. Soldiers of this world take pride in returning to their home country in triumph after they have defeated the enemy. How much greater is the glory in returning triumphantly to heaven after conquering the devil. . . . We accompany him when he comes to take vengeance on his enemies; sitting at his side at the judgment seat, sharing in Christ's inheritance, we are on an equal footing with the angels and enjoy the possession of a heavenly kingdom together with the patriarchs, apostles and prophets. *Fortunatus* (Oct 14)

1569. Above all, he who preaches peace and unity did not want us to pray by ourselves in private or for ourselves alone. We do not say "My Father, who art in heaven," nor "Give me this day my daily bread." It is not for himself alone that each person asks to be forgiven, not to be led into temptation or to be delivered from evil. Rather, we pray in public as a community, and not for one individual but for all. For the people of God are all one. . . . We are new men; we have been reborn and restored to God by his grace. We have already begun to be his sons and we can say "Father.". . . Profess your belief that you are sons of God by giving thanks. Call upon God who is your Father in heaven. *Lord's Prayer* (M 11 OT)

1570. How merciful the Lord is to us, how kind and richly compassionate! He wished us to repeat this prayer in God's sight, to call the Lord our Father and, as Christ is God's Son, be called in turn sons of God! None of us would ever have dared to utter this name unless he himself had allowed us to pray in this way. And therefore, dear friends, we should bear in mind and realize that when we call God our Father we ought also to act like sons. If we are pleased to call him Father, let him in turn be pleased to call us sons. *Lord's Prayer* (Tu 11 OT)

1571. For Christ is the bread of life; this bread does not belong to everyone, but is ours alone. When we say, “Our Father”, we understand that he is the father of those who know him and believe in him. *Lord’s Prayer* (Th 11 OT)

Cyril of Alexandria

1572. Though many, we are one body, and members one of another, united by Christ in the bonds of love. . . . This is why we should all be of one mind and if one member suffers some misfortune, all should suffer with him; if one member is honored, all should be glad. *Romans* (Sa 4 Easter)

Fulgentius of Ruspe

1573. The holy Trinity, the one true God, is of its nature unity, equality and love, and by one divine activity sanctifies its adopted sons. That is why Scripture says that *God’s love has been poured into our hearts by the Holy Spirit he has given us*. The Holy Spirit, who is the one Spirit of the Father and the Son, produces in those to whom he gives the grace of divine adoption the same effect as he produced among those whom the Acts of the Apostles describes as having received the Holy Spirit. We are told that *the company of those who believed were of one heart and soul*, because the one Spirit of the Father and the Son, who with the Father and the Son is one God, had created a single heart and soul in all those who believed. *Monimus* (Tu 2 Easter)

Hilary

1574. We read that when the apostles first preached, the chief instruction they gave lay in this saying: *The hearts and minds of all believers were one*. So it is fitting for the people of God to be brothers under one Father, to be united under one Spirit, to live in harmony under one roof, to be limbs of one body. *Psalm 132* (M 4 OT)

John of the Cross

1575. The Father thus gives them the same love he shares with the Son, though not by nature as with the Son, but through unity and transformation of love. One should not think that the Son is asking the Father to make the saints one with him in essence and nature as the Son is with the Father, but rather that they be united with him in love, just as the Father and Son are one in the essential unity of love. Accordingly, souls possess the same goods by participation that the Son possesses by nature. As a result, they are truly divine by participation, equals and companions of God. *Canticle* (F 18 OT)

Article 3:

The Seven Petitions (CCC 2803-65)

"Hallowed Be Thy Name" (CCC 2807-15)

Augustine

1576. Thus, when we say: *Hallowed be your name*, we are reminding ourselves to desire that his name, which in fact is always holy, should also be considered holy among men. I mean that it should not be held in contempt. But this is a help for men, not for God. *Proba* (Tu 29 OT)

Cyprian

1577. We go on to say, *May your name be hallowed*. It is not that we think to make God holy by our prayers; rather we are asking God that his name may be made holy in us. Indeed, how could God be made holy, he who is the source of holiness? Still, because he himself said: *Be holy, for I am holy*, we pray and beseech him that we who have been hallowed in baptism may persevere in what we have begun. And we pray for this every day,. . . we cleanse our faults again and again by constant sanctification. . . . We were *sanctified. . . in the name of the*

Lord Jesus Christ and in the Spirit of our God. Hence we make our prayer that this sanctification may remain in us. But further, our Lord who is also our judge warns those who have been cured and brought back to life by him to sin no more lest something worse happen to them. Thus we offer constant prayers and beg night and day that this sanctification and new life which is ours by God's favor may be preserved by his protection. *Lord's Prayer* (Tu 11 OT)

"Thy Kingdom Come" (CCC 2816-21)

Augustine

1578. And as for saying: *Your kingdom come*, it will surely come whether we will it or not. But we are stirring up our desires for the kingdom so that it can come to us and we can deserve to reign there. *Proba* (Tu 29 OT)

Cyprian

1579. The prayer continues: *Your kingdom come*. We pray that God's kingdom will become present for us in the same way that we ask for his name to be hallowed among us. For when does God not reign, when could there be in him a beginning of what always was and what will never cease to be? What we pray for is that the kingdom promised to us by God will come, the kingdom won by Christ's blood and passion. Then we who formerly were slaves in this world will reign from now on under the dominion of Christ, in accordance with his promise: *Come, O blessed of my Father, receive the kingdom which was prepared for you from the foundation of the world*. However, my dear friends, it could also be that the kingdom of God whose coming we daily wish for is Christ himself, since it is his coming that we long for. He is our resurrection, since we rise again in him; so too he can be thought of as the kingdom of God because we are to reign in him. And it is good that we pray for God's kingdom; for though it is a heavenly kingdom, it is also an earthly one. *Lord's Prayer* (W 11 OT)

Diognetus, Letter to

1580. When we had been shown to be undeserving of life, his goodness was to make us worthy of it. When we had made it clear that we could not enter God's kingdom by our own power, we were to be enabled to do so by the power of God. *Letter* (Dec 18)

Origen

1581. Thus it is clear that he who prays for the coming of God's kingdom prays rightly to have it within himself, that there it may grow and bear fruit and become perfect. For God reigns in each of his holy ones. . . . Thus the kingdom of God within us, as we continue to make progress, will reach its highest point when the Apostle's words are fulfilled, and Christ, having subjected all his enemies to himself, will hand over his *kingdom to God the Father, that God may be all in all*. Therefore, let us pray unceasingly with that disposition of soul which the Word may make divine, saying to our Father who is in heaven: *Hallowed be your name; your kingdom come. Prayer* (Christ King)

Teresa of Avila

1582. Therefore, the good Jesus bids us repeat these words, this prayer for his kingdom to come in us: *Hallowed be your name, your kingdom come*. See how wise our Master is! But what do we mean when we pray for this kingdom?. . . Our good Jesus placed these two petitions side by side because he realized that in our inadequacy we could never fittingly hallow, praise, exalt or glorify this holy name of the eternal Father unless he enabled us to do so by giving us his kingdom here on earth. *Way of Perfection* (W 13 OT)

"Thy Will Be Done on Earth as It Is in Heaven"
(CCC 2822-27)

Augustine

1583. When we say: *Your will be done on earth as it is in heaven*, we are asking him to make us obedient so that his will may be done in us as it is done in heaven by his angels. *Proba* (Tu 29 OT)

Baldwin of Canterbury

1584. In the sphere of action, a right thought is one ruled by the will of God, and intentions are holy when directed single-mindedly toward him. *Treatise 6* (F 9 OT)

Clement of Rome (pseudo)

1585. Therefore, brothers, if we do the will of God the Father, we shall be members of the first spiritual Church that was created before the sun and the moon; but if we fail to do the will of the Lord, we shall be among those to whom it is said in Scripture: *My house has been made into a robbers' den. 2nd-cen. Homily* (Th 32 OT)

Cyprian

1586. After this we add: *Your will be done on earth as it is in heaven*. we pray not that God should do his will, but that we may carry out his will. How could anyone prevent the Lord from doing what he wills? But in our prayer we ask that God's will be done in us, because the devil throws up obstacles to prevent our mind and our conduct from obeying God in all things. So if his will is to be done in us we have need of his will, that is, his help and protection. No one can be strong by his own strength or secure save by God's mercy and forgiveness. . . . All Christ did, all he taught, was the will of God. Humility in our daily lives, an unwavering faith, a moral sense of modesty in conversation, justice in acts, mercy in deed, discipline, refusal to harm others, a readiness to suffer harm, peaceableness with our brothers, a wholehearted love of the Lord, loving in him what is of the Father, fearing him because he is God, preferring nothing to him who preferred nothing to us, clinging tenaciously to his love, standing

by his cross with loyalty and courage whenever there is any conflict involving his honor and his name, manifesting in our speech the constancy of our profession and under torture confidence for the fight, and dying the endurance for which we will be crowned . . . this is what it means to do the will of the Father. *Lord's Prayer* (W 11 OT)

1587. Our obligation is to do God's will, and not our own. We must remember this if the prayer that our Lord commanded us to say daily is to have any meaning on our lips. How unreasonable it is to pray that God's will be done, and then not promptly obey it when he calls us from this world! Instead we struggle and resist like self-willed slaves and are brought into the Lord's presence with sorrow and lamentation, not freely consenting to our departure, but constrained by necessity. And yet we expect to be rewarded with heavenly honors by him to whom we come against our will! Why then do we pray for the kingdom of heaven to come if this earthly bondage pleases us? *Mortality* (F 34 OT)

Leo the Great

1588. Even the most intimate bonds of friendship and the closest affinity of minds cannot truly lay claim to this peace if they are not in agreement with the will of God. . . . But those who keep God ever in their hearts, and are *anxious to preserve the unity of the spirit in the bond of peace*, never dissent from the eternal law as they speak the prayer of faith. *Your will be done on earth as it is in heaven. Beatitudes 95* (M 23 OT)

"Give Us This Day Our Daily Bread" (CCC 2828-37)

Augustine

1589. When we say: *Give us this day our daily bread*, in saying *this day* we mean "in this world." Here we ask for a sufficiency by specifying the most important part of it; that is, we use the word

“bread” to stand for everything. Or else we are asking for the sacrament of the faithful, which is necessary in this world, not to gain temporal happiness but to gain the happiness that is everlasting. *Proba* (Tu 29 OT)

Cyprian

1590. As the Lord’s Prayer continues, we ask: *Give us this day our daily bread*. We can understand this petition in a spiritual and a literal sense. For in the divine plan both senses may help toward our salvation. For Christ is the bread of life; this bread does not belong to everyone, but is ours alone. When we say, our Father, we understand that he is the father of those who know him and believe in him. In the same way we speak of our daily bread, because Christ is the bread of those who touch his body. Now, we who live in Christ and receive his eucharist, the food of salvation, ask for this bread to be given us every day. Otherwise we may be forced to abstain from this communion because of some serious sin. In this way we shall be separated from the body of Christ. . . . Clearly they possess life who approach his body and share in the Eucharistic communion. For this reason we should be apprehensive and pray that no one has to abstain from this communion, lest he be separated from the body of Christ and be far from salvation. . . . We pray for our daily bread, Christ, to be given to us. With his help, we who live and abide in him will never be separated from his body and his grace. *Lord’s Prayer* (Th 11 OT)

“And Forgive Us Our Trespasses, as We Forgive Those Who Trespass Against Us” (CCC 2838-45)

Anthony Zaccaria

1591. We should love and feel compassion for those who oppose us, rather than abhor and despise them, since they harm themselves and do us good, and adorn us with crowns of everlasting glory while they incite God’s anger against themselves. And even more than this, we

should pray for them and not be overcome by evil, but overcome evil by goodness. We should heap good works *like red-hot coals* of burning love *upon their heads*, as our Apostle [Paul] urges us to do, so that when they become aware of our tolerance and gentleness they may undergo a change of heart and be prompted to turn in love to God. *Sermon* (July 5)

Augustine

1592. When we say: *Forgive us our trespasses as we forgive those who trespass against us*, we are reminding ourselves of what we must ask and what we must do in order to be worthy in turn to receive. *Proba* (Tu 29 OT)

Cyprian

1593. After this we ask pardon for our sins, in the words: *and forgive us our trespasses*. The gift of bread is followed by a prayer for forgiveness. To be reminded that we are sinners and forced to ask forgiveness for our faults is prudent and sound. Even while we are asking God's forgiveness, our hearts are aware of our state! This command to pray daily for our sins reminds us that we commit sin every day. No one should complacently think himself innocent, lest his pride lead to further sin. Such is the warning that John gives us in his letter: *If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, the Lord is faithful and just, and will forgive our sins*. His letter includes both points, that we should beg for forgiveness for our sins, and that we receive pardon when we do. He calls the Lord faithful, because he remains loyal to his promise, by forgiving us our sins. He both taught us to pray for our sins and our faults, and also promised to show us a father's mercy and forgiveness. *Lord's Prayer* (Th 11 OT)

1594. Christ clearly laid down an additional rule to bind us by a certain contractual condition: we ask that our debts be forgiven insofar as we forgive our own debtors. Thus we are made aware that we

cannot obtain what we ask regarding our own trespasses unless we do the same for those who trespass against us. This is why he says elsewhere: *The measure you give will be the measure you get*. And the servant who, after his master forgives all his debt, refuses to forgive his fellow servant is thrown into prison. Because he refused to be kind to his fellow servant, he lost the favor his master had given him. Along with his other precepts Christ lays this down even more forcefully with a most vigorous condemnation. He says: *When you stand up to pray, if you have anything against anyone, let it go, so that your heavenly Father may also forgive you; but if you do not forgive men their trespasses, neither will your Father forgive you your trespasses*. You will have no excuse on the day of judgment, for then you will be judged just as you have judged, and you will suffer whatever you have done to others. *Lord's Prayer* (F 11 OT)

Cyril of Jerusalem

1595. If you have a grudge against anyone, forgive him. You are drawing near to receive forgiveness for your own sins; you must yourself forgive those who have sinned against you. *Catechetical 1* (Sa 13 OT)

John Chrysostom

1596. Another and no less valuable one [path of repentance] is to put out of our minds the harm done us by our enemies, in order to master our anger, and to forgive our fellow servants' sins against us. . . . Thus you have another way to atone for sin: *For if you forgive your debtors, your heavenly Father will forgive you. Tempter* (Tu 21 OT)

Leo the Great

1597. The Lord says: *Unless your justice exceeds that of the scribes and Pharisees, you will not enter into the kingdom of heaven*. How indeed can justice exceed, unless *compassion rises above judgment*?

What is as right or as worthy as a creature, fashioned in the image and likeness of God, imitating his Creator who, by the remission of sins, brought about the reparation and sanctification of believers? *Sermon 92* (M 34 OT)

“And Lead Us Not into Temptation” (CCC 2846-49)

Ambrose

1598. He visits in love those in trouble and temptation, to save them from being overwhelmed by their trials. . . . That is the time when you must keep watch so that when the bridegroom comes he may not find himself shut out, and take his departure. *Psalm 118* (Th 14 OT)

1599. The persecutors who are visible are not the only ones. There are also invisible persecutors, much greater in number. . . . Like a king bent on persecution, sending orders to persecute to his many agents,. . . the devil directs his many servants in their work of persecution, whether in public or in the souls of individuals. Of this kind of persecution Scripture says: *All who wish to live a holy life in Christ Jesus suffer persecution*. “All” suffer persecution; there is no exception. Who can claim exemption if the Lord himself endured the testing of persecution? *Psalm 118* (Jan 20)

Augustine

1600. When we say: *Lead us not into temptation*, we are reminding ourselves to ask that his help may not depart from us; otherwise we could be seduced and consent to some temptation, or despair and yield to it. *Proba* (Tu 29 OT)

1601. Our pilgrimage on earth cannot be exempt from trial. We progress by means of trial. No one knows himself except through trial, or receives a crown except after victory, or strives except against an enemy or temptations. . . . Certainly Christ was tempted by the devil.

In Christ you were tempted, for Christ received his flesh from your nature, but by his own power gained salvation for you. . . . If in Christ we have been tempted, in him we overcome the devil. Do you think only of Christ's temptations and fail to think of his victory? See yourself as tempted in him, and see yourself as victorious in him. He could have kept the devil from himself; but if he were not tempted he could not teach you how to triumph over temptation. *Psalm 60* (Su 1 Lent)

1602. Christians must imitate Christ's sufferings, not set their hearts on pleasures. He who is weak will be strengthened when told: "Yes, expect the temptations of this world, but the Lord will deliver you from them all if your heart has not abandoned him. . . ." But what sort of shepherds are they who for fear of giving offense not only fail to prepare the sheep for the temptations that threaten, but even promise them worldly happiness? God himself made no such promise to this world. On the contrary, God foretold hardship upon hardship in this world until the end of time. And you want the Christian to be exempt from these troubles? Precisely because he is a Christian, he is destined to suffer more in this world. *Sermon 46* (F 24 OT)

1603. But clearly one who is weak must neither be deceived with false hope nor broken by fear. Otherwise he may fail when temptations come. . . . *God is faithful. He does not allow you to be tempted beyond your strength*. Make that promise while preaching about the sufferings to come, and you will strengthen the man who is weak. When someone is held back because of excessive fear, promise him God's mercy. It is not that temptations will be lacking, but that God will not permit anyone to be tempted beyond what he can bear. *Sermon 46* (Sa 24 OT)

1604. Against Christ's army the world arrays a twofold battleline. It offers temptation to lead us astray; it strikes terror into us to break our spirit. . . . At both of these approaches Christ rushes to our aid, and the Christian is not conquered. *Sermon 276* (Jan 22)

Ephrem

1605. When the Lord commanded us to be vigilant, he meant vigilance in both parts of man: in the body, against the tendency to sleep; in the soul, against lethargy and timidity. *Diatessaron* (Th 1 Advent)

Imitation of Christ

1606. I am accustomed to visit my elect in a double fashion, that is, with temptation and with consolation. And I read to them two lessons each day: one to rebuke them for their faults; the other to exhort them to increase their virtue. *Imitation* (M 22 OT)

Jerome Emilian

1607. In his kindness, our Lord wished to strengthen your faith. . . . He also wished to listen to your prayer, and so he ordained that you experience poverty, distress, abandonment, weariness and universal scorn. . . . God alone knows the reason for all this, yet we can recognize three causes. In the first place, our blessed Lord is telling you that he desires to include you among his beloved sons. . . , for this is the way he treats his friends and makes them holy. The second reason is that he is asking you to grow continually in your confidence in him alone and not in others. . . . So if you have been endowed with faith and hope, he will do great things for you; he will raise up the lowly. . . . Now there is a third reason. God wishes to test you like gold in the furnace. The dross is consumed by the fire, but the pure gold remains and its value increases. . . . If then you remain constant in faith in the face of trial, the Lord will give you peace and rest for a time in this world, and for ever in the next. *Letter* (Feb 8)

John Chrysostom

1608. *Can you drink the cup which I must drink and be baptized with the baptism which I must undergo*? He is saying: “You talk of sharing honors and rewards with me, but I must talk of struggle and toil. Now

is not the time for rewards or the time for my glory to be revealed. Earthly life is the time for bloodshed, war and danger.” *Matthew 65* (July 25)

Lives of the Saints

1609. Hedwig knew that those living stones that were to be placed in the building of the heavenly Jerusalem had to be smoothed out by bufferings and pressures in this world, and that many tribulations would be needed before she could cross over into the glory of her heavenly homeland. *Hedwig* (Oct 16)

“But Deliver Us from Evil” (CCC 2850-54)

Ambrose

1610. *The Lord is near; have no anxiety*. The Lord is always near to all who call upon his help with sincerity, true faith, sure hope, and perfect love. He knows what you need, even before you ask him. He is always ready to come to the aid of all his faithful servants in every need. There is no reason for us to be in a state of great anxiety when evils threaten; we must remember that God is very near us as our protector. *Philippians* (F 26 OT)

Augustine

1611. When we say: *Deliver us from evil*, we are reminding ourselves to reflect on the fact that we do not yet enjoy the state of blessedness in which we shall suffer no evil. This is the final petition contained in the Lord’s Prayer, and it has a wide application. In this petition the Christian can utter his cries of sorrow, in it he can shed his tears, and through it he can begin, continue and conclude his prayer, whatever the distress in which he finds himself. *Proba* (Tu 29 OT)

1612. Whenever we suffer some affliction, we should regard it both as a punishment and as a correction. Our holy Scriptures themselves do not promise us peace, security and rest. On the contrary, the Gospel makes no secret of the troubles and temptations that await us, but it also says that *he who perseveres to the end will be saved. Sermon Caillau 2* (W 20 OT)

Cyril of Alexandria

1613. As long as Christ was with them in the flesh, it must have seemed to believers that they possessed every blessing in him; but when the time came for him to ascend to his heavenly Father, it was necessary for him to be united through his Spirit to those who worshiped him, and to dwell in our hearts through faith. Only by his own presence within us in this way could he give us confidence to cry out, *Abba, Father*, make it easy for us to grow in holiness and, through our possession of the all-powerful Spirit, fortify us invincibly against the wiles of the devil and the assaults of men. *John* (Th 7 Easter)

Didache

1614. "Remember, Lord, your Church and deliver her from all evil. Perfect her in your love; and, once she has been sanctified, gather her together from the four winds into the kingdom which you have prepared for her. For power and glory are yours for ever." *Teaching* (W 14 OT)

Ignatius of Antioch

1615. Try to gather together more frequently to give thanks to God and to praise him. For when you come together frequently, Satan's powers are undermined, and the destruction that he threatens is done away with in the unanimity of your faith. *Ephesians* (M 2 OT)

John Chrysostom

1616. Do you see then that the devil was defeated by the very means he used to conquer?. . . The first tree sent men to the world below, but the second called back those who had already gone down. The first tree buried man, already naked and a captive; the second revealed the victor naked to all the world. The first death condemned those who were born afterward, but the second death raised up even those who were born before. *Grave and Cross* (BVM on Sa)

1617. The waters have risen and severe storms are upon us, but we do not fear drowning, for we stand firmly upon a rock. Let the sea rage, it cannot break the rock. Let the waves rise, they cannot sink the boat of Jesus. What are we to fear? Death? *Life to me means Christ, and death is gain*. Exile? *The earth and its fullness belong to the Lord*. The confiscation of our goods? *We brought nothing into this world, and we shall surely take nothing from it*. I have only contempt for the world's threats, I find its blessings laughable. . . . Let the world be in upheaval. I hold to his promise and read his message; that is my protecting wall and garrison. What message? *Know that I am with you always, until the end of the world!* If Christ is with me, whom shall I fear? Though the waves and the sea and the anger of princes are roused against me, they are less to me than a spider's web. *Exile* (Sept 13)

Peter Damian

1618. But for God's chosen ones there is great comfort; the torment lasts but a short time. Then God bends down, cradles the fallen figure, whispers words of consolation. With hope in his heart, man picks himself up and walks again toward the glory of happiness in heaven. Craftsmen exemplify this same practice. By hammering gold, the smith beats out the dross. The sculptor files metal to reveal a shining vein underneath. *Letter 8* (Feb 21)

1619. Of course, the supreme invisible arbiter was there, who sometimes permits evil men to prevail so that his will may be accomplished. And although he surrendered the body of his martyr into the hands of murderers, yet he continued to take care of his soul,

which was supported by the unshakable defense of its faith. *Saint George* (Apr 23)

Raymond of Penyafort

1620. Look then on Jesus, the author and preserver of faith: in complete sinlessness he suffered, and at the hands of those who were his own, and was numbered among the wicked. As you drink the cup of the Lord Jesus (how glorious it is!), give thanks to the Lord, the giver of all blessings. May the God of love and peace set your hearts at rest and speed you on your journey; may he meanwhile shelter you from disturbance by others in the hidden recesses of his love, until he brings you at last into that place of complete plenitude where you will repose for ever in the vision of peace, in the security of trust and in the restful enjoyment of his riches. *Letter* (Jan 7)

FOR FURTHER READING

Over the past century, scholars have devoted much attention to the writings of the Fathers of the Church and other great spiritual authors. We are fortunate to have many works available to us now in English, which formerly could be read only by those with a knowledge of Greek, Latin, or other languages. Below is a list of texts in the Office of Readings with information on where the works in their entirety may be found in English. A large number of these writings appear in series that have been or are still being published. These series will be identified by the following abbreviations (numbers following the abbreviation in the list of writings refer to the volume number):

ACW: *Ancient Christian Writers: The Works of the Fathers in Translation*, published by Paulist Press. Begun in 1949, the series comprises sixty-six volumes so far.

ANF; NPF: *The Ante-Nicene Fathers* and *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church* (2 series). Edited by Philip Schaff et al. Comprising altogether thirty-eight large volumes, this is the most comprehensive collection of patristic writings available in English. The translations were done in the nineteenth century, so the English is literal and somewhat dated; and there are “notes” that at times take issue with Catholic teachings. The sets are available in modern reprints, on CD-ROM, and online.

CP: Cistercian Publications. These books are now distributed by Liturgical Press. The series is primarily devoted to Western spiritual authors of the Middle Ages but also contains some patristic writers of East and West.

CWS: *Classics of Western Spirituality*, published by Paulist Press. Selections from the Fathers and other great spiritual authors are

included in this series.

FC: *The Fathers of the Church: A New Translation*, published by the Catholic University of America Press. Begun in 1946 and originally conceived as comprising seventy-two volumes, this collection is now over one hundred volumes. There is also a “Medieval Continuation”.

SVS: St. Vladimir’s Seminary Press, which publishes English translations of Eastern Fathers.

Sometimes a work found in the Office of Readings may not be available in English, but other works by the same author are. The series listed above will acquaint the reader with other writings by that saint. Another helpful resource for reading the Bible in company with the Fathers of the Church is the *Ancient Christian Commentary on Scripture* (InterVarsity Press).

Acts of the Martyrs

Acts of the Martyrdom of Saint Justin and Companions. ANF 1.

Death of the Holy Martyrs of Carthage. ANF 3.*The Passion of the Holy Martyrs Perpetua and Felicitas*).

Letter on the Martyrdom of Saint Polycarp. ANF 1; FC 1; ACW 6.

Martyrdom of Saint Cyprian. ANF 5.

Aelred of Rievaulx

Mirror of Love. CP.

On Spiritual Friendship. CP.

Sermon 20 on the Nativity of Mary. CP (*Liturgical Sermons I*).

Several other works by Aelred are available from CP.

Albert the Great

Albert's commentary on the mystical theology of Pseudo-Dionysius may be found in CWS: *Albert and Thomas*.

Alphonsus Liguori

Practice of the Love of Jesus Christ: CWS. This work has also been translated by Peter Heinegg (Liguori Press, 1997).

Many writings of Alphonsus are available from Liguori Press and TAN Books.

Amadeus of Lausanne

Homilies in Praise of Blessed Mary. CP.

Ambrose of Milan

Commentary on Luke: Exposition of the Holy Gospel according to Saint Luke, trans. Theodosia Tomlinson (Etna, Calif.: Center for Traditional Orthodox Studies, 1998).

Letters: NPF 5; FC 26.

On Cain and Abel. FC 42.

On Death as a Blessing. FC 65.

On Flight from the World. FC 65.

On the Death of His Brother Satyrus FC 22.

On the Mysteries: FC 44.

On Virginity. NPF 5.

Andrew of Crete

Three discourses by Andrew are included in *The Dormition of Mary: Early Patristic Homilies* (SVS, 1998); and four others in *Wider than Heaven* (SVS, 2008).

Angela Merici

Spiritual Testament: Rule, Counsels, Testament (Ursulines of the Roman Union, 1985).

Anselm of Canterbury

Discourses: see *Proslogion*.

Proslogion: Prayers and Meditations of St. Anselm with the Proslogion (Penguin Classics, 1979).

See also: *St. Anselm of Canterbury: The Major Works* (Oxford University Press, 1998).

Anthony Mary Claret

Anthony's *Autobiography* is available from Claretian Press (1976).

Anthony of Padua

Sermons: Anthony's sermons have been translated by Paul Spilsbury and are available online at http://www.franciscan-sfo.org/eb/St.%20Anthony%20of%20Padua-The%20Sermons%20of%20Saint%20Anthony.pdf.

Aphraates

Demonstration 11. NPF 13 has a selection of *Demonstrations*, but not no. 11.

Athanasius

Discourse against the Arians: NPF 4.

Discourse against the Pagans: NPF 4.

Easter Letter: NPF 4.

Letter to Epictetus: NPF 4.

Letter to Serapion: NPF 4.

Life of Saint Anthony. NPF 4; FC 15; ACW 10; CP.

On the Incarnation of the Word. SVS.

Augustine of Hippo

Against Faustus. NPF 4; SA.*

City of God: NPF 2; FC 8, 14, 24.

Confessions. NPF 1; FC 21; SA.

Discourses on the Psalms: NPF 8; ACW 39, 30; SA.

Letter to Proba. NPF 1; FC 12; SA (complete letters).

On the Predestination of the Saints: NPF 5; FC 86; SA.

Sermons. FC 11 (selection); ACW 15 (Christmas and Epiphany); SA (complete sermons).

Tractates on the First Letter of John. NPF 7; FC 92; SA.

Treatise on John. NPF 7; FC 78, 79, 88, 90, 92.

*SA: *The Works of Saint Augustine: A Translation for the 21st Century* (New City Press). The project to translate all of the works of Saint Augustine into English was begun in 1990 and should be completed around 2015.

Baldwin of Canterbury

Treatises. CP (as *Spiritual Tractates* of Baldwin of Forde).

Baldwin's *Commendation of Faith* is also available from CP.

Barnabas

Letter of Barnabas: ANF 1; FC 1; ACW 6.

Basil the Great

Detailed Rules for Monks. FC 9.

Homily 20, De humilitate. FC 9.

On the Holy Spirit. NPF 8; SVS.

Bede the Venerable

Commentary on the First Letter of Peter. CP (*Seven Catholic Epistles*).
Homilies. CP (*Homilies on the Gospels*, 2 vol.).

Bede's *Commentary on the Acts of the Apostles* is also published by CP. His *Ecclesiastical History of the English People* is available in various translations.

Benedict of Nursia

Rule: Many translations are available.

Bernadette Soubirous

Rene Laurentin has devoted a lifetime to the original documents from the life of Saint Bernadette; his *Bernadette of Lourdes* (Dartman, Longman & Todd, 1998) and *Bernadette Speaks* (Pauline Books,

2000) provide a solid introduction to the life of the saint and the apparitions she experienced.

Bernard of Clairvaux

In Praise of the Virgin Mother. CP.

On the Song of Songs. CP (4 volumes).

Sermons:

Advent, Epiphany. CP (*Sermons for Advent and Christmas Season*).

On Psalm (91) "Qui Habitat". CP (*Sermons on Conversion*).

Sermons for Various Occasions. CP (forthcoming).

Bonaventure

Breviloquium. in the complete works of Saint Bonaventure translated by Jose de Vinck and published in 5 volumes by St. Anthony Guild Press (1960-1970).

Journey of the Mind to God: CWS.

The Tree of Life. CWS.

Boniface

Letters: Letters of Saint Boniface, trans. Ephraim Everton (Columbia University Press, 2000).

Braulio of Saragossa

Letters: FC 63.

Bridget of Sweden

Prayer: CWS (as *Birgitta of Sweden*).

Bruno

Letter to His Carthusian Sons: Bruno's two letters may be found in: Ravier, *Saint Bruno the Carthusian* (Ignatius Press, 1995), as well as in: Lockhart, *Listening to Silence* (Darton, Longman & Todd, 1997).

Caesarius of Arles

Sermons: FC 31, 47, 66.

Cajetan of Thiene

Letter: CWS (*Theatine Spirituality*).

Catherine of Siena

Dialogue on Divine Providence: CWS.

Clare of Assisi

Letter to Saint Agnes of Prague: CWS (*Francis and Clare*).

Clement of Rome

Letter to the Corinthians: ANF 1; FC 1; ACW 1.

Clement of Rome (pseudo)

Homily from the Second Century: ANF 9; FC 1; ACW 1.

Columban or Columbanus

Columban's Instructions have not been translated, but some of his writings are available in CWS, *Celtic Spirituality*.

Cyprian of Carthage

Letters: ANF 5; FC 51; ACW 43, 44, 46, 47.

On Man's Mortality: ANF 5; FC 36.

On the Dress of Virgins: ANF 5; FC 36.

On the Lord's Prayer: ANF 5; FC 36; SVS.

On the Value of Patience: ANF 5; FC 36.

Treatise to Fortunatus: ANF 5; FC 36.

Cyril of Alexandria

Commentary on Haggai: FC 115, 116, and 124 (*Commentary Twelve Prophets*).

Letters: FC 76, 77.

Cyril of Jerusalem

Catechetical Instruction: NPF 7; FC 61; SVS.

Diadochus of Photice

On Spiritual Perfection: in *The Philokalia: The Complete Text*, vol. 1 (Faber and Faber, 1979).

Didache: ANF 1; FC 1; ACW 1.

Didymus the Blind of Alexandria

Didymus' *Commentary on Zechariah* is available in FC 111.

Diognetus, Letter to: ANF 1; FC 1; ACW 1.

Dorotheus of Gaza

Teachings. CP (*Dorotheos of Gaza: Discourses and Sayings*).

Ephrem of Syria

Commentary on the Diatessaron. FC (forthcoming).

Sermons: NPF 13; FC 91.

Eusebius of Caesarea

Ecclesiastical History. NPF 1; FC 19, 29.

Francis de Sales

Introduction to the Devout Life: Several translations of this classic as well as Francis' *Treatise on the Love of God* are available in English. TAN Books have published several volumes of his sermons. CWS has a translation of several of his letters.

Francis of Assisi

Letter to All the Faithful. CWS (*Francis and Clare*).

Francis Xavier

Letters. Henry James Coleridge, *Life and Letters of Saint Francis Xavier* (Burns & Oates, 1874).

Fulgentius of Ruspe

On Forgiveness: FC 95.

To Monimus: FC 95.

Treatise to Peter on Faith: FC 95.

Gertrude the Great

Revelations: CWS (as "Gertrude of Helfta").

Gregory VII

Letter

The letter in the Office of Readings comes from those outside the *Register* of Pope Gregory's letters: *Epistula Vagantes of Pope Gregory VII*, trans. H. Cowdrey (Oxford, 1972). Selections from the *Register* can be found in *The Correspondence of Pope Gregory VII*, trans. Ephraim Emerton (Columbia University Press, 1932).

Gregory Nazianzen

Sermon 7, *Eulogy for His Brother Caesarius*: NPF 7; FC 22.

Sermon 14, On Love of the Poor: NPF 7; FC 107.

Sermon 39, For Epiphany: NPF 7.

Sermon 43, Eulogy for Basil the Great: NPF 7; FC 22.

Sermon 45: NPF 7.

Gregory of Nyssa

On Christian Perfection: FC 58.

Sermons on the Beatitudes: ACW 18.

Sermon 1 on the Resurrection: SVS.

Gregory's *Life of Moses* is available in CWS.

Gregory the Great

Commentary on Ezekiel: The Homilies of Saint Gregory the Great on the Book of the Prophet Ezekiel, trans. Theodosia Gray (Etna, Calif.: Center for Traditionalist Orthodox Studies, 1990).

Dialogues: FC 39; *The Life of Saint Benedict, with commentary by Adalbert de Vogue* (St. Bede's, 1993).

Homilies on the Gospels: CP (*Forty Gospel Homilies*).

Letters: NPF 12 (selected).

Morals on the Book of Job: trans. John Henry Parker (Oxford 1844). Scarce but available online: lectionarycentral.com/Gregory Moralia.index.html

Pastoral Guide: NPF 12; ACW 11; SVS.

Guerric of Igny

Sermons: CP (*Liturgical Sermons*, 2 vols.).

Hilary of Poitiers

On the Trinity: NPF 9; FC 25.

Hippolytus of Rome

On the Refutation of All Heresies: ANF 5.

Homilies by unknown authors

Homily from the Second Century: see Clement of Rome (pseudo)

Ignatius of Antioch

Letters: ANF 1; FC 1; ACW 1.

Imitation of Christ: Many translations of this very popular book are available.

Irenaeus of Lyons

Against Heresies: ANF 1; ACW 55, 64-65 (partial); Robert Grant, *Irenaeus of Lyons* (Routledge, 1997).

Irenaeus' *Proof the Apostolic Preaching* is in ACW 16.

Isaac of Stella

Sermons: CP (*Sermons* 1-26; a second volume is in production).

Isidore of Seville

Isidore's De officiis is in ACW 61.

Jerome

On the Psalms: FC 48, 57.

Jerome's Commentary on Ecclesiastes: ACW 66.

Jerome’s *Commentary on Matthew* is in FC 117. Several other volumes are devoted to him, and some of his letters are published in ACW 33.

John XXIII

Homily at the Canonization of Saint Martin de Porres: The Pope Speaks, vol. 8, no. 1 (1962), and on the Vatican website.

Pope John’s spiritual diary, *Journal of a Soul*, presents a unique perspective on him.

John Baptist de la Salle

Meditation: CWS.

John Bosco

Letters: the Salesians have published a 16-vol. *Biographical Memoirs of John Bosco* (Salesiana Press, 1965-1995).

John Chrysostom

On the Acts of the Apostles: NPF 11.

On the First Letter to the Corinthians: NPF 12.

On the Gospel of John: NPF 14.

On the Gospel of Matthew: NPF 10.

On the Letter to the Romans: NPF 11.

On the Second Letter to the Corinthians: NPF 12.

Several volumes of the NPF, FC, and SVS offer translations of John Chrysostom’s writings.

John Damascene or of Damascus

The Statement of Faith: NPF 9; FC 37.

Two homilies by John are included in *The Dormition of Mary: Early Patristic Homilies* (SVS, 1998); two are also in *Wider than Heaven* (SVS, 2008).

John de Brébeuf

Spiritual Diaries: François Roustang, *Jesuit Missionaries to North America* (Ignatius Press, 2006).

John Eudes

On the Kingdom of Jesus: CWS (*Bérulle and the French School*).

Selected works of John Eudes were published in English by Kenedy (1946-1947).

John Fisher

Commentary on the Psalms: *Exposition of the Seven Penitential Psalms* (Ignatius Press, 1997).

John of Avila

Letter

CWS has published an English translation of John’s principal spiritual work, *Audi, Filia*.

John of the Cross

Ascent of Mount Carmel. see below.

Spiritual Canticle: see below.

The collected writings of Saint John of the Cross are published by the Institute for Carmelite Studies (Washington, D.C., 1991). An older translation by E. Allison Peers is also readily available.

John Vianney

Catechism on Prayer: The Cure of Ars to His People (Grail, St. Meinrad Abbey, 1951).

TAN Books has published a collection of John Vianney's sermons.

Justin Martyr

First Apology. ANF 1; FC 6; ACW 56.

Justin's other writings are available in these series.

Leo the Great

Letters. NPF 12; FC 34.

Sermons: NPF 12; FC 93.

Lives of the Saints

Saint Dominic: CWS (*Early Dominicans*).

Saint Ignatius Loyola: CWS.

Saint Jane Frances de Chantal: CWS (*St. Francis de Sales and St. Jane Frances de Chantal*).

Saint Norbert: CWS (*Norbert and Early Norbertine Spirituality*).

"Macarius"

Homilies: CWS (as "Pseudo-Macarius").

Margaret Mary Alacoque

Letters: Jesus Reveals His Heart: Letters of Saint Margaret Mary Alacoque (St. Paul, 1980).

Mary Magdalen de' Pazzi

The Complete Works of Saint Mary Magdalen de' Pazzi. 5 volumes (Carmelite Fathers, 1969-1973).

On Revelation, On Trials: CWS (as *Maria Maddalena de' Pazzi*).

Maximus of Turin

Sermons: ACW 50.

Maximus the Confessor

Chapters on Charity: ACW 21.

Inquiry to Thalassius: SVS (in *Maximus the Confessor on the Cosmic Mystery of Jesus Christ*).

The *Chapters*, *Inquiry*, and other writings of Maximus may be found in *The Philokalia: The Complete Text*, vol. 2 (Faber and Faber, 1981).

Melito of Sardis

Easter Homily: SVS (*On Pascha*).

Origen

Commentary on John: NPF 4; FC 80, 89.

Exhortation to Martyrdom: CWS.

On Ezekiel, Homilies 1-14: ACW 62.

On Genesis: FC 71.

On Joshua: FC 105.

On Leviticus: FC 83.

On Prayer: ACW 19; CWS.

Pacian

On Baptism: FC 99.

Patrick

Confession: ACW 17.

Paul VI

Address at Nazareth, January 5, 1964: *The Pope Speaks*, vol. 9, no. 3 (1964).

Homily at the Canonization of the Martyrs of Uganda: Catholic Mind 63 (April, 1965).

Homily in Manila: The Pope Speaks, vol. 15, no. 4 (1971).

Paul of the Cross

Letters: The complete letters of Saint Paul have been published in three volumes by New City Press (2000).

Paulinus of Nola

Letters: ACW 35, 36.

Peter Chrysologus

Sermons: FC 17, 109, 110.

Peter Damian

Letters: FC (medieval continuation) 1, 2, 3, 5, 6, 7.

Life of Saint Romuald: Mystery of Romuald and the Five Brothers (Source Books, 1994).

Pius X

Divino afflatu: Seasoltz, *The New Liturgy: A Documentation* (Herder, 1966).

Pius XI

Ecclesiam Dei: Papal Encyclicals 1740-1981, trans. Claudia Carlen (Consortium, 1981).

Pius XII

Homily at the Canonization of Maria Goretti: Vincent Arthur Yzer-mans, ed., *The Unwearied Advocate* (St. Cloud, 1956).

Munificentissimus Deus: available in the U.S. from Daughters of St. Paul; in England, CTS. Also accessible online at many sites.

Polycarp

Letter to the Philippians: ANF 1; FC 1; ACW 6.

Quodvultdeus

Sermons on the Creed: ACW 60.

Robert Bellarmine

On the Ascent of the Mind to God: CWS.

Second Vatican Council

Several translations of the documents are available. The two most popular are a translation published soon after the Council, edited by Walter Abbot, and one several years later by Austin Flannery. The most accurate translation to date is in *Decrees of the Ecumenical Councils*, ed. Norman Tanner, 2 vols. (Sheed & Ward, 1990). The documents are also available on the Vatican website.

Sulpicius Severu

Letters: NPF 11; FC 7.

Teresa of Avila

The Book of Her Life: see below.
The Way of Perfection: see below.

The complete works of Saint Teresa have been published by the Institute of Carmelite Studies (Washington, D.C.); an older translation by E. Allison Peers is also readily available.

Tertullian

On Prayer. ANF 3; FC 40.

On the Prescription of Heretics: ANF 3.

Several other writings of Tertullian are available in these series and ACW.

Theodore the Studite

A sermon by Saint Theodore is included in *The Dormition of Mary: Early Patristic Homilies* (SVS, 1998).

Theodoret of Cyr

On the Incarnation of the Lord. Istvan Pasztori-Kupan, *Theodoret of Cyrus* (Routledge, 2006).

Theodoret's work on divine providence may be found in ACW 49; his commentary on the Psalms in FC 101, 102; his *Eranistes* in FC 103.

Theophilus of Antioch

To Autolycus. ANF 2.

Therese of Lisieux [Theresa of the Child Jesus]

Autobiography: see below.

The collected writings of Saint Therese have been published by the Institute of Carmelite Studies (Washington, D.C.). There are many translations of her autobiography. Note, however, that the original manuscript was released by the Carmelites only in 1956, so translations made from that year on are more faithful to her original text.

Thomas Aquinas

On the Creed: The Three Greatest Prayers: Commentaries on the Lord's Prayer, the Hail Mary and the Apostles' Creed (Sophia Institute Press, 1998); *The Sermon Conferences of St. Thomas Aquinas on the Apostles' Creed* (Wipf & Stock, 1988).

Many of Thomas' major theological writings are readily available in English. A very helpful resource for a spiritual reading of the Bible is his *Catena Aurea: A Commentary on the Four Gospels Collected from the Works of the Fathers* (St. Austin Press, 1997).

Thomas Becket

Letter: The Correspondence of Thomas Becket, Archbishop of Canterbury (Oxford, 2001).

Thomas More

Letter to His Daughter Margaret: Last Letters of Thomas More (Eerdmans, 2001).

More's *Utopia* is readily available, and Scepter Publishers have recently published many of his religious writings.

Vincent de Paul

Letters: CWS (selections). The complete letters of Saint Vincent de Paul are included in: *St. Vincent de Paul: Correspondence, Conferences, Documents* (New City Press, 1985-).

Vincent of Lerins

First Instruction. ANF 11; FC 7.

William of Saint-Thierry

Mirror of Faith. CP.

On the Contemplation of God. CP.

Several other works of William are available in CP.

ENDNOTES

PREFACE

[1] "Reason, Faith and Theology: An Interview with Avery Dulles", by James Martin, *America*, March 5, 2001. Back to text.

[2] Apostolic Letter *Patres Ecclesiae*, commemorating the sixteenth centenary of the death of Saint Basil (January 2, 1980), no. 1, translated by the author from the Italian version (which differs slightly from the Latin) on the Vatican website. Back to text.

[3] Congregation for Catholic Education, "Instruction on the Study of the Fathers of the Church in the Formation of Priests" (November 10, 1989), no. 47. Back to text.

1

[1] Pierre Salmon, *The Breviary through the Centuries*, trans. Sister David Mary (Collegeville, Minn.: Liturgical Press, 1962), p. 94. Along with Salmon's history of the Office in the Latin West, other useful resources are: *The Liturgy of the Hours in East and West: The Origins of the Divine Office and Its Meaning for Today*, by Robert Taft, SJ. (Collegeville, Minn.: Liturgical Press, 1986), and the fourth volume of *The Church at Prayer: An Introduction to the Liturgy*, by Irénée Henri Dalmais, Pierre Journel, and Aimé Georges Martimort, trans. Matthew J. O'Connell (Collegeville, Minn.: Liturgical Press, 1986). On the postconciliar reform of the Office, see Stanislaus Campbell, *From Breviary to Liturgy of the Hours: The Structural Reform of the Roman Office, 1964-1971* (Collegeville, Minn.: Liturgical Press, 1995), as well as the pertinent section in Annibale Bugnini, *The Reform of the Liturgy, 1948-1975*, trans. Matthew J. O'Connell (Collegeville, Minn.: Liturgical Press, 1990). Back to text.

2

[1] Henri de Lubac, *History and Spirit: The Understanding of Scripture according to Origen*, trans. Anne Englund Nash (San Francisco: Ignatius Press, 2007), p. 492. Back to text.

[2] Saint Augustine, *Tractate 4 on the First Letter of John* (Office of Readings, Friday of the Sixth Week in Ordinary Time). Back to text.

[3] Guigo II, *Ladder of Monks and Twelve Meditations*, trans. Edmund Colledge and James Walsh (Cistercian Publications, 1979), 82. Back to text.

[4] In recent years *lectio divina has become popular, and there are many books available on the subject. See, for example: Casey*, *Sacred Reading: The Ancient Art of Lectio Divina* (Triumph Books, 1996); Bianchi, *Praying the Word: An Introduction to Lectio Divina* (Cistercian Publications, 1998); Gargano, *Holy Reading: An Introduction to Lectio Divina* (Canterbury Press, 2007). Back to text.